THE MIDNIGHT CRY!

VOL. V.—NO. 1. NEW-YORK, THURSDAY, AUGUST 24, 1843. WHOLE NO. 80.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CLY,
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THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway—and at Columbian Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

Meetings at Brooklyn, in the "HOUSE OF PRAYER," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

NEW VOLUME.

We commence a new volume because we are not authorized to cease our labors till our Master comes.

In nine short months we have been enabled to publish four volumes, containing 520 quarto pages.

The two thousand six hundred letters we have received, and many other tokens of interest, have brought us cheering testimony that our labor has not been in vain. Not a Post Office in all our broad country has been unvisited by the Cry, and it has been read in nearly every neighborhood.

We are overwhelmed with amazement and gratitude in this retrospect.

We should be unfaithful servants indeed if we did not thank God, take courage and press forward.

Turning to the future—we can find no words to express our feelings better than those which have just been used, on a similar occasion, by our Brother of the Signs of the Times.

"We do not fear but that the same beneficent Being, who has guided us thus far, will continue to direct our future course, and give us light as he may see we need. He has signally blessed the proclaiming of these glad tidings of great joy, to the conversion of thousands of souls; and is his hand shortened that he cannot still save? Then we will continue to commit our cause to Him, and go on our way rejoicing. We had hoped that ere this we might have reached the haven of our rest; and we have approached where the lights of the desired port shine with the greater brilliancy, so that soon we shall come to anchor. Everything we see around us tends to strengthen our convictions that our race is just ended, and shall we faint by the way? that the contest is just o'er, and the battle just won, and shall we lay our armor by? The fig tree hath put forth her leaves, yea, bloomed, and the little fruit began to appear, and shall we *doubt* that summer is nigh? No! all we see and hear confirms us in the correctness of our chart, and the latitude and longitude our reckonings give. We shall continue our course, waiting patiently the coming of our Lord, knowing that now is our salvation nearer than when we believed, looking for and hastening unto the coming of the Lord. Then we hope to unite in that song, 'Lo! this is our God, we have waited for him, and he will save us.'"

As it has been by the promptness of our subscribers that we have been thus far so wonderfully sustained, we can only say that we shall exert ourselves to the utmost to deserve a continuance of their kindness, and have no fears that we shall not realize it.

Subscribers who prefer, can pay for half of the present volume. We trust those who have the means, however, will be prompt in forwarding, as their hearts may dictate, and their funds shall be faithfully expended.

CAMP MEETINGS.

Our readers see by notices on another page, that many important Camp Meetings are soon to be held.

The one near Bridgeport, in Conn., is most convenient for persons in New-York city and vicinity, and in all the western part of Conn.

We hope our friends who have made arrangements for the meeting, will be cheered by a large attendance.

The one in Gloucester, R. I., commences nine days later, so that the same persons can easily attend both.

DEDICATION POSTPONED.

The severe storm, last Tuesday, caused so much damage to the unfinished work on the Hall, lately known as Franklin Theatre, that it will not be ready for our use next Sabbath, as was expected.

We shall, therefore, hold our meetings in the Apollo, and give notice of the dedication next week.

"THE GLAD TIDINGS"

Having been published as long as it was intended, the list has been transferred to this paper.

All the subscribers will receive the present number of the Cry, and we trust they will wish to have it continued. All who do not, are requested to return it *immediately*, with his name and Post Office.

BOOK ROOM AT ROCHESTER.

The room for Second Advent publications will still be continued at No. 17, Arcade, in that city, under the care of Brother Galusha, who will faithfully attend to all orders for books, papers, &c. The poor will be supplied gratis. *From the Advent Chronicle.*

Bro. Himes writes, Aug. 14:

"The Tent Meeting at Buffalo continues prosperously. Members of the various denominations are coming into the faith. All classes are aroused to the examination of the subject. We are sending out the light into every part of tee West by the steamboats and other conveyances."

Bro. L. C. Collins writes:

"We are now having powerful times in Hartford. Many of our brethren will attend the Camp-meeting at Bridgeport, Ct. I shall endeavor to be present."

CANADA.—Arrangements have heen made for Bro. Charles Fitch to visit Toronto, Canada West, about the 1st of Sept.

MILLERISM.—The following resolution was adopted by the Maine Methodist Annual Conference, at Bath, on Friday last:

"Resolved, That the peculiarities of that theory relative to the second coming of Christ and the end of the world, denominated Millerism, together with all its modifications, are contrary to the standards of the Church, and we are constrained to regard them as among the strange and erroneous opinions which we are pledged to banish and drive away."

QUERY.—Does not the above sound very much like the great words of a certain *Little Horn.*

THE RUSSIAN'S EXPERIENCE.

Our readers remember the notice of this interesting convert in the Cry of Aug. 10th. He is 22 years of age. Last Lord's day he was baptized by Brother Jacobs. He gives good evidence of his sincerity. Yesterday, he was to start for Russia, where, he says, his friends and relatives are "*opposed to Jesus.*" He wrote his experience in French, which Bro. Whiting has carefully translated into English, and he has signed it. Here it is.

MY EXPERIENCE FOR TWENTY-TWO YEARS.

In my early years, the example of those who were around me, and their instructions, led me to address God in prayer, that he might increase my enjoyments. Though young, I felt persuaded that it was not God who supplied my wants, but men, on whom I bestowed my caresses; and I abandoned the habit of praying to God, whom I could not behold. I was taught the history of the Bible,—that of the Assyrians,—Arithmetic,—Geography,—until I became weary with the names which I was taught, and declared that I should be better pleased to play in the garden during fine weather, than to speak of Adam, Enoch, Abraham, Nebuchadnezzar, Semiramis, of Europe, Asia, and Africa, of one, two, three and four, I exclaimed, "O that I had never seen the light—or rather had never existed. I was told that I was a bad lad, and was compelled to resume my lessons. I was frank with all around me, and was scolded for *this* fault. I was told that I ought to be polite. If I spoke an undisguised truth it was termed a stupid thing,—an impertinence. I did not comprehend this, and made no change in my deportment. My parents observed that I rendered them unhappy, and they wished I had never been born. I wept bitterly at the thought of being the author of the wretchedness of those whom I loved so much; but I felt that I was not guilty, that my parents were in an error, but, that they obliged me through affection to do that which they deemed useful, but at the same time it did not correspond with my wishes. I entered a literary institution. Here I found teachers and companions. I observed that my instructors taught me to conceal and disguise my sentiments, and that they treated me with sternness, not through affection as did my parents, but solely for their own profit. I resolved to resist their military discipline and united my companions in the effort. After a few revolts, I perceived that those companions were not disposed to sacrifice themselves for each other in the defence of liberty, and I abandoned them. I discovered that men were wicked, and that all worldly things are in a disordered state. I had recourse to books, and began with history, philosophy, metaphysics, mathematics; but at the moment when I was exploring these subjects, a thought, a question, presented itself to my mind, "Where will all this end, why do I think, why do I see?" I enquired of philosophers. They talked much to me, but told me nothing. I saw a chaos. I knew some men, Pericles, Alcibidiades, Alexander the Great, Brutus, Cæsar, and Napoleon, who had reigned in this chaos, and I wished to reign like them. At this period, I completed my course of studies, and entered into society, and into the service of government. There I met with men, who were all wicked, and yet styled themselves Christians. I was anxious ts know more of human nature, and more of the laws of Jesus. In proportion as my knowledge of the world increased, I discovered confusion, evil, error and eternal death. In proportion as I read the Bible, I discovered order, goodness, truth and eternal life. There was a moment when I said to myself, the world offers nothing but the word of Satan. The Bible is the word of God. The prophets and the Son of God have spoken on the earth, in order that men who listen to their words might escape from the kingdom of Satan, and enter the kingdom of God. I became a Christian, though I found none around me. I said, "I have been called a fool, now I perceive that all men are fools who are not Christians." In human governments, I saw oppression, slavery, injustice, and said to myself, "This is not Christian government!" Among the clergy, I found a Pharisaic spirit, falsehood, avarice, ambition, and said, "This is not Christianity!" In society, I heard it said on one part, "The Christian religion was a good thing in times of ignorance and barbarism, but it is superstition in the nineteenth century, when man needs sound philosophy, his natural rights, and good sense." On the other part, it was said, "In this world, we are under two different laws, the laws of Christianity, and the laws of the world, —we ought to fulfil the one, and not neglect the other—we ought to pray to God, and not to provoke the Devil. If we sin, Jesus has suffered for us, we have been baptized in his name, we confess our sins in his name, we eat the body and drink the blood of our Saviour, and we shall die like Christians, for we receive the remission of sin in the name of the Saviour!" Often I have heard a man say, "O Jesus save my soul!" and afterwards pass his whole time in drunkenness and debauchery, in falsehood and injustice. Another, with his sword in his hand, would say he was a Christian, and then go forth to slaughter men. I saw that one class acknowledge that they are mere animals, subject to calamity and to death, while those of the other class term themselves Christians, made for virtue and for life, because they had been immersed in water, ate a morsel of bread and drank a little wine in the name of Jesus. While leading a sensual life, they believed themselves to be disciples of Jesus, of that Jesus who was crucified, and who declared that his Kingdom was not of this world,—that those who believed on him should take up the cross and follow him. I saw that those of one class did not hearken to the word of Jesus, and that the others believed that they hearkened to it and obeyed him because they did so as far as the world, the flesh and Satan gave them permission; but in reality not one wishes to hearken to all the words of Jesus—not one takes up the cross to follow him. I was anxious to find a family in which I could reside far from the world, in peace and in Christ. I discovered a good family and was disposed to espouse a lady of the family, in the hope of passing my life like a Christian. When I became more fully acquainted with this lady, I ascertained that she was good as far as this world is concerned, but destitute of piety. I left her, and thought of travelling, that I might more perfectly know whether truth existed in the world, and whether there were true Christians among men. I sold what was in my possession and left St. Petersburgh. I visited a monastery and saw men who bore the cross to the glory of God. But why (said I) do they shut themselves up here? Jesus did not act thus; with the word of truth, bearing the cross and glorifying God, he passed through this world and has entered another, having said to men, "Follow me!"—The monks (thought I) have taken up the cross, but they do not follow Jesus. Who, then, does follow him? O my God, I began to doubt. I was in darkness; but I soon felt the truth and saw the light, and thou didst lead me to it! I travelled to Stockholm, and from thence to London. I discovered that men were every where in expectation, preparing themselves for something,—that some great event awaited them. I have visited the United States to behold a people who possess the largest measure of freedom of any on earth. For a few days after my arrival I was enchanted with the independence of the Americans. During three weeks I rambled in the streets of New York. I inquired of a stranger what he thought of the Americans? He replied, "They are mere animals!" I questioned another and received the same reply. I questioned Americans to ascertain whether they were happy in the enjoyment of liberty? They answered that "man may be happy any where if he is rich!" I perceived that they had a master and that master was—money. I have read their publications and reflected on human nature. I have found it worthless, grovelling, miserable. At the period when the thought of the worldly man attains its highest perfection, at the period of the most complete development of his political, social, active, philosophic and moral life, I see him finish his earthly career, and I inquired what is before him in futurity.

On the last Sabbath, two American gentlemen and a lady informed me that there were some very singular men who often prayed to God with tears in their eyes, and a smile on their lips, who in the month of April, 1843, ascended the mountains, and there with hands stretched towards heaven, were waiting for Jesus. I said to myself, "These men must be different from all others." I walked out in Broadway for the purpose of attending some church; I was indifferent as to the church, because I thought that all the clergy were ministers of Satan, pretending to preach the gospel. But I resolved to have my ears open to the word of God and to close them against the words of Satan. I had gone a short distance only, when God led me to his church, where ministers of Satan do not preach. I saw a door open and read the words, "Second Advent." I wished to see the family who expected Jesus. I had heard the prophets of the Old and New Testament spoken of and the Christians of the latter days. I ran over in my mind the history of the earth from its creation; I thought of its condition in 1843, and said that the end must be near, and that Jesus would soon appear in all his glory to accomplish the will of his Father. Happy are those who wait for him and rejoice in the hope of seeing him soon!

I thought of Russia. She has the gospel in her hands, but she does not hear Jesus say, "My kingdom is not of this world," and that this world will quickly pass away. I shall go to my countrymen to read the prophets of God who saw the future and have announced things to come, to those men who have eyes to see and ears to hear. To our Lord Jesus Christ be glory both now and forever. Amen.

PETER GEDEONOFF.

New York, August, 1843.

THE TESTIMONY OF OUR OPPONENTS,

That the doctrine of the Advent has not yet reached its destined height.

We copy the following from the "Millennial Harbinger," published in Bethany, Va. It denies the time of the Advent, and nature of the kingdom.

As time advances, the doctrine of the Second Advent in 1843 gains new interest, and grasps with a stronger hold the minds of all who assent to its strong probability. This is just what we expected and predicted since first we heard its annunciation. Excitement keeps pace with every new convert, and consequently has not yet reached its proper height. The ardently pious and strongly imaginative proclaimers of the world's immediate end, in their untiring efforts to propagate the opinion, in such a community as this, cannot fail to influence thousands, and to inflame their zeal to the highest enthusiasm.—What topic more sublime, more soul-subduing, more delightful to the Christian than that of the Lord's glorious return to judge the world, to reward his friends and punish his enemies! Talk they of sublime themes! Methinks the most sublime of all that earth and time afford, are the veriest common-places compared with this.

Many sincere and conscientious spirits are already enrolled amongst its advocates, and some of them are not only sincere, but pure, and noble, and amiable Christians. These are the great Apostles of the theory, to whose virtues and excellencies the cause is mainly imdebted for its comparative success. Its temples are festooned with Christian charity. Its altars are covered with the garlands and wreaths of piety and humanity. Its priests wear the coronal of elevated sanctity, and its votaries are from necessity all more learned in the symbols of prophecy than those who oppose them.

Every thing in society is now favorable to the rapid propagation of the new theory. The prevailing ignorance of the Bible and especially of prophecy, on the part of many who declaim against "Millerism," and the unfortunate essays of learned men in their zeal for old opinions, so far transcending the oracles of reason and the canons of common sense, have contributed no little to advance into public favor the doctrine of "the Second Advent near." Amongst these essays may stand first that of Professor Stuart, whose high attainments in biblical learning I highly appreciate. That essay already trumpeted by a thousand voices, republished in various forms by distinguished preachers and writers from Boston to Cincinnati—by the Colvers, the Stows, and the Mahans of this land, has greatly aided "THE SIGNS OF THE TIMES" and "THE MIDNIGHT CRIES" of the new school of prophetic expositors.

But more than any other individual cause, have the profane scoffings, falsehoods, and caricatures of the religious and political press, in opposition to the doctrine of the "Second Advent near," contributed to confirming the minds of the initiated in the pleasing hope, and to the furnishing of their preachers with new "*signs of the times*" in arguing the certainty of their opinions. If Noah, Daniel and Job had reappeared in the person of friend Miller, and uttered the oracles of the Lord, they would have been derided, slandered, misrepresented, and denounced as disturbers of the peace of the world's giddy dance, and troublers of the modern Israel in her one hundred and one fractions of orthodox prescription, just as Mr. Miller and his party have been.

Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the delightful state of mind into which they feel themselves inducted through the new theory. Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his Lord.—What possible event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which, as Christians, all hope to participate! New heavens, illumined with an unsetting sun of ineffable glory, spangled with stars brighter far than our present sun; a new earth, surrounded with an immortal atmosphere, filled with unfading freshness, sweetness, and beauty, decorated with charms incomparably superior to those of Eden and its ancient Paradise, animated too with the presence of Nature's eternal and immortal King and his celestial train, the eternal home of the saints, where "sin and sorrow, pain and death, are felt and feared no more." I say, who would not gladly exchange a sin-emaciated face, a shattered constitution, sown thick with the seeds of death, for a spiritual and immortal frame, a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face with a thousand mountains and valleys, for a new earth never to be trodden by the profane foot of a solitary prodigal, nor marred by the unsanctified touch of a rebel hand during the ceaseless ages of eternity!

None on earth are more to be envied than those happy spirits who are wrought up, or have wrought themselves up to the full persuasion that in one short year, a little less or more, and they shall most certainly realize all this. Methinks to such the year 1843 will pass along with dreams of felicity and sweet antepasts of blessedness, whose remembrance will in years to come be as the delightful oasis in a parched desert—as the vision of a Paul caught away into the celestial Paradise, into the purer climes of the third heavens. And all this, too, without even the parting pang which nature feels when "shuffling off this mortal coil," and bidding a long adieu to those we leave behind. For in a moment, in the twinkling of an eye, perhaps during some prayer or song of praise, while in the midst of a monosyllable, one half utterred in time, the other in eternity—the first accent from a mortal, the second from an immortal tongue, chrystallized into a gem in less than time's shortest mark or minutest point, we have passed the bourne of mortality, and are found dwelling not in houses of clay founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal, and glorious. And all this too, I repeat, without the pain of parting from one we love. We cast out one "longing lingering look behind." None are left we care any thing about. Nature, flesh, and all earth's associations, are forever left without one single feeling that time or sense endear. What a mysterious, delightful, ineffable moment that, in which mortality is swallowed up in life; in which we obtain beauty for ashes, joy for mourning, the garment of praise for the spirit of heaviness; in which we part from sin, and sorrow, and woe, and find ourselves at home in the presence of the Lord, in the bosom of his love, surrounded with all the sons of light, with the riches and glory of the New Jerusalem temple, thronged with the great heirarchs and kings of all the dominions of Eternity. Who of the Christian family would not rejoice with joy unspeakable and full of glory, that in a few months all this should transpire, and that without the least of all the agonies of death—perhaps fall asleep some night and awaken glorified in the presence of the Lord, hearing with an immortal ear the last echo of the grave-opening, body-reanimating, soul-transforming sound of the archangel's trumpet!

No doctrine, then, more cheering than that of "the Second Advent near;" no opinion produces a more delightful state of mind.

Speaking of Prof. Stuart, he says, p. 293,

"Our good brother Scott, of Carthage, has written a very handsome refutation of Professor Stow's version of Professor Stuart's version of some of the German Professors' interpretations of prophetic times. He has fully exploded the whole Neologistic notion of making all prophetic days literal days. I never was more disappointed in reading any treatise on prophecy, than in perusing that of Professor Stuart. The first part of the book propounds useful rules of scripture interpretation, for history, poetry, and didactic instructions; but in the end he applies them all to symbolic imagery. This is the radical error of Stuart's treatise. He lays down good rules; but afterwards, as I conceive, misapplies them. Besides all that, brother Scott has said in exposition of the error of applying to symbols grammatical rules, the Professor's argument places the Prophets Daniel and John in rather an eccentric attitude—nay, according to Stuart, Stow, &c. the spirit of revelation gave to Daniel some three and a half, or, at most, seven years of the history of the Jews; and to John about the same period of the church, so far, indeed, as her wilderness condition is contemplated. What a singular aberration from common sense for so distinguished a man! To present Daniel and John as chiefly engrossed in writing the prophetic history of from three to seven years of all time, regardless of the rest. How true the saying—"Great men are not always wise!"

From the Signs of the Times.

IF THE VISION TARRY, WAIT FOR IT.

It would seem from various portions of Scripture, that while the end will surely be at the time appointed, and will not tarry; yet that there would be a delay beyond the time when those who took their lamps and went forth to meet the Bridegroom, should first expect him. Without this seeming delay it is impossible to reconcile many passages of Scripture.

It is no where said that the *day* and *hour* shall be known. The prophetic day—year—is alone predicted. That which the wise were to understand, at the time of the end, can only have reference to that which was revealed and sealed up—the prophetic day. The prophet Habakkuk, says, 2: 1—4, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up, is not upright in him: but the just shall live by his faith."

That the tarrying of this vision is the tarrying of the Bridegroom, and has reference to his coming at the end of the world, is evident from the apostle's thus applying it. In the epistle to the Hebrews, Paul assures us that Abraham, and they of whom the world was not worthy, all died in faith, but received not the promise, God having provided some better thing for us, that they without us should not be made perfect. He also assures us in another place that this promise—a crown of righteousness, will be given him, and all that love Christ's appearing, in that day—the day of his coming to judge the quick and the dead. Then, speaking of the receiving of this same promise, he says, Heb. 10: 36, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." He then quotes from this passage of Habakkuk, showing that he understands it to apply to Christ's coming, verses 37, 38, "For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." What Habakkuk calls the vision, Paul calls He—Christ, the Bridegroom: and that he is quoting this prophecy, is evident from the expression, "the just shall live by faith," which occurs in both. Who will not exclaim with St. Paul, verse 39, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Our Savior also, in the 25th of Matthew, assures us, that at his coming the kingdom of heaven shall be likened to ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the Bridegroom tarried they all slumbered and slept.

It is customary on the occasion of a marriage in the east, for the female unmarried friends, the neighbors of the Bridegroom, to go forth to meet him as he returns with his bride to his dwelling, after the marriage ceremony is performed, to welcome them home. Each virgin is accompanied with a small lamp in the top of her staff; and it is so small that it is necessary often to replenish it with oil, which is carried in a small vessel for that purpose. Thus equipped, they go forth to meet the Bridegroom, when the time has arrived when they can begin to look for him. If they knew the precise moment when the Bridegroom would return, they would not go forth to meet him until that time, and the oil in their lamps would be sufficient. But often the Bridegroom tarries beyond the time first expected, when the lamps of those who carry no oil in their vessels for such an emergency go out. They that are wise, therefore, who are determined to look for the Bridegroom till he comes, take a supply of oil in their vessels sufficient to last even till midnight, if the Bridegroom should tarry till that last moment of the day. Those who take no oil in their vessels, supposing the Bridegroom will come at an ealy hour, and that they shall not be at all detained when the coming is thus delayed, find when it is too late to go and buy, that their lamps are *going out*—as it reads in the margin—and as they cannot enter with the Bridegroom without their lamps burn brightly, they are anxious to obtain a supply of those who were more wise. These have none to spare, and while the foolish go to buy, the Bridegroom comes, and they that are ready enter in to the marriage feast which the Bridegroom makes for his friends; and the door is shut against all who may after seek to enter. Those who go forth to meet the Bridegroom when he thus tarries, are sometimes overcome with sleep, so that they are startled from their slumbers, by the cry of the Bridegroom cometh—and if their lamps are not trimmed and burning, well replenished with oil, they have such a poor miserable light, that the Bridegroom would be ashamed to number them among his guests, and so they are shut out. For this reason we find our Savior warning his disciples to be always ready, Luke 12: 35—38, "Let your loins be girded about, and your lights burning. And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

We find that the words of our Savior, that the kingdom of heaven should be thus likened, have proved true. As the time draws nigh, we find that thousands have taken their Bibles—the lamp of our feet, and the light of our path—and with the oil of faith have gone forth to meet the Bridegroom, who is now expected to return with his bride—ten thousand of his saints, the church triumphant, and all his holy angels, a most splendid retinue. Many, we trust, took oil in their vessels with their lamps. A few took no oil in their vessels. They expected Christ at an early period in the evening: and if he did not come then, they would not wait for him; and when their time passed by, their lamps went out. But those who had oil in their vessels, who went forth determined to wait till the Bridegroom shall come, even if he does not come till midnight, the last hour of the day, find that their lamps burn more and more brilliantly as time continues. Such went forth to meet the Bridegroom; and not to wait for him till a certain hour should pass by.

Our Savior told us that "while the Bridegroom *tarried*, they all slumbered and slept." He thus implied that the Bridegroom would tarry till a late hour in the night, past the time he should be first expected. Thus we find he has delayed as he must have done to have fulfilled every *jot and tittle* of his word. And as soon as the time first expected passed by, and the vision seemed to tarry—not in reality—all did for a few weeks slumber and sleep. But, bless the Lord, we find that those who have oil in their vessels are again trimming their lamps, and the prospect now is, that we shall have another glorious refreshing from on high, and the salvation yet of some poor sinners. Soon they that are *ready* will enter in, and the door will be shut; and there is no promise that any will enter in but those who go forth to meet the Bridegroom with a plentiful supply of oil.

It is while the Bridegroom tarried that they were to use this proverb in Israel, Ezek. 12: 22, "Saying the days are prolonged, and every vision faileth." We are told, however, that they will use this proverb but a little while, 12: 23—25, "Tell them, therefore, thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord—I will speak, and the word that I shall speak shall come to pass: it shall be no more prolonged—for in your days, O rebellious house, I will say the word, and will perform it, saith the Lord God."

We thus find that had the Lord appeared in the early part of the year, as some expected, the whole of prophecy would not have been fulfilled—and that to those who were waiting for him, and to those who consider themselves of the house of Israel, there must have been a seeming delay. But as these have now been fulfilled, we have not to wait longer therefor. We have only to live with our lamps trimmed and burning—and if the glorious Bridegroom should not come till midnight, we will be at our posts, ready to enter into the marriage-supper of the Lamb, for the Bride hath made herself ready.

A MILLERITE BEFORE HIS BISHOP.

At the Maine Conference, a few days since, a brother was accused of "Millerism;" but had liberty to speak for himself. Then he stretched forth the hand and answered for himself.

"I think myself happy, bishop, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Methodists; especially, because I know thee to be expert in all customs which are among the Methodists: wherefore I beseech thee to hear me patiently.

"My manner of life from my youth, which was at the first among mine own nation in Maine, know all the Methodists, which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion I lived a Methodist.

"And now I stand, and am judged for the hope of the promise made of God unto our fathers:" unto which promise our whole churches, instantly serving God day and night, *hope* to come. For which hope's sake, bishop, I am accused of the Methodists. Why should it be thought a thing incredible with you, that God should raise the dead in 1843! "I verily thought within myself, that I ought to do many things contrary" to the doctrine of Christ's second coming, which thing I did in Maine, and persecuted them in all our churches, and was exceeding mad against them. Whereupon, O bishop, I saw in the way a light from God's holy word, above the brightness of the sun, shining round me and them that journeyed with me. And when I was prostrated by the force of evidence, my conscience accused me for thus persecuting the Adventists, and being convinced that I was kicking against the pricks, I said this must be the truth as it is in Christ Jesus; and remembering that he had made me a minister and a witness both of those things which I had seen, and of those things which shall shortly appear to all to whom he had sent me; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus.

Whereupon, O bishop, I was not disobedient unto the heavenly vision; but showed first unto them of —— and ——, and throughout all the coasts of Maine, and then to the unbelievers that they should repent and turn to

God and do works meet for repentance. For these causes the Methodists caught me, and went about to accuse me. "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

And as he thus spake for himself, on motion, it was voted that he be admonished. Whereupon the presiding bishop arose and spake: "By vote of the conference, it has been made my duty to admonish you. You will therefore consider yourself admonished."

THE MIDNIGHT CRY.

THURSDAY, AUGUST 24, 1843.

UNHAPPY PREDICAMENT OF DR. JARVIS.

A curious work has recently appeared. It is a most impressive warning to opponents of the advent near, most of whom have a high regard for their own reputation. This is its title. "Two discourses on prophecy: with an appendix in which Mr. Miller's scheme concerning our Lord's Second Advent, is considered and refuted. By Samuel Farmar Jarvis, D. D., L. L: D. New York. Published by James A. Sparks, 109 Nassau street."

A work issuing from the office of the New York Churchman, will be eagerly read by many, though I do not suppose the same persons generally read the Midnight Cry. Our readers will doubtless expect to hear about the curiosity of its contents, especially as they nearly concern our beloved brother Miller.

I take up the book as a printer, knowing that the ninth page of the book, where the first sermon begins, was the first page printed. At page 55, I read thus:

"Mr. Miller commits many absurdities by supposing each of the judges to have ruled successively over the whole nation, with long intervening periods of oppression. In a word, he has assumed the very points he ought to have proved.

"All this may have come from ignorance. The poet has well said, that

'A little learning is a dangerous thing.'

"But Mr Miller makes a merit of his own ignorance, and glories in that, which to the interpreter of the Bible is a shame. But I cannot so easily acquit him, when he comes to the succession of the kings of Judah. Here, in his eagerness to make out his scheme, he absolutely FALSIFIES the language of the Bible. He makes Jehoram to have reigned five years, where the Scripture positively says, he reigned eight; and between Amaziah and Azariah, or Uzziah, he introduces an interregnum of eleven years, for which HE HAS NOT EVEN THE SHADOW OF AN AUTHORITY IN THE BIBLE. He quotes, indeed, chapters 14 and 15 of the 2d Book of Kings, and this may be sufficient for those who are willing to take his opinions upon trust. But if you examine the chapters to which he refers, you will be astonished to find there is not, in either of them, one word upon the subject. By these various methods of interpolations, he gains, in the history of the Jews, at least 150 years."

All this, with more like it, is found in two sermons, which, the author says, were preached "by request, first at Middletown and Portland, in Connecticut, in March, and subsequently, by request also, in the Church of the Annunciation, and St. Paul's and St. John's Chapels in New York, on the 2d and 9th of April." It was then we first heard of the discourses, and soon afterwards the author informs us, he was requested to publish them. He proceeds thus, meaning himself by *he* and *him*.

"He was unwilling to appear before the public as the antagonist of a short-lived sect, and he therefore complied with the request, only on the condition of having time allowed him to prepare an appendix, on the chronological difficulties to which reference was made. The labor which this has cost him, will not be regretted, if it preserves his book from that oblivion to which the mere correction of Mr. Miller's errors would shortly consign it."

While he was engaged in preparing the appendix, tracing the chronology of the world as far as it had been settled by the most learned writers on the subject, he discovered that his harsh strictures on Mr. Miller were founded on a mistake, and were a display of his own ignorance! But with a full knowledge of this fact, he resolved to print those false accusations, and makes the following correction in his preface.

"In the appendix, as the reader will perceive, a system of Chronology is formed which differs, in some respects, from that by which the author was governed in the examination of Mr. Miller's theory. He trusts that the analysis there given will sufficiently explain his reasons for the change. But it may not be equally obvious why he did not, in publishing the Sermons, alter the chronology so as to adapt it to the following part of his work. It will be seen, too, that, in speaking of the curtailment of the reign of Jehoram the son of Jehoshaphat from *eight* to *five* years, and the introduction of *eleven* years of interregnum between the reigns of Amaziah and Uzziah, he has censured Mr. Miller in too unmeasured terms. These particulars he is bound to explain.

"It would certainly have been easier, and perhaps more advantageous to the author, to have made the alterations silently, and omitted the censure. But would it have been equally HONEST?

"In preparing the Introductory volume of his Ecclesiastical History, he had carefully avoided reading modern writers on chronology, for fear of being biassed by their systems. For this reason he never read the learned work of Dr. Hales; and though familiar with Petavius, Usher, and Marsham, a good while had elapsed since he had consulted them on the parts of history connected with the prophecies. But these great writers being entirely silent as to any interregnum in the kingdom of Judah, the existence of such an interregnum was entirely a new idea to him. Mr. Miller quoted 2 Kings xiv., xv., without mentioning the verses from which he drew the inference; and it was not till the author had read Dr. Hales' Analysis, that he saw the correctness of that inference. If this admission gives Mr. Miller any advantage, he is fairly entitled to it. We cannot for one moment suppose that he knew any thing about Dr. Hales or his work. As a plain unlettered man, his perspicuity in reading his Bible, and *his Bible only*, is much to his credit; and we ought to consider it as giving additional force to the reasons assigned by Dr. Hales, that an ignorant man, as Mr. Miller confessedly is, should, from the mere examination of the Bible, have arrived at the same conclusion. The censure, however, in the sermon, holds good with regard to the reign of Jehoram, the son of Jehosaphat, 2 Kings viii. 17, 2 Chron. xxi. 5; but but being equally applicable to Archbishop Usher, should not have been laid particularly at Mr. Miller's door."

Surely, the example of a man so very careful of his reputation, blundering into so mortifying a position, from which there is no escape, must teach others to be cautious. But we cannot stop here. The Dr's vanity has brought his HONESTY into suspicion. If he put page 55 to press, knowing that he was publishing a libel on brother Miller, and blazoning forth his own shame, honesty as well as prudence required him to insert a note referring to the appendix and preface for explanation. As it is, thousands may read that page, and never see the correction.

Dr. Weeks had more prudence than Dr. Jarvis. He took care never to advance a theory of his own, and thus kept clear of this awkward dilemma. In one particular, however, Dr. Weeks is as badly situated as Dr. Jarvis. Dr. Weeks accused the editor of this paper of falsehood in relation to a quotation from Townsend, and Dr. Lightfoot, and though we gave him the quotation at length, and called on him to correct the charge, he has not yet done it. In each of the 50,000 copies of his article which have been published, he is a false accuser and chooses to continue such.

The searcher of hearts knows that we dislike to write on these topics, but since Doctors of Divinity thus expose the character of their opposition to us, we should fail of doing our duty if we did not point out the facts, that our readers may judge who the blind leaders are.

DOES THE BIBLE FORETELL AN EARTHLY MILLENNIUM?

LETTERS TO . H. MARTYN, PASTOR OF THE SECOND CONGREGATIONAL CHURCH, NEW-YORK.

NO. II.

Dear Brother,—The great Bible truth that Christians are "pilgrims and strangers" in "this present world," and will not "inherit the kingdom" till Christ shall "come in his glory, and all the holy angels with him," appears so plain to me, that I hope to make it manifest to you.

The Bible is not given to one generation or one age, exclusively or mainly. It is a gift to mankind. It teaches lessons, and inculcates principles which will be appropriate to the race, as long as we are "in this tabernacle."

It seems to me all the principles of the gospel forbid the expectation of a temporal millennium. Let us look at a few of these principles.

1st. Christians are a "peculiar people." 1 Pet. 2: 9. You will agree with me that what is "*peculiar*" is different from the great mass. The modern millennial doctrine teaches that Christians will, for a long and most important period, *be* the great mass. Then this portion of the Bible will be out of date, like an old almanac, and the same remark applies to the texts which follow:

2d. In the world Christians "will have tribulation." John 16: 33. Christ manifestly lays this down as a general rule, but the modern doctrine is the reverse, and makes it an *exception* to a general rule.

3d. In this world, Christians are blessed, who are "persecuted for righteousness sake," Matt. 5: 10, and we are commanded to rejoice and be exceeding glad, when persecuted, reviled and slandered for Christ's sake, because our reward is great in the kingdom of HEAVEN. But the modern doctrine calls upon us to rejoice in the hope of *losing the blessing* of being persecuted.

4th. "If we suffer, we shall also reign, with Christ." 2 Tim. 2: 12. But this modern doctrine gives a peculiar share in the reign to those who have no share in the suffering.

5th. If any man love the world the love of the Father is not in him." 1 John 2: 15. It is certainly our duty to love Christ's kingdom, and we shall, if we are its loyal subjects. Therefore, when the kingdoms of this world have become the kingdom of our Lord and his Christ, this declaration, with a large part of the Bible besides will be proved false, and must be erased from the Bible, or it will bewilder Christians instead of instructing them.

6th. "The friendship of the world is enmity with God; whosoever, therefore, is the friend of the world, is the enemy of God." James 4: 4. This part of the Bible will be untrue in the millennium.

7th. We are commanded to "resist the devil." James 4: 7. This command will be useless in the millennium, for there will be no devil to resist.

8th. The Scriptures speak of "this present *evil* world," and "the world to come," and Christ says: "My kingdom is not of *this world*." See Gal. 1: 4., and Heb. 2: 5, and John 18: 36. Those who hold the modern doctrine must say that Christ's kingdom is set up in an evil world, and contradict Christ, who says, it is not of *this* world. This thought leads me to *other* important reasons for rejecting the doctrine.

The curse was pronounced upon the whole earth, and upon Adam and Eve, who then constituted the whole of its rational population. The curse continues upon the whole earth, and upon all mankind, until the tabernacle of God is with men in the new earth. Then John says, "There shall be no more curse," and he also says, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain." In the promises which you apply to the millennium, we find these particulars:

(1.) "There shall be no weeping or crying," [Isa. 65: 19.] "Sorrow and sighing shall flee away," [Isa. 35: 10,] but while the curse lasts to the woman, God will "greatly multiply sorrow." This will continue as long as children are born. Therefore, there can be no children in the millennium.

(2.) "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle, tree, and it shall be for an EVERLASTING sign," Isa. 55: 13, but while the curse lasts, "thorns and thistles shall the earth bring forth." Gen. 3: 18. The earth "which beareth briers and thorns is rejected and is nigh unto cursing, whose end is to be BURNED." Heb. 6: 8. It is not converted into a world producing only that which is lovely and agreeable, till it is first burned.

(3) "Thy people shall be ALL righteous." Isaiah 60: 21. But Christ tells us, "The tares and the wheat shall *both grow* together until the harvest, and the harvest is the end of the world." Matt. 13: 30, 39.

(4) "The days of mourning shall be *ended*." Isa. 60: 20, yet modern believers in the millennium expect days of mourning, when Gog and Magog, that countless host of the wicked, are let loose "to vex the saints," as I have heard one minister express it, when the Church will be harassed and almost subdued, as Dr. Brownlee says. Certainly those will be days of mourning.

All these contradictions between your doctrine and the Bible, prove incontrovertibly, I think, that the doctrine is wrong. But these are very few out of very many; some of which will appear as we proceed.

After a few remarks on your text, you stated your reasons for believing in a millennium.

> I. The character and purposes of God. 1. God is revealed as a God of infinite mercy, and this world is the theatre for its exhibition, and I cannot see how it can be adequately displayed, without the conversion of the world to Christ.

If I understand this passage, it amounts to this: — *When* the world is all converted to Christ, then it will be shown by facts, that God is what the Bible declares him to be. *Till* then, we must take the Bible for evidence, though our experience and observation seem to contradict it. Let us analyze this matter.— *Till* God has converted the world, we shall have no practical proof that he is a God of infinite mercy. But we know he *is* a God of infinite mercy; therefore he *will* convert the world. But this argument can't stop here. We know he is unchangeable. Therefore he *has* converted the world. We know he is impartial, for the Bible says, "he is no respecter of persons;" therefore he has converted *every individual* of the human race. If he has not done it before death, he has done it afterwards, for "there is no respect of persons with him." Therefore Bro. Martyn is a Universalist. If you are not, please show me how you can maintain the above argument. You proceeded:

> 2. The purposes of God.
> It was to give him an opportunity of displaying his mercy that he made this world. We know of no other world where he is displaying mercy. What, then, ought we to expect?—that the overwhelming majority will be lost? No. This *has* been the miserable destiny of the human race thus far. "Broad is the road which leadeth to destruction, and many there be which go in thereat." This was emphatically true for 1600 years, at the end of which but a single family was found righteous. It was not much better afterwards. When the question was put to Christ, are there few that be saved? he did not answer the question,—as much as to say, it is none of your business. He said, Broad *is* the road, but he did not say it would always be so. The doctrine of infant damnation is abhorrent, but the doctrine of no temporal millennium consigns almost our entire race to hell.

Excuse the brevity of my notes. They give the substance of your argument, in your own words. You believe the *principles* of God's government can be vindicated only on the ground of his saving a majority.— Never have I seen an argument of a Christian better calculated to strengthen the infidel. God governs us as individuals, rather than as masses. What difference does it make to the two thousand seven hundred millions who died in the 18th century, that God will greatly bless in this life and in eternal glory, a much greater number who happen to be born in the 21st century? — To the present generation you show him to be *not* a God of infinite mercy; and try to reconcile us to the fact, by telling us of the profusion of blessings—without trials or crosses—which he is going to shower on generations to come, while the vast majority of those who now groan under the miseries of this present life, will be doomed to the blackness of darkness forever. Has the Lord authorized us to vindicate his character by an argument which makes him seem so unequally severe to the present generation? I think not. Salvation is offered freely to every child of Adam, but every portion of the great family must stem the flood, take the cross, and wear the Christian armor, till Christ comes to reckon with them at the close of this present world.

But let us trace your principle still further. During the millennium you told us the earth would be cultivated even to the tops of the mountains. Dr. Brownlee told us the desert of Sahara would blossom like a flower garden; the Bible says, "The inhabitant shall not say, I am sick." Isa. 33: 24. The great object of the millennium being the salvation of a great number, the curse of barrenness will not be upon any. "Then," to borrow the language of another, * "errors in dress, in the mode of living generally, and in the physical education of children; want of cleanliness in person; licentiousness, polygamy, concubinage, luxury, intemperance in eating and drinking, slavery, undue labor of body or mind, and indulgence of angry and other destructive passions—all these will have ceased, and men will learn war no more. Moreover, reckless administration of medicine and tampering with God's stringed instrument, will also have ceased; and we may very properly suppose that in such a state of society there will be a great advance in the sciences, and that the healing art will not only be practised by none but the conscientious, but also *more skilfully* by these. The result of such an abridgement of destructive influences would *necessarily* be a great decrease of mortality, and an increase in the vigor of the human constitution; and man would again attain to a good old age,—at least double the length of his present age,—and fulfil as never before the command to 'multiply and replenish the earth.'"

In view of all these considerations, in which you will fully concur, we might expect an increase of population at a rate many fold greater than any portion of the world has ever yet witnessed; but we will take the uniform increase of population in the U. S., for the past fifty years, as the basis of our estimate.

Allowing the number of inhabitants in the world to increase only at the same rate, it can be shown with the certainty of figures, which cannot lie, that in less than five hundred years there would be more than one person for every square yard on the Earth's surface.

This is an insuperable difficulty, for which your theory makes no provision, as you certainly will not contend that God will destroy mankind by his special judgments, when they are all obeying his will.

With fraternal regard,
I am your fellow disciple
of our coming Lord.
N. SOUTHARD.

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* See L. C. Gunn's excellent work.

AN OLD BOOK ON THE PROPHECIES.

While at Harrisburgh, Pa., we had an opportunity of examining for a short time, an old book of more than 500 pages, with the following title:

"REMARKS ON THE BOOK OF DANIEL, AND THE REVELATION:
Whereby it appears,
That Daniel had Visions of eight great Temporal Monarchies. That the last three of Daniel being future when John wrote, he has visions only of the last three great Temporal Powers.
That the Prophetic Periods of Daniel and John all terminate in 2520 years from the first of Cyrus, and 1890 years from ths birth of Christ, so far as Temporal Powers are concerned.
That the END of Temporal powers designates an End of Mankind in the Flesh; the Commencement of the Millennium; the Resurrection of the Just, and the Restitution of all things.
Revelation III. "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, that cometh upon all the world, to try them that dwell upon the earth: Behold I come quickly: Hold fast that which thou hast, that no man take thy crown."
NEW YORK: Printed at Greenleaf's Press, April 19, A. D. 1794."

In this title the reader will notice a curious mixture of fundamental truths with many errors. Concerning the great doctrine of Christ's personal coming to set up the everlasting kingdom, he saw the truth as we now see it; but in discussing the time, he gives undeniable proof that he lived before the progress of unfolding events had brought out a perfect key to that which was to be "shut up and sealed to the TIME OF THE END."— It is said there have been about 80 or 90 commentaries upon the book of Daniel. All which has been written shows that it has been regarded as a very important prophecy. The following is an extract from the Introduction to this work:

> "The authenticity and genuineness of the Book of Daniel have been called in question by such as have not denied the other parts of the sacred writings. Porphyry, who wrote about the close of the third century after Christ, may be considered as the first who endeavored to prove by his writings that they were not authentic, [that is, that they were not written by Daniel, in the days of Nebuchadnezzar, Belshazzar and Darius. ED. CRY.] He was an infidel. He exerted his utmost abilities in fifteen books, (the twelfth of which was against the prophecies of Daniel) to demonstrate the falsity of the Christian religion! He endeavored to show that these prophecies were not so ancient as they claimed to be; but that they were written in the time of Antiochus Epiphanes;—because *to* that time the history was plain and exact, but *after* that time all was manifestly false."

Thus it seems the application of this prophecy to Antiochus Epiphanes puts the weapons into the infidel's hand. At the death of that infamous Syrian king, those who slept in that part of the earth did not awake;—the saints did not take the Kingdom, nor was the fourth beast slain, and his body destroyed, and given to the burning flame, nor did Daniel then stand in his lot.— Porphyry was right in saying that the prophecy of events after the days of Antiochus was manifestly false, if the most important parts are first to be applied to him. This fact is especially glaring in relation to the 11th chapter of Daniel from the 14th verse, which contains a prophecy of papal Rome, and of Napoleon Bonaparte, or the infidel government which took away the papal dominion. Prof. Stuart and Mr. Hatfield and others are now giving the same advantage to infidels by absurdly clinging to the Antiochus theory, after the progress of events has furnished another key exactly fitting the complicated lock—which that vile tributary never did.

But there has been a later writer against Daniel who has argued as Porphyry did, with accumulated materials. He noted everything, in the course of his reading which would throw suspicion on the authenticity of the Book, and in a work called the "SCHEME OF LITERAL PROPHECY," he states eleven objections, and concludes, with great assurance, that it was written in the time of the Maccabees. To this work Bishop Chandler replied, and showed the boasted objection to be mere cavils, or direct falsities, groundless assertions, wrong quotations or plain contradictions. On these facts the author of the work before us remarks:

> "Porphyry wrote nearly 1500 years ago, and the author above mentioned wrote nearly 1500 years after Porphyry. Both agree that these prophecies were written about 200 years before the Christian era. The only question will be, whether sundry events have not taken place *since* the time of Antiochus Epiphanes

and the Maccabees, to which the characters and descriptions in the Book of Daniel apply with great exactness; nay, with as much accuracy, excepting appropriate names—as the characters and descriptions do apply to events that happened (and are allowed to have been justly applied) *before* the time of Antiochus Epiphanes?" The writer proceeds to show that such is the fact.—In his remarks on the Image he says: "It is now about 2400 years, since this figure of a man excellent in brightness, but terrible in aspect, appeared to Nebuchadnezzar; time has probably completed and matured all its parts. The feet and toes may now be considered as the last political head of the image, the duration of which CANNOT BE MUCH LONGER, according to the course of nature.

All the prophecies respecting temporal governments WILL HAVE THEIR COMPLETION in some part of the age of this emblematical representation of them."

On the *seventh* of Daniel he says: "It is of importance to attend to the strong language made use of in the punishment of the 4th beast: "I beheld till the beast was slain, and his body destroyed and given to the burning flame. The judgment was set and the books were opened. From which it is evident that with the destruction of this beast, THE JUDGMENT COMMENCES."—This great point was then clearly seen, and it would now be readily granted, if our commentators were not so anxious to make all Scripture bend to their favorite notion of a temporal millennium. Respecting the vison of the Ram, &c., in the 8th chapter, he says:

"Alexander is represented as coming from the west; therefore he pushes eastward and northward and southward. The Romans are the *only power*, after Alexander, that could be considered as starting from the same point of compass, and pushing successfully the same way. The interpretation made to Daniel confirms this sense beyond all doubt; for it is not till the latter time of these four kingdoms, when the transgressors are come to the full, that a king of fierce countenance stands up. By the term king, we may, without any impropriety, understand a commonwealth. Though *some* of the acts and doings of the little horn seem applicable to Antiochus Epiphanes, yet taking every part of the description into view, it is, apparently, ALTOGETHER *inapplicable* TO HIM. * * * The ancient fathers were perplexed about *this* place; and Jerome, in his comment upon it, says, that CHRISTIANS GENERALLY REFERRED IT TO ANTICHRIST, and supposed that Antiochus was typical of him."

In looking over such testimony, one must be struck with the fact that modern commentators will go back and rake up exploded errors and throw darkness and obscurity over the clearest facts, thus giving up these important prophecies an easy prey to the infidel, instead of using them to confound infidelity, by tracing their regular, consistent and exact fulfillment through 2400 years, and thus showing the church by a voice from heaven that we are now living in that most interesting portion of the world's history,—"THE TIME OF THE END." Surely, the sight of this startling truth of our times should wake up the slumbering church to a heart searching, everwatchful preparation for our returning Lord.

THE EDITOR'S APOLOGY.

The Camp-meeting near Gettysburg was very largely attended on the Sabbath. Roman Catholics abound in that region. When we made our first allusion to Popery, on Saturday morning, one of them spoke out, and said: "That's a lie." We declared our readiness to prove all our statements! He proceeded to speak about the Church being built on the rock St. Peter, &c. Without stopping to show him that Peter himself calls Christ the Chief corner-stone, and that the church is built "on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone," we merely asked for proof that Gregory XVI., the man who calls himself Pope at Rome, is the inheritor of all the power Christ gave to St. Peter. He said he was not prepared to discuss the matter then, but he would prepare himself and come in the afternoon. Before he went, however, he wished me to read what is said in the 14th chapter of the Apostle Paul on this subject. We asked, "What writing of the Apostle Paul do you mean?" He could not tell; but he thought there was something to the point in the 14th chapter *of the Apostle Paul!* In the afternoon we had occasion to speak largely of Popery, fortifying each position by some of the many documents which have appeared in the Midnight Cry, for the last six months. The same person was present, but kept silent, and we heard no whisper of opposition from any Romanist, afterwards. Brother Caldwell lectured Saturday evening and Sabbath morning, after which he left me to fill appointments in Petersburgh, Shiremanstown, Harrisburgh, &c.

Being left alone to sustain the meeting, I was graciously strengthened so as to give six lectures on Sunday and Monday, besides much other labor. I was assured that many cordially received the truth. The Spirit of God seemed striving with many hearts, when I left, and I trust God's children will be faithful in carrying on the work, and will reap a rich reward. Wednesday evening, I lectured to a large congregation in Westminster, the seat of Carroll County, Md. The people listened with great eagerness for truth. After the close of the meeting, a man who talked on the Old Testament like an infidel, and on the New Testament like a Universalist, held a discussion with me for about an hour, which nearly all the congregation heard very attentively. The next morning I was strongly urged to stay and lecture more, but I did not hear one word said in favor of my opponent's arguments. I have reason to believe his opposition was the occasion of much good.

Friday morning, I left Baltimore in the cars, and entering the steamer Robert Morris, at Wilmington, (Del.,) about noon, by the politeness of the Captain, was permitted to hang up my chart and give a lecture to the gentlemen and ladies on the after deck. There were a large number on board, some from the far south. They heard very attentively, and inquired for more light. The same evening I came home to New-York, having travelled nearly two hundred miles during the day. On the whole route, I gave away a large quantity of publications. They were generally well received. By some of the colored people in Maryland, they were hailed as good news from a dear friend in a far country.

But now must come my apology, which I rose from my bed to write. The fatigue, etc., and change of diet on my journey, have left me so weak and sick, that I am unable to write more this week.

LETTERS.

A sister writing from Ottowa, Ill., says:

"We have a female prayer-meeting every Wednesday, where we read Miller's Lectures and all the good sermons we can get. We have long been praying the Lord to send some of you here. One lecture last winter by Bro. Bronson, is all we have had. If you can send us any help, do so. I want Brown's Experience very much to read in our meetings."

Bro. James Sweet writes from Camden, N. Y.:

"God is at work in this place most powerfully. Brn. Patten of Utica, Rhodes, Perry, and Lader, together with myself, came to this section not far from a month since. We have held grove-meetings every Sabbath in some of the adjoining towns. We have had meetings every evening, and have given sixty or seventy lectures. The doctrine of Christ's speedy coming is taking deep root in this region for miles around, and the cry is, come over and help us. Sinners are coming to Christ and the dear saints are being entirely consecrated to God. I never saw such times before, at this season of the year. Brother, I am strong in the belief that the dear Saviour will come this year. During six months past I have been trying to sound this glorious truth to my fellow-men.—And although infidels and proud, pampered priests scoff and oppose, yet I entertain no fears that God will disappoint his people."

In the same sheet, Bro. Rhodes writes under date of "Richland, Oswego Co.:"

"My faith in the Second Advent in 1843 does not waver in the least. Thanks be to God that I am in the full assurance of hope that I shall see the blessed Redeemer in a few weeks at most. The Brother (Sweet) who wrote on the other side of this sheet is a worthy Brother and a giant in the Scriptures, and would do honor to the cause of the Second Advent in the Tabernacle at Boston, or in the large Tent. Praise the Lord that he has called some into the field who are able to handle the word of God skilfully. I have been in Camden, and in the adjoining towns in the northern part of Oneida county for about eight weeks, together with some other Brethren, trying to sound the midnight cry. We have held nine grove-meetings, all of which we believe have been attended with beneficial results. I have had the privilege of late of becoming acquainted with a good sister (by the name of Richards) and her husband, whom the Lord had raised up to cry, "Behold the Bridegroom cometh." The Lord is bringing out his people in a marvellous manner in this region. Some profess faith in 1843 after hearing one or two lectures. Surely the Lord is cutting short his work in righteousness."

Bro. H. H. Rogers, writes us a long and interesting letter from Oxford, N. Y. We have room for only a brief extract:

"We have been favored with the labors of our much esteemed Brother, L. C. Collins, Sister Rice, Bro. House and others, during the past winter,—the results have been glorious in the towns of Norwich, McDonough, Smithville, Oxford, Green, Binghamton, Cortland, Ithaca and Owego. More than one thousand converts are the fruits. Yes; arguments they are in favor of the Second Advent doctrine, such, we trust, as Heaven will own. Even the Baptists, Methodists, Presbyterians and others cannot disown them consistently without turning them out of their churches, when they have been cordially received. All of these places, with the exception of Owego, I believe were in an apparently lifeless state of religion, with little or no attention to public worship, except on Sabbath, till the Second Advent doctrine was preached to them. Many of our preachers have cordially co-operated in the revival efforts with the kindest feelings and with Christian sympathy, though not committed in favor of Mr. Miller's views, yet cautious not to throw any thing in the way of the work of God.—I have been somewhat conversant with all of the above named places except Owego, Ithaca and Cortland—of those I have my information from undoubted authority. Other towns have been more or less favored and blest with a happy increase of converts. Upon the whole I think I may safely say that there has been treble the increase to the churches during the winter past under the Second Advent preaching that there has been for many years before within the same range. Notices of revivals in our religious periodicals have been usually attended with a specific mention of the means God employed, *till within the past year.* What Modesty!"

LETTER FROM BRO. SILAS HAWLEY.

Utica, August 15th, 1843.

Dear Brother Southard:—I should have attended the Campmeeting in Plainfield, Conn., but the letter of Bro. Collins did not reach me in time. I am now attending, in this section, *Grove meetings* of only a Sabbath's continuance. I have just returned from such a meeting, held in Holland Patent, situated about 12 miles from this city. It has a large gathering, and the season was one of deep and solemn interest. It is a place where the voice of an Advent speaker was never before heard.—Prejudice, rank and strong, had, up to the time of the meeting, kept out the light. No house could be obtained for the presentation of the subject. But we went to a sanctuary of the Lord's own erection, composed of butternuts of a tall and thrifty growth. spreading their long and ample branches over our heads, and forming a vast arch of great beauty and grandeur. Under that, in a lumber wagon, surrounded by a large number of persons, I preached two discourses, both occupying nearly *five* hours. God was there—a deep impression was produced. Some of the first men in the place, as to piety, intelligence and influence, were there, to hear candidly; and went away favorably disposed. Sinners were there, to tremble and turn pale.

Next Sabbath, the Lord permitting, we have another of the same kind in Floyd, about the same distance from this place. We expect a host on that day, should the weather prove favorable. This region is again waking up. The place of holding the next meeting, is that where God did such wonders last winter and spring.—Such a change I never saw in any place. It is *purified*, TRANSFORMED, REGENERATED. It is now *God's* abode;—before, *Satan's*. It is the home of the Second Advent! The doctrine *lives* and *acts* there. It would do your soul good to go there, and see what the Lord hath wrought. About two hundred of the most hopeless and hardened cases have been converted; and almost all ef them are in favor of the second advent views. They are a most efficient band. But there is one thing, in reference to these converts, that should be noticed. The great mass of them have not joined any of the existing sects: they stand by themselves.—Nearly all such are living, *thriving* christians, and strong in the belief of the speedy advent. But most of those who have connected themselves with any of the sects, are dying in religion, and are giving up the doctrine of the speedy appearing. They have the *spiritual asthma;* it is hard for them to breathe. Now I am fully convinced, that there is not an obstacle so great, so directly posted in the way of our cause, as these sects. To join one, seems to be the direct way to kill the soul of religion, and blind the spiritual eye to the truth, and all glorious things. It is death to every thing good, noble, liberal, and lovely, in a Christian.—O how I loathe the spirit, and all its appendages! I would warn all converts to beware of such a fatal connection. Once free, let them heed the exhortation of the apostle, "Stand fast in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage." One week from the Sabbath coming, the Lord favoring, we shall have another Grove Meeting, near the village of Rome, distant fifteen miles from this place. No light on this subject, has, of late, penetrated that village. The houses are all shut. We think it best to follow the course of our Savior, in gaining access to the citizens of Samaria. After an attempt to reach them directly, by a personal visit to the city, and being unsuccessful, he took a different course. He repaired to Jacob's well, a little distance from the city, a place of great resort, and held a conversation with a woman of the place, which resulted in her receiving him as the Messiah. The object was now secured. She was the one to procure for him access to the Samaritans. She did the work. So we should do. These Grove Meetings, held a little distance from these shut-up-places, will do up the work most effectually.—Let all try it, and see.

My health is better than it was when I left the East, and so is that of my wife. Yours, watching,

S. Hawley, jr.

[Let us have the article referred to in your note, if you please,—but we do not make pledges in advance.]

Ed. Cry.

A TOUR IN CENTRAL NEW-YORK.

The following extracts are from a private letter of a brother in an extensive mercantile business in this city, who has been travelling for a week, proclaiming the glorious truth of our Lord's soon coming:

South Settlement, Courtland Co.,
Aug. 3d, 1843.

Dear Brother,—I left New York on the 12th July. On the passage up the river, I made an effort to find one or more of God's dear people, and was successful in finding two, with whom I conversed about the *Lord's coming.* Found them willing, but in doubt, which I tried to dispel.

Took passage on the Erie Canal, thinking I would have a better opportunity to do the Master's will. I am glad I did so, for, on the passage, there accompanied us a Baptist minister, who lives at the place where I was going.

We soon commenced conversation on the subject nearest my heart. He took the ground that all the prophecies are not yet fulfilled, "and he began to make excuses," why the supper *should not* this year be eaten. The arguments were continued for many hours; and in the presence of the passengers, who were very attentive. If it was of no other utility or benefit, it greatly strengthened me in the position that I have staked my reputation upon.

We arrived at Homer, where I found Brother Kent had arrived before me, and had made application for a church to lecture in, but was denied. He lectured on the steps of the Methodist Church twice, when the church was opened, and he gave six lectures, and I gave one. Much interest was awakened by them. I went on the 22d to Virgil. Stayed with the good people there a week, speaking on the prophecies about an hour and a quarter each evening. Spoke twice on the Sabbath in the Baptist church, where I lectured seven times. Brother Jones, the minister, I believe is a holy man. He had an opinion in favor of a universal state of peace and holiness on earth, before Christ's coming. He has very recently changed his mind on this, and also with respect to the carnal Jews' return. Left Virgil for this place, where I have spoken three times, to pretty full houses. Much interest is excited, and Satan showed himself last night in the person of a Universalist minister, who, when I had finished, arose, and tried for some time to prove the falsity of the doctrine I advocated. He wished to show that Christ came the second time at the destruction of the Jewish nation. I answered him. The word and the testimony cut like a two-edged sword indeed, and as it was in a Universalist church, I considered it a good opportunity to use this sword. I felt strong in God. Three ministers were present. I think good was done in the name of the Lord. I am now going to Richford, Tioga Co., where I speak this evening. I shall probably go to Owego.

MEETING IN INDIANA.

LETTER FROM A POSTMASTER.

Aurora, Ind., July 29, 1843.

My Dear Brother Himes,—We commenced a Second Advent Camp-meeting here on the 21st instant; we had to our ministry our much-beloved brethren, Stevens, Porter, Chittenden, J. B. Cook, Boyer, and Hall. We were sorry to find the health of brother Cook much impaired through excessive labors and influenza, insomuch that he did not arrive until Saturday, and then was not able to speak but twice, on Monday morning and evening, which closed the exercises. The meeting was held in a spacious warehouse, 53 by 106, (for want of a convenient grove,) was rather thinly attended in the day-time, (being in the midst of harvest.) but the congregation was much larger than we had anticipated the first evening, and continued to increase to the close, although there were no special manifestations or impressions visible on the hearts and consciences of the ungodly, notwithstanding the most solemn, cogent, and heart-thrilling appeals were made to the thousands that assembled on the Sabbath. I was forcibly reminded of an expression by brother Caldwell, after a few lectures at this place not long since, that he feared the harvest was almost past. And so it truly appears, unless it may be here and there a few gleanings. Is it so?—a most solemn and impressive thought. But upon the whole, from what observations I have been enabled to make during the meeting, and since, it will, I think, (should time continue) eventuate in much good. I think it has had the effect to strengthen the faith of the believers, of confirming the wavering, awakening the careless, and in removing, in a great measure, the prejudice of the ignorant—and as far as this is effected, the mouth of the scoffer is shut. The number of believers has been considerably increased since the commencement of the meeting. I expect one of our local preachers in the M. E. C. here, as the fruit of the labors, will sound the midnight cry. During the meeting, a Roman Catholic came forward and made a humble confession. He renounced Romanism; he said that when he came to the door of the building, it appeared to him that he was moved by some secret and almost irresistible impulse, to come forward and renounce his former principles, and acknowledge a coming Savior. He acknowledged that the mark of the Beast was in the Roman church, and justly remarked that the Protestant churches were not entirely free from the same mark. Upon the whole, our meeting was one of a very interesting character, the fruits of which I hope will be realized by some in the renewed earth.

But I must close by again expressing my feelings of gratitude to you as an instrument in the hand of God, of calling my attention and many others to the very interesting, solemn, and all-important subject of the second advent at hand, by means of the Midnight Cry, than which no paper that comes to this office is sought for and read with so deep and lively interest. It has proved a blessing to many in this vicinity, who I trust will be thankful while in the New Jerusalem they drink of the pure river of the water of life. May God bless the means, and make the Midnight Cry a savor of life unto life.

Yours truly, in the blessed hope of the glorious appearing of our risen Lord and Saviour,

Daniel Bartholomew, P. M.

CAMP-MEETING NEAR PHILADELPHIA.

Dear Brother Southard—Our Camp-meeting near Centerton, N. J. was a season of refreshing and of the outpouring of the Holy Spirit among the people. The word preached took effect and produced a deep conviction on many minds that the coming of the Lord draweth nigh, and that it was time to prepare to meet him. The community around in the vicinity of the meeting are much awake to the great question of the Lord's coming. Although the weather was for the most part unfavorable, yet the congregations were good and the order excellent. Great credit is due the community for the order which was observed throughout the encampment. No disposition was manifested to disturb our quiet. May the Lord remember the dear people in mercy and prepare them for his coming kingdom. Amen.

As near as me can ascertain, there were about 40 souls professed to find peace in believing during our meeting. To God be all the Glory.

Yours in the blessed Lord,
J. Litch.

CAMP-MEETING AT SMITH'S LANDING

Dear Brother Southard,—After leaving you and the dear brethren at Middletown, I returned immediately to Philadelphia, gave a lecture in the evening, and started the next morning about sun-rise, for the grove meeting already commenced at Smith's Landing, Great Egg Harbor, N. J. The rain poured down in torrents most of the way across the wide sandy plain, that stretches from the shore of the Delaware to the Atlantic, for you will recollect that this was the day so disastrous in Philadelphia and vicinity, in the destruction of life and property. I reached Bro. Pardon Ryan's about eight o'clock in the evening, and found Bro. McChesney and Flavell holding forth to a deeply interested audience, in a commodious building fitted up by Bro. Ryan, which was used during the Grove meeting when the weather was inclement. The daily attendance here was greater than at Middletown, notwithstanding the Protestant Methodists were holding a Grove meeting only about two miles from us, and as I understood were very denunciatory against the Second-adventists. There was the greatest decorum, and good order among the people at all times during the meetings, that I ever witnessed, where so many of all dispositions and characters were brought together. And all this was effected, without a code of laws, and placing over them a set of rulers to Lord it over them, but by a simple appeal to their good sense, and better judgment.

The cause here and in other parts of N. J. is evidently on the advance. At the close of the meeting, although no souls were converted, it was evident from the appearance and expressions of the people, that a great amount of prejudice had been removed, and a solemn conviction left on their minds, that Christ was at the doors, and that a preparation to meet Him was our first and chief concern. Brother John Cone, a local preacher in the Methodist Episcopal Church, has embraced the second advent views, and is ready to do what he can to sustain the cause in that place.

On my return to New-York, I met with Bro. Salter at Amboy, on board the steamboat, who had left with Bro. McChesney on Thursday, and had spent a week in holding meetings at different places along the way, between Egg Harbor and New-York. He said their meetings were full and the people very anxious to hear. Many meeting houses are open for lectures.

I cannot close without speaking of the kind hospitality of Brother and Sister Ryan, who bore all the expense of the meeting, and spared no pains to make their house a comfortable and welcome home for the servants of Jesus Christ, who had come to hold forth the glad tidings of the kingdom. I stopped two days in Philadelphia, and found Bro. Brown very sick with the bilious fever. He was carried from the Centerton Camp-meeting to Bro. Lye's, where he is kindly provided for, and every attention from the family and friends paid to him that he needs. For a few days the Physician and friends were fearful that his disease would prove fatal, but when I left, his symptoms were more favorable, and hope was entertained of his soon recovery. I found him happy in God, and his faith and devotion to the second advent cause unwavering. May the Lord hear prayer, and restore him to health and usefulness. Respectfully yours,
in the blessed hope of Christ's appearing,
S. C. Chandler.

PLAINVILLE CAMP-MEETING.

Brethren Brewer and Welch have returned from this meeting with cheering intelligence. The Spirit of the Lord was powerfully manifested throughout. Nearly 30 persons were baptized. From Brother Welch's note we have room for the following extracts:

Dear Brother Southard,—I give you intelligence concerning this meeting, as far as I had an opportunity to ascertain and witness.

I arrived on the ground, Monday morning, August 14, and found the brethren very much engaged in bearing testimony to the power and efficacy of the blood of Christ to cleanse from all sin, and of the well-grounded hope of seeing their Lord and Saviour this year; and truly it was a gracious season to the brethren. God was truly with his people, in a gracious manner. There was quite a number of the ministerial brethren present, namely, Brethren Collins, Starkweather, Cole, Stoddard, Morley, Chittenden, Batcheldor, Kent, White, Brewer, and Guernsey. There were, if I rember right, fourteen tents, some of which were very large. The brethren were very much united; all seemed to pull together.

Because of the interest manifested by the people for perfect conformity to the will of God, and by others who were seeking pardon and a preparation to meet a coming Saviour, it was thought better to hold prayer-meetings in the different large tents, in the evening, instead of preaching, which was accordingly done, which was productive of the best of consequences; for the Lord did work powerfully among the people. Prayer meetings were held next morning —till called to hear the word of the Lord proclaimed.

We were called to the stand about 7 o'clock, Wednesday morning, to hold our last meeting on that ground, and perhaps never to meet again till Gabriel blows the trump. We had the privilege to tell of God's dealings with us while we had been on the ground; and our hope of the glory which is soon to be revealed. Before we took our leave of each other, we commemorated the death and sufferings of our blessed Saviour in the use of the sacrament of the Lord's Supper; by thus doing, showing forth the Lord's death till he comes, when we shall eat and drink with him at his table, in his kingdom. It truly was a most gracious meeting.

I never witnessed such a display of the power of God as at this camp-meeting, and the ministry shared largely in the same; so much so that some of them said they never felt so sensibly their own insufficiency before. I never have seen such child-like simplicity and humbleness in the ministry before. Scores were sanctified and a large number were converted; and after the Sacrament of the Lord's Supper, Bro. Starkweather requested all those who felt the need of salvation, and a preparation to meet the coming Saviour, to manifest the same by rising up; and to our joyful satisfaction a large number rose up. They were immediately invited forward: they came, and we thus engaged in asking God to grant the desired blessing,—and I thought it was productive of more good than any previous meeting. Many were made to rejoice. Brother Collins presided, and all things were conducted by him, I think, to the glory of God and to the good of precious souls. E. T. Welch.

From the Advent Chronicle.

The following letter will doubtless be read with interest. It shows the low subterfuges to which some of the clergy will resort; evincing their utter inability to meet the subject with fair argument. If the Rev. Gentleman referred to, thinks this business so profitable, we will give him a fair opportunity to make investments.

LETTER FROM R. HUTCHINSON.

My Dear Bro. Himes.—During the past year I have been in the constant habit of sending Second Advent publications to my numerous relatives and acquaintances in England. By this means, the "Midnight Cry" has been uttered through a large extent of country.

But alas, alas! there are always those that are ready

To blast the blooming work of grace,
The heavenly offspring to destroy,

as will be seen by the following extract of a letter just received from home:

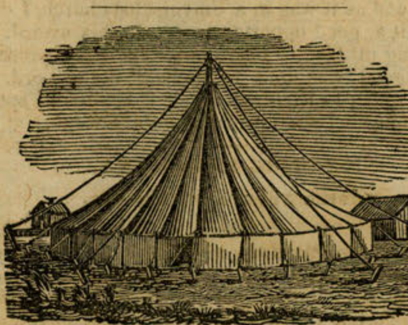
"James Buck has written to Richard Greenbank, a minister in Philadelphia, to know what Miller is; and he has written back saying, that he has heard him lecture, and he says that there is nothing to be gathered from his discourse, as he is an unlearned, *ignorant skeptic* (!!) and that it is a *money business;* and you may be sure it pleases some better than hearing the end of the world."

How mean the measures now everywhere adopted in order to crush the cause of "this present truth!"— "Evil men" are emphatically waxing "worse and worse."

I do hope that the European inhabitants of the United States, looking for the speedy coming of Christ, are putting forth their *utmost efforts* to spread the light in the different places from which they have come. I hope they are swelling the mail to Europe to a prodigious size, and that *every steamer which crosses the Atlantic is richly laden with truth.* "The time is short." There is not a moment to be lost. We must *all be at it*, and at it *all the time*, making the whole earth vocal with the cry of "Behold the Bridegroom cometh."

Wishing you every success in your extensive and noble undertaking, I remain, yours in the faith.

Montreal, August 1st, 1843.



OHIO.

THE BIG TENT CIN INCINNATI.

We have, at the request of friends West, concluded (if God permit) to pitch the Tent in Cincinnati, on the 15th of September. Lectures on the Advent, by brother Storrs, and others, will be continued from ten to fifteen days. J. V. HIMES.

Buffalo, Aug. 12, 1843.

Schenectady.—Correction.—It will be seen, by the above notice, that the Tent will not go to Schenectady, as intimated in our last. We trust a meeting will be held in that place. Arrangements will be made at the Ballston meeting.

SECOND ADVENT CAMP MEETINGS.

At Ballston Springs, N. Y., to commence August 25th, and continue about ten days. Brn. Storrs, Marsh, and others are expected to attend this meeting.

On Long Island.—Bro. Matthias writes, that a Camp-meeting will commence on the 22d inst. at Speonk, on the South side of the Island.

Also, another at Waiding River, one mile from the Sound, near the village, to commence on the 7th of September and continue several days.

Our Second Advent friends and others from the New York and the Connecticut shore are invited to attend

NEW JERSEY.

CAMP-MEETING AT PITTSGROVE, NEAR DARE TOWN,

In the Wood of Mr. George Dickinson

To commence on Monday, August 28th, to continue three days, where the great and glorious subject of our Lord and Saviour's *second* appearing in 1843, will be presented by Josiah Litch, A. F. Porter, and others.

CONNECTICUT.

A SECOND ADVENT CAMP-MEETING

Commences at Stepney, near Bridgeport, Ct., on Monday, August 28th, to continue one week or more.

Persons from this city will take passage on board the Steamboat Mutual Safety, foot of Liberty Street, North River side.

Fare from New York to the camp-ground, per steamboat and railroad, only 37 1-2 cents.

Tickets for sale on board the boat.

It is expected that Brethren Collins, Jacobs, White, Batcheldor, Teall, and other efficient lecturers will be present.

Brethren in Meriden, New Haven, Hartford and elsewhere, are particularly requested to attend, as this is an important field of labor.

S. S. BREWER, for the Committee.

New York City, Aug. 23d.

There will be a Second Advent Camp-meeting at Windsor, Ct., on land owned by Richard M. Brown, to commence September 13th, and continue one week or more. Able lecturers are engaged to attend, and we hope there will be a general attendance.

RHODE ISLAND.

A SECOND ADVENT CAMP OR GROVE-MEETING

In Gloucester, Rhode Island,

Will be holden, Providence permitting, on land of Daniel C. Tourtellot, commencing on Wednesday, September 6th, and continue over the Sabbath. Brethren and friends of the cause are invited to attend. It is hoped that all who have tents and can attend, will bring them and be on the ground on Tuesday the 5th. Board and horse keeping will be furnished at reasonable rates. Brother Jacobs will probably be present. In behalf of the Committee, Daniel C. Tourtellot.

Persons going from New York must take the Five o'clock boat for Norwich, Monday evening. Bro. Jacobs will probably be present.

VERMONT.

A SECOND ADVENT CAMP-MEETING

Will commence at North Springfield, Vermont, Tuesday, Sept. 5th, in a beautiful grove a short distance from the Post Office.

NEW HAMPSHIRE.

A SECOND ADVENT CAMP-MEEING

Will commence at Tuftenboro', Melvin Village, Tuesday, Sept. 12th.

Also, at Concord on Friday, Sept. 15th, and continue one week, in a beautiful grove about one mile West of the Railroad Depot.

THE LAST JUDGMENT

BY DR. I. WATTS.

The God of glory sends his summons forth,
Calls the south nations, and awakes the north;
From east to west the sovereign orders spread,
Through distant worlds, and regions of the dead:
The trumpet sounds—hell trembles—heaven rejoices;
Lift up your heads, ye saints, with cheerful voices!

more shall scoffers mock his long delay—
His vengeance sleeps no more: *behold* the day!
Behold the Judge descends—his guards are nigh—
Tempest and fire attend *him* down the sky.
When *Christ* appears, all nature shall adore *him!*
While sinners tremble, saints rejoice before *him!*

Heaven, earth, and hell, draw near; let all things come,
To hear my justice, and the sinner's doom;
But gather first my saints, (the Judge commands)
Bring them, ye angels, from their distant lands.
When Christ returns, wake every cheerful passion,
And shout, ye saints! he comes for your salvation.

Behold! my covenant stands forever good,
Seal'd by the eternal sacrifice in blood,
And sign'd with all their names: the Greek, the Jew,
That paid the ancient worship or the new.
There's no distinction here; join all your voices,
And raise your heads, ye saints, for heaven rejoices.

"Here, (saith the Lord) ye angels, spread their thrones,
And near me seat my favorites and my sons:
Come, my redeem'd, possess the joys prepar'd
Ere time began: 'tis your divine reward."
When *Christ* returns, wake every cheerful passion,
And shout, ye saints! *he* comes for your salvation.

Sinners, awake betimes—ye fools, be wise;
Awake before that dreadful morning rise:
Change your vain thoughts, your wicked ways amend!
Fly to the Saviour—make the Judge your friend.
Then when *he* comes, wake every joyful passion,
For lo *he* comes—*he* comes for your salvation.

LETTERS RECEIVED DURING THE WEEK ENDING AUG. 23.

Postmasters.—Willington, Conn.; Landisbury, Pa., each 50 cts. Plymouth Hollow, Conn.; Lansingville, N. Y.; South Poultney, N. Y.; Canton, O.; Newport, R. I.; Greenbury, Ind; Iberia, O.; De Witt's Valley, N. Y.; West Grawville, N. Y.; Warren, Ct.; Springvale, Me.; Bradford, N. H; Delaware, N. Y.; Bridgeport, N. Y.; Bethel, O.; Charlton, N. Y.; New Bedford, Pa.; Manchester, N. H; Royalton, Vt; Charlestown, Va; Middleport, N. Y.; Eatonville, N. Y., each $1. Syracuse, N. Y.; Berlin, Conn., each $1.50. Oxford, N. Y.; South Scituate, R. I.; Botetourt Springs, Va.; Climax Prairie, Mich.; Benson, Vt.; Marysville, O.; Hoosick Falls, N. Y.; Syracuse, N. Y.; Brownsboro, Ky.; Mount Moriah, Ala., each $2. Covington, Geo.; Greenville, N. Y., each $4. Burlington, Vt., $5. Warren, N. Y., $7. Clyde, N. Y., $8. Norfolk, Va; Owego, N.Y.; Blooming Valley, Pa.; Providence, R. I.; Southburty, Conn.; Three Rivers, Mass.; Copenhagen, N. Y.; Freemantown, Ill.; New Washington, Ind.; Akron, O.; Bazetta, O.

Individuals.—Augustus Durfee; N. Walds, (your paper has been regularly sent;) C. R. Ross, each $1.— Jonathan Cole; S. W. Rhodes; E. L. H. Chamberlain, each $5. Wm. A. Bronson, $6. David Plumb, $11.— N. Southard; L. C. Collins; N. Hervey; John Kilton; J. V. Himes; S. Hawley, Jr.; D. B. Tallmadge; J. Litch; C. B. Hotchkiss; Jonas D. Johnson; E. C. Galusha; L. D. Fleming; R. Whitney; Wm. Thayer; H. Hayes; Christopher Mulford; S. Bliss.

THE MIDNIGHT CRY!

VOL. V.—NO. 2. NEW-YORK, THURSDAY, AUGUST 31, 1843. WHOLE NO. 81.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

THE EDITOR continues very low with an intermittent fever, and this fact must account for the lack of editorial and a letter to J. H. Martyn, which would have been prepared, if his health had permitted.

We have many communications, some of which are important, which must be laid over, until the Editor can attend to them.

THE DELAY

In the issuing of this week's Number of the Cry, has been occasioned by the breaking down of the press, just as the paper was ready to work.

DEDICATION.

The spacious hall in the building known as Franklin Theatre will be dedicated to the services of our coming Saviour, with appropriate exercises, on Sabbath next.

It is expected that Bro. Litch, Bro. Jacobs, and other speakers will be present.

OUR MEETINGS.

Our meetings still continue to increase in interest. At the fellowship meeting held in Columbian Hall, last Friday evening, many interesting testimonies were delivered. At the close of the meeting, about thirty arose, requesting the prayers of the brethren, that they might be prepared for the coming of the Lord. At the Apollo on Sabbath evening, about twenty came forward for prayers, three or four of which number arose and testified that the Lord had blessed them.

SECOND ADVENT BAND MEETINGS.

These meetings are held at No. 42 Attorney St. and No. 4. Burton St., on Thursdays evenings, and at 40 Eldridge St., 258 Rivington St., and at the corner of Ninth Avenue and Seventeenth street, on Wednesday evenings. Other places will probably be soon opened.

MIDNIGHT CRY, VOL. IV.,

Is complete and bound in plain style, ornamented by the best likeness of Bro. Miller which has yet been engraved.

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In no way can so large an amount of matter on this great subject be obtained in so condensed a form.

CAMP MEETINGS.

Our readers see by notices on another page, that many important Camp Meetings are soon to be held.

The one near Bridgeport, in Conn., is most convenient for persons in New-York city and vicinity, and in all the western part of Conn.

We hope our friends who have made arrangements for the meeting, will be cheered by a large attendance.

For the Midnight Cry.

Dear Brother Southard,—I embrace a moment amid the rushing current of time, which, by the way, seems to be accumulating in velocity as it nears the great crisis, to give you a cursory sketch of the progress of things in the West.

The success of our enterprize at Rochester has more than realized our expectations. The revolution in public feeling has been very great; and the cause we advocate is gaining character and influence.

The "GLAD TIDINGS," which we got up at Rochester, to aid us for a little season in the great work, has done, and is doing, a glorious mission. Although it is a means of prosecuting our work which is attended with a much heavier expense than the receipts on such an ephemeral sheet can be expected to meet, it is nevertheless a mighty means of spreading the light. As we expected, the receipts *did not* near meet the expense: yet we feel that it has accomplished a great good, and we commit the whole to the care of a faithful God.

The TENT *Meeting* at Buffalo was in fine progress when I left, and the faithful and efficient labors of Brethren Storrs, Fitch, and Himes, were doing a great work on the minds of the eagerly-listening multitudes that attended. Fears were entertained by some, owing to the mixed and peculiar character of the population of Buffalo, and the strong prejudices existing against our views, that our meetings would be disturbed. But, although THOUSANDS were in attendance, up to the time I left, every thing progressed in the most perfect order, and an entire revolution in public feeling, touching the character and claims of the doctrine we teach, had evidently taken place. God's blessing attended their labors.

After the Buffalo meeting, Bro. Himes, in company with other efficient lecturers from the East, intend to visit Cincinnati, Ohio, if time continues, and there faithfully discharge their duty in giving the people the word of warning. It is calculated to publish a paper there also, similar to the Glad Tidings, and thus spread the word of warning abroad through the West.

That God who has thus far given his sanction to our humble efforts, will, we trust, go with us toward the setting sun, and still make the truth mighty to the pulling down of strong holds.

O, my dear brother, how I long to be able to speak out the feelings of my heart on this soul-thrilling subject. But my voice is no better. I am still compelled to speak in a whisper, and what I do must be done with the pen, mostly. But O, I am looking and hoping for deliverance—for *speedy* deliverance—yes, by the Revelation of Jesus Christ. My soul feels like saying—Amen, even so, come Lord Jesus, come quickly !!" In great haste, yours as ever in the blessed hope, L. D. FLEMING.

Newark, N. J., Aug. 18th, 1843.

BOOK ROOM AT ROCHESTER.

The room for Second Advent publications will still be continued at No. 17, Arcade, in that city, under the care of Brother Galusha, who will faithfully attend to all orders for books, papers, &c. The poor will be supplied gratis.

BROTHER R. WHITNEY'S EXPERIENCE.

The writer of the following is well known in Fairfield, Conn., as a person of high standing in the Baptist Church, in which he was an active and esteemed officer.

Dear Brother Southard,—Although I take several publications, there is none for which I wait with so much interest, or read with so much avidity, as the Midnight Cry. I always find something in it as cheering to me, as, news from home, to one who has long been absent, and expects soon to return. I have felt much interest in reading the experiences of those who have been brought to embrace the second advent faith, which have appeared in the paper; and have thought that a brief account of the manner in which I was led to believe the coming of Christ near at hand, might not be altogether uninteresting to others.

It is now eight months since I first began seriously to investigate this subject. Some of my friends having previously embraced the doctrine, I had frequently engaged in debate upon it, with a feeling of confidence that it could not be supported by the Scriptures. My principal arguments against it were, the millennium—the return of the Jews—and the position that the time of the end is not a matter of revelation. I had not previously given either of these subjects a thorough examination, but rather believed them because there were passages of Scripture which seemed to establish them, and they were admitted as true by a kind of common consent. In order to defend my side of the question, it was necessary to examine the Scriptures more carefully; and in doing so, I found my arguments unsupported, and one after another giving way. Still I was not convinced, and when one reason failed, I endeavored to urge others with the more force.

In the mean time, (the fall of 1842,) I felt an increasing interest in religious things—an earnest desire that myself and my fellow-christians might be humbled before God, and be found in a condition in which He might bless us, and make us a medium through which to communicate his blessings to others. My mind being thus in a sensitive condition, I found that these discussions, (or my opposition to the doctrine,) had a deleterious influence on my spiritual enjoyment; and I finally resolved that I would neither take any part in, nor even listen to debates upon that topic. I also used all the influence I could, to persuade my brethren in the church to drop the subject entirely.

I had then recently read "Dowling's Reply to Miller," and lent the book to a brother in the church who felt favorable to Mr. Miller's sentiments, with the request that he would read it, at the same time intimating that if he did so, it would do away with his "Millerism."

On the 18th of December, this brother

brought me a volume of "Miller's Works," containing his answer to "Dowling's Reply," and wished me to read it. I told him I had resolved not to read any thing more on either side, or take any further part in the investigation of the subject; and in the course of the conversation I remarked that I had not sufficient confidence in the correctness of the theory to think it worthy of an attentive examination, and added that I thought we might employ our time in a much more useful manner than in studying this subject.

Soon after I had said this, I began to think that perhaps I was treating the subject too lightly; and the more I reflected, the more evident it appeared to me, that as it was one of incalculable importance, it was worthy of at least a serious examination.

For some time previous I had been endeavoring to lay aside every weight—every thing sinful, and to return fully to the Lord; but I had found that after the most careful self-examination, and after the most earnest prayer that my heart might be set right, there was still something in the way. I could not feel that all was right between me and God, and I now began to think that perhaps it was the opposition of my heart to the doctrine of Christ's speedy coming. After reflecting upon the subject for a day or two, I came to the solemn resolution to examine the doctrine with all the light I could get upon it; and to follow out what I should find to be the truth, wherever it might lead me.

A day or two after this, a friend offered me "Litch's Address upon the Second Coming of Christ." I took the book, and as Hezekiah did with the letter from the king of Assyria, I spread it before the Lord, and earnestly sought the enlightening influence of his Spirit upon its perusal. As I proceeded in the examination, I believe it was with an honest desire to know the truth, that I sought for light upon the subject.

I first read the book through in a superficial manner—then reperused it, very carefully noting every thing which was not entirely satisfactory. But though I found a few things which I thought might not be entirely correct, I could not resist the conviction that it was mainly in accordance with the word of God. In short, the more I examined, and the more I prayed for light upon the subject, the more thoroughly was I convinced of its truth.

In the examination of the subject, I endeavored to divest myself of all previously formed opinions, and to inquire simply what the Lord had said; and in coming to the conclusion that the end of all things is just at hand, I had to abandon ideas which I had from childhood believed, but which I now found to be the traditions of men, instead of the word of God. The Bible seemed to me like a new book. Large portions which I never before could understand, now appeared full of meaning and interest. The volume of inspiration was given to testify to us the *sufferings of Christ* and the *glory that should follow*, 1 Peter 1 : 11. Of the latter theme I knew but very little, until I gave up my former ideas of a temporal millennium, and embraced the doctrine of the advent near. Light then seemed to shine from every page, and I think I can truly testify, that it is a lamp to my feet and a light to my path.

The immediate effect upon my own mind, was to humble me before God, and bring me to the foot of the cross. My feelings were precisely similar to what they were sixteen years before, when, as I trust, I was brought to the saving knowledge of the truth.

I have not had much opportunity to attend second advent meetings; but have read nearly every thing to which I could gain access on both sides of the question, and the uniform effect has been, to confirm me in the belief, that the coming of the Lord draws nigh.

In view of the subject, I cannot but feel that it is the dictate of true wisdom to improve with diligence the few days or weeks of time yet remaining, to secure that holiness of heart without which we cannot enter the New Jerusalem. And I know not how to account for the indifference, and even opposition, of professors of religion; who while they cannot pretend to assure us that the Lord will not come, yet treat the subject as if it were the mere hallucination of a disordered brain.

As for me, I would wish to obey the injunction of the Savior, and watch, lest coming suddenly, he find us sleeping, and unprepared for his approach.

Yours, in hope of the
speedy coming of Christ,
RAYMOND WHITNEY.

Bridgeport, Conn., Aug. 19, 1843.

SIGNS OF THE TIMES.

FROM A LATE LONDON WORK.

Charlotte Elizabeth is exerting more religious influence than any female writer since the time of Hannah More. She has written many excellent works, deeply imbued with the spirit of Protestantism and all adapted to do good, though we must differ from her on some points. She is now editing the London Christian Lady's Magazine.

We have been happy to find in the July number an article by P. H. Gosse, of Hackney, which shows that the near coming of our blessed Lord is occupying the attention of some of the most gifted minds in that kingdom.

The author was entirely unacquainted with the prophetic periods as we understand them, yet by an independent course of inquiry, he seems to have been led to the same conclusion.

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> "We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."—2 PETER 1 : 19.

The inveterate blindness of the professed people of God, which refused to perceive the manifest tokens of His first Advent, wrung tears of anguish from Incarnate Deity; "O that thou hadst known,—in this thy day, the things which belong unto thy peace!" And it was one of the sternest rebukes administered to the hypocritical Scribes, that while they were skilful to perceive and to prognosticate atmospherical phenomena, they could not "discern the signs of the times." Are those then guiltless in our day, upon whom the ends of the world are come,—who, enveloped in midnight slumber, are all unconscious of the still more palpable and significant tokens of His second approach, and refuse to be awaked? It has been the fashion to "despise prophesyings:" but this is in effect to despise the wisdom of God who inspired them, and set them up on high as a beacon for times of danger and doubt, a light in a dark place. And surely the present times are dark enough to need this light! Beset on all sides with peril, the foundations of men's faith rudely torn from beneath their feet, we need every help, every support, to prevent our making shipwreck of faith. O what do they miss, who lose the comfort of the Prophetic Word! They who most study it, know best how strong is the consolation derived from the consciousness of having an Omniscient Guide. Storm-tossed upon an ocean full of dangers, how cheering is it to possess amidst the lowering tempest an infallible chart, and to descry amidst the deepening gloom the lights of the sheltering haven! Yes: "the floods lift up, the floods lift up their voice; the floods lift up their waves:" but *we* with anointed eyes look up and see "the Lord on high mightier than the noise of many waters, yea, than the mighty waves of the sea." The devil hath great wrath, but thanks be to God, it is because "he knoweth that he hath but a short time." The cloud gathers thick and black around the murky horizon, and begins to mutter its threatening thunders; but *we* joyfully point to its gilded edges, that give token to a glorious firmament beyond it. The night indeed is dark, and seems to be deepening into a still more intense obscurity; but *we* exult to know that the blackest shades of the starless midnight shall suddenly break into more than meridian brightness; that even without a dawning the glorious Sun shall burst upon our astonished eyes in the full effulgence of eternal day. And what a day!—our sun shall no more go down, neither shall our moon withdraw itself, for Jehovah shall be our everlasting light, and the days of our mourning shall be ended.

With an earnest desire to awaken and to promote the spirit of Christian watchfulness, and to confirm the faith of believers, I shall endeavor to enumerate the chief of those signs which mark the present age; varying of course in the clearness of their manifestation, but, together, testifying with a voice which cannot be mistaken, "The Lord is at hand!"

I. The events of the Sixth Seal.—Most modern expositors agree that the horrors of the French Revolution, and the attendant political changes in Europe, formed the Earthquake of the Sixth Seal; but as that Seal has now been opened fifty years, we may reasonably expect the Seventh: before this, however, the redeemed of all nations, and kindreds, and peoples, and tongues, shall be beyond the reach of suffering, before the Throne. We are now living in that state of preternatural repose described in Rev. 7 : 1, which has strangely prevailed among the nations of Europe for nearly thirty years amidst constant and eminent threatenings of war: and which cannot be broken till the servants of God are sealed and saved. The international peace of Europe, under such circumstances, is, then, the first Sign.

II. The cessation of the Sixth Trumpet.—Still more unbroken is the unanimity of commentators that the letting loose of the Turks upon the Eastern Empire was the Woe of the Sixth Trumpet. But, as we shall presently see, the reverberating echoes of the Trumpet are fast dying away: the second Woe is almost past. Before the Seventh Trumpet however shall sound, the Lord's witnesses shall have ascended to heaven in a cloud, and the kingdoms of this world shall have become the kingdom of our Lord and of His Christ.

III. The effusion of the Sixth Vial.—As the Sixth Trumpet was the establishment of the Ottoman Power, so the Sixth Vial is its dissolution; effected not by sudden conquest, but by gradual decay, "broken without hand,"—"dried up." And who can look upon the present state of Turkey and the astonishing decay of its vitality for the last twenty years, without acknowledging, "This is the finger of God!" At the beginning of the present century, Turkey was a powerful empire; but when the withering vial of God's wrath was poured upon her, her resources began to dry up till but "the shadow of a name remains." The loss of Greece, Wallachia, Moldavia, Egypt and Servia, the battle of Navarino, the humiliating concessions made to Russia, the defection of the fleet, with the unprecedented desolations of fire and plague, have enfeebled the mighty Ottoman empire till her very existence seems to depend on the forbearance or jealousy of the European cabinets.

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V. The proclamation of the Gospel.—"And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." And if Paul could say that this *had been done* in his day, "to every creature which is under heaven," (Col. 1: 23,) in how much greater fulness of meaning may we take up the past tense, in speaking of the fulfilment of this sign. What "nation" has not heard the proclamation of Christ's gospel, in this day of Bible Societies, and Missionary labors? How much further He may see fit that the offer of it may be prolonged to these nations, before He has "filled up the number of his elect," we cannot say: but it appears that the prophecy has already received a sufficient accomplishment to justify the truth of God, if the dispensation were closed to-day.

VI. The activity of the spirits of superstition, atheism, and anarchy.—This is a darker sign; here fall the shadows of the picture. Yet holding forth the prophetic torch, we can feel our hearts bound with joy, as we trace the workings of these "unclean spirits" of darkness. In our own land, heretofore so highly favored, these foul demons are peculiarly active: the spirit of Popery has succeeded in infusing its poison into an overwhelming majority of our national Church; while the other two evil spirits have, hand in hand, seized upon the lower classes of our population. Anarchy and insubordination are indefatigably preached to misguided multitudes by furious demagogues with startling success; and blasphemy and atheism are no less industriously diffused by the ribald publications of the Sunday press.—Yet I cannot see any prophetic warrant for expecting with many students of prophecy, that the true church of Christ will again be subjected to a terrible persecution, even from all this array of Satanic malice; but I do see in these things, the elements, which, when "the *salt* of the earth" is once removed, will hurry the moral world into a horrible state of putrefaction with fearful rapidity.

Among other signs of the present age which, because somewhat less definite, I will not dwell upon, may be mentioned,—the two given by Daniel, "many shall run to and fro, and knowledge shall be increased;" and truly it would be difficult to characterize this age more aptly than as an age of rapid and universal travelling, and of widely and cheaply diffused knowledge. Then there is the Czar, the exact counterpart of the description in Ezekiel, "Gog (the crafty one) prince of Ros, Mosc, and Tobl," perfectly ready from situation, power, and known policy, to act the part of the last invader of the Holy land. Add to these the "distress of nations with perplexity;" the unprecedented loss of life by shipwreck, "sea and waves roaring," the unexpected appearance of the late Comet in our system like a flaming sword;—the "earthquakes in divers places," which have marked the current year, young as it is; and he must indeed sleep soundly who cannot hear in these things the solemn cry, "Behold the Bridegroom cometh!"

We look however for still more remarkable and terrifying tokens of his approach, as the time draws near. Wondrous phenomena are predicted as the precursors of the Advent, which we yet await to see. The prophet Joel tells us that "the sun shall be turned into darkness, and the moon into blood, before that terrible day of the Lord come:" and Christ confirms the prediction; "the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and *then* shall appear the SIGN of the Son of man in the heavens." Let none however flatter themselves with the thought, that when these unequivocal manifestations take place, it will be time enough to turn their attention to the coming KING; for it appears highly probable that these things will be so immediately preceding the revelation of Him, as to be rather the *attendant* circumstances of that great event, than premonitory tokens of it. It will not force itself upon the attention of careless men beforehand; abundant as is the evidence of its approach to those who in childlike humility seek to know His will, *to the many* it cannot, and will not be divested of the character of extreme and overwhelming suddenness: like the flood of Noah, like the fire on Sodom, like the snare upon a bird, like a thief in the night! "Watch therefore, for in such an hour as ye think not, the Son of man cometh."

P. H. GOSSE.

Hackney, May 30th, 1843.

The following from the last Palladium, is one of many excellent articles which Bro. Marsh has recently written.

We have expressed substantially the same views in public and private for six months past.

A SUPPOSED MISTAKE.

Some of the friends and many of the opponents of the doctrine of the second advent of Christ in A. D. 1843, think there must be a mistake in the theory, because the 2300 days named in Dan. viii. did not end the 22d of March last, just 1810 years from the crucifixion, when they suppose the 70 weeks ended. A moment's reflection will show the absurdity of the supposition.

The seventy weeks, in Dan. ix, cut off from the 2300 days in Dan. viii, are divided into three parts, viz. *seven weeks*, *three score and two weeks*, and *one week*. These divisions have all had their exact fulfilments; not in *days*, *weeks*, nor *months*, but in YEARS, according to the strict letter of the prophecy.

The seventy weeks *commenced* on the *first day* of the *first month* (our March.) See Ezra vii. 9. The first division, or the seven weeks, or 49 years, in which the walls of Jerusalem were to be rebuilded, expired on the 25th of Elul, the *sixth* month of the 49th year of the 70 weeks. See Neh. vi. 15.

The second division, or the 62 weeks, or 434 years, to Messiah the Prince, had their fulfilment not in just 483 years from the *first day* of the *first month*, where the 70 weeks commenced; nor in 434 years from the 25th day of Elul, the sixth month, where the first division or seven weeks, or 49 years ended; but they had their fulfilment according to the word of the prophecy, *in* the 483d *year* of the 70 weeks. In this case the year only, can be satisfactorily ascertained —which according to the most approved, if not all of our Bible chronologies, was in A. D. 26. On this year Christ entered upon his public ministry, and his *first* declaration was, *The time is fulfilled*, &c. See Mark i. 15. Doubtless the 62 weeks were then fulfilled. Christ was then 'about thirty years old,' and soon after he attended the passover, which always came near the *first* of the year; hence, the strong presumption is, that the 62 weeks expired, *not* on the *first*, nor *sixth* month of the year, but near its *close*.

The third division, or the one week, in which Messiah was to be cut off; according to Ferguson, was fulfilled, *not on* the *first day* of the *first* month—nor on the 25th of the *sixth* month —neither at the *close* of the year; but on the *fourteenth* day of Nisan, the first month of the Jewish sacred year, which answers to our March 22.

From this view of the subject it is clear that these several periods ended on different days and months in the year. Why, then, should we look for the fulfilment of the 1810 years, the last division of the grand number of 2300 days, or years, on the *very month* and *day* of the year in which the 70 weeks, or either of its divisions terminated? We have no authority from the letter, or fulfilment of the prophecy, for doing so. But we have the strongest reasons for looking for its fulfilment at *any time* within the year of its termination; and *that* year is now swiftly passing—it commenced March 22, A. D. 1843, and I most confidently believe that by the close of the year the fulfilment of the whole vision will have been witnessed.

We have nothing to do with months, weeks, and days, in computing any of the prophetic numbers, excepting those which relate to the loss of the Ottoman supremacy; in that case days and months are necessary, and they are greatly pointed out in the sacred text—but days are not mentioned in any other prophetic period, including more than a year in the bible. In every other case the latitude of the *whole* year I think is given, to complete the prophecy. It may fall on the *first*, *middle*, or *last* of the year, it is all the same; it was accomplished on the prophetic day, or year appointed.

I understand the case thus. The *whole* of the 49th year of the 70 weeks belongs to the first division, or seven weeks. The *whole* of the 483d year belongs to the second division, or 62 weeks. The *whole* of the 490th year belongs to the third division, or the one week. And the WHOLE of the year 1843, commencing the year with March 22d, belongs to the last division, or the 1810 years, which evidently end this year; then I fully believe the sanctuary will be cleansed or justified.

Finally, I see no mistake in this stupendous theory; but on further examination, if possible, I am more fully convinced of its correctness; and that we are justifiable in looking every moment for the appearing of our glorious Lord.—We know not at what watch of the night, or *day*, and *hour* of the year he will come, but we may *know* when his coming is as near as summer is to the budding of the trees. He will come and not tarry—the vision will speak and not lie—it will not tarry. The Lord is at the very doors.

We have a sweet tract from Harriet Livermore, containing Joseph Wolfe's expectation of seeing Jesus, who died for poor sinners. "He will come again, the Son of Man, in the clouds of heaven," in 1847. Its date is 1822. In 1826, twenty persons of all orthodox persuasions, met in London, with Mr. Wolfe, to study the Bible. They came unanimously to the same conclusion. They add 45 to the end of 1260, as we do; therefore we conclude that this is the year, being in fact 1847. Jesus' birth was four years before the date of our era.—*Jubilee Trumpet.*

If the world is ever to be overspread by any sect the conquerors are the Catholics, for it is written with the infallible pen of inspiration, that they shall prevail till the Ancient of days comes; till judgment is given to the saints of the Most High; till the time comes when the saints shall possess the kingdom.

For the Midnight Cry.

IT WILL MAKE INFIDELS.

How common it is for people to say, speaking of the doctrine of the Lord's speedy coming,—" It will make Infidels ! !"

The more I have considered this objection, in all its bearings, the more I am persuaded, that it grows out of a *latent infidelity in the Church*. The mass of the Church, particularly the ministry, do not seem at all disposed to have their religious faith and principles put into a shape to be tested. They prefer to hold their views in a vague and untangible form. I regret to be under the necessity of saying that the Advent question has clearly and unequivocally discovered an alarming amount of *gross Infidelity in the very heart of the Church*. The developments of every week are fearfully demonstrating this position ; and I am persuaded that God will continue to tear away the mask under which so many hypocrites have been hid, and the line of demarcation will become more and more distinct between them that really love God and them that love him not, as the great crisis draws nigh.

I am becoming more and more convinced, that the *spirit* of Babylon is not confined to the old Mother of *Harlots*. It pervades the daughters. The *Mother of Harlots*. How full of meaning. Not simply a harlot *mother*, but mother of *harlots*. How strong the language ! How characteristic ! We have only to decide who the *mother* is, to whom the Holy Spirit refers, and then who her *daughters* are, to be fully satisfied who are regarded in the eye of God as *harlots*. And it seems to me that these are queries of no very difficult solution. And it appears to me also, that it is high time to begin to cry, in the Spirit's language,— " COME OUT OF HER MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES."—Rev. 18 : 4.

A late sermon by Bro. C. Fitch, on the above subject, should be carefully read by every lover of truth. It is plain dealing, it is true ; but it is no less the TRUTH. *It is lamentably true*. I hope it will be circulated far and wide, and that God's people will take the alarm, and be ready to distinguish themselves, as UNCOMPROMISING BELIEVERS IN THE BIBLE.

" Out of the abundance of the heart the mouth speaketh." This is a true saying. And may we not venture to form an opinion by such a principle ? What can be the state of the heart that can dictate such sayings as the followwing ? A Rev. Dr., in the city of Rochester, remarked to an Adventist, that he should be afraid to *fast and pray* over the subject of Christ's second coming, as she did, lest he should believe it. He evidently, either did not want to believe the doctrine in any event, because his heart was *averse* to it, or he feared that fasting and prayer over the word of God would lead him into error instead of the truth. Yet, doubtless that same Doctor has recommended people to fast and pray in numerous instances, on other questions. Whether the difficulty was in the Doctor's heart or judgment we will leave it with our readers to judge.

A certain Clergyman in this city remarked, not long since, while speaking of the Advent question, that he was " *sick and tired of hearing about that abominable old vision ! ! !*" I presume the gentleman told the truth, and doubt not that many others are as sick of Daniel's "*old vision*" as himself and will doubtless be much more so before it is done with, unless the heart is made right with God. I leave these facts without comment, for the reader's contemplation. May the presumption of others prove a salutary warning to us, and have a tendency to prepare us for the coming of the Lord.

L. D. Fleming.

Newark, N. J., Ayg. 21*st*, 1843.

For the Midnight Cry.

UTILITY OF THE GREEK AND HEBREW.

One of the most popular arguments of the day, against the doctrine of Christ's second comiag at hand, is, that its advocates are ignorant of the Greek and Hebrew, the original languages of the Scriptures ; and also, that those who are the most learned in those languages, are generally agreed in opposing the doctrine.

In reply to this argument, I have a few thoughts to offer ; 1. Admitting, (for argument's sake,) all this to be just so ; it *is* certainly no more proof against the truth of the above doctrine, than it is that christianity was at first a fiction, because its first advocates, were but unlearned fishermen and mechanics, &c., while all the learned Priests, Scribes and Doctors of the church, opposed them even unto blood. And yet Christ chose those men who believed in him as his ministers, and qualified them by his word and Spirit for their great work, while the wisdom of this world, which is foolishness with God, as wicked men use it, rather disqualified those learned men for taking any part in the humiliating and self-sacrificing work of the true apostles of Christ.

2. Though I highly appreciate the value of useful knowledge of every kind, I do not admit that a lack of knowing the Greek and Hebrew, as now taught, necessarily disqualifies a man of faith, from clearly understanding the prophecies of the 2d coming of Christ at hand. Since we have the very best translation of the Scriptures into our own language, so altogether preferable to what would be given us by the present worldly spirit of the Doctors of the church, it is seemingly clear, that even without a knowledge of our present Greek and Hebrew Grammars and Lexicons, a man of God, with sufficient study, may well understand the prophecies of the 2d advent at hand, while it is also clear, that without being taught by the Spirit of Christ, he may have studied all the dead languages in the world, and he will be but an ignorant man still, on the doctrine of Christ's 2d advent.

3. I have much reason for suspecting that the present even highest attainments in a knowledge of the Hebrew and Greek languages as they were, when the Scriptures were first written, is very much of it imaginary rather than real. I am led to this conclusion from the fact that the grammars and dictionaries from which the Hebrew and Greek, are *at present*, mostly learnt, are known to be but modern works, and are supposed to be *designed* by their authors mostly to assist in acquiring a knowledge of the Greek and Hebrew Scriptures. Of course, the authors of these works, who had previously studied the Scriptures as a help to prepare those Lexicons &c., would naturally aim to make their translations harmonize with their own previous views of meanig of the holy writings. Quite unavoidably then, in their definitions they give us, in many instances their own opinions as to the meaning of the Scriptures, which, so far, is a commentary ; so that wherever, for the want of divine guidance, they may have erred in their previous understanding of the holy Bible, they were certainly liable to fail in giving a right meaning of words. And thus, after all that has been said of present Greek and Hebrew learning as the *best* of all helps to understand the holy oracles, (while multitudes with all this supposed knowledge of these languages, are in utter darkness as to the spiritual things therein contained,) we must rely upon the word of God, as we now have it, as its own interpreter, aided by the Spirit of God, and such other helps as will perfectly harmonize with its spirit and power generally, rather than on the dead languages as now taught. And yet, even an imperfect knowledge of the original Greek and Hebrew, is allowed to be among the lesser helps, when used with the fullness of God's Spirit and a sufficiently-diligent comparing of "spiritual things with spiritual," in our researches for truth.

A living author of one of our present Hebrew Grammars, is an advocate of the doctrine of no personal coming of Christ, no resurrection of the dead, no general judgment, and no physical destruction of the world, nor "end of all things," literally. How much knowledge then could a 2d advent believer obtain of the coming of Christ at hand, by being thoroughly master of the language of a Hebrew Bible explained by such a teacher ?

H. J.

FOREIGN NEWS.

It is several weeks since we have given our readers a picture of the times in the Eastern World. The same state of things continues. Convulsions in Ireland, in which a dreadfully oppressed people are making ineffectual efforts for relief—rebellions in Wales, showing that that hitherto quiet people have at length been oppressed beyond further endurance—distress, despondency and gloom in England, for which the most sanguine can point out no hope of relief.

Agitations in Scotland, which are causing nearly every Christian and patriot to hate the government under which he lives ; while that government is absurdly trying to force upon the people a set of clergymen whom they have spurned with contempt, and is depriving them of hearing their chosen pastors in their accustomed houses of worship.

Insurrections in Spain, in which a Regent, who, a a few months ago, seemed too strong to be overthrown, has been utterly prostrated. These form the main features of the foreign news up to Aug. 6th.

The following summary is from Wilmer & Smith's European Times.

Ireland.—The military force now in Ireland amounts to 35,000 men.

The following appears in the Naval and Military Gazette :—The Duke of Wellington is prepared to concentrate the troops in Ireland, and all the small detachments will be called in ; barracks long unoccupied are ordered to be furnished for the accommodation of troops ; and stations where, of late, only a company was quartered, will have a complete regiment. Far more is doing towards placing the country in a state to be defended than merely meets the eye. Troops are at the most convenient points for transmission ; and we know that arms and ammunition are disposed at safe places in this country, for their being sent over when required.

Ireland is still in a vortex of agitation. The rent flows in without any apparent diminution, the priests are as active, O'Connell as energetic as ever. He keeps the ball moving amazingly. The agitation was never rifer, the organization never more perfect, the funds never so plethoric, as at present. Government looks passively on, prepared for nothing but to extinguish the flame as fast as it breaks out. O'Connell has published a statement of his finances, which, unlike those of national Exchequer, shows a great surplus over expenditure. And he talks of further movements, having for their object the superseding of legitimate authority, which will put the quiescent policy of Sir Robert Peel to a still greater test.

Wales has been giving additional uneasiness to the powers that be. Two or three weeks back, it was believed that the *emeutes* [outbreaks or turnouts] of which the southern countries of the Principality had been the scene, were exhausted, or at least subdued for a time. Recent events have proved otherwise. The Welsh breakers of gates, and midnight prowlers have shown a degree of tact and daring in their illegal perambulations which proves, not only that they are thoroughly banded together for a common object, but that they have perfect reliance on each other's fidelity.

Spain, with its bankrupt treasury, its disorganized, idle, and insolent army, flushed with success, though not with victory,—with the whole framework of society out of joint, and all the conflicting elements of discord at work—presents no solitary feature on which the eye of the patriot or the philanthropist can rest with pleasure.

Espartero, overthrown, is nearly out of the field, and his Regency gone forever. The two parties which have brought about the revolution, will now begin, in all probability, to cut each other's throats—indeed symptoms of this friendly feeling has already developed itself at Barcelona.

From the summary in last week's Evangelist, we add a few particulars. O'Connell shows himself a most accomplished agitator; he deals largely in promises which he can never fulfil; in his speech at Castlebar, in Connaught he said:

"The next step which he would take in the repeal movement would be to appoint arbitrators in the place of the dismissed magistrates; and when this system had been established and completed in all its details, he would turn his attention to the formation of a protective council or association, to consist of 300 gentlemen, who would assemble in Dublin. He admonished them to co-operate with him in his efforts, and above all to persevere to the last.

"O'Connell then described the many blessings, social, political and religious, which he maintained would be secured to the Irish people by the attainment of repeal. The total abolition of the tithe-rent charge—the abolition of poor-rates—extinction of grand jury cess—vote by ballot—manhood suffrage, and an equitable arrangement of the relation between landlord and tenant, on a principle, which, while it recognized the rights of property, would also enforce the due performance of its duties. These were but a few of the many glorious advantages which would be secured to the country by the restoration of her native Parliament."

A writer in the Irish "Chronicle" states that French officers, in the disguise of priests, are engaged in Ireland in drilling the Repealers, and preparing them for any issue.

If O'Connell ventures upon the appointment of arbitrators and his proposed council, the British Government will probably consider it rebellion in earnest, and yet they will be perplexed to meet such a quiet movement with bayonets and cannon balls.

The revolution in Spain was advancing with rapid strides. The revolutionists, with the insurgents, or Lopez Ministry, had entered Madrid, and assembled there on the 26th. They had appointed the Duke of Baylen, provisional guardian of the Queen, and had changed the Municipality of the city. They were deliberating whether to convoke the Cortes, or to form a Central Junta. Two divisions of the insurgent troops had marched from the capital for Andalusia, one of 7000, and the other of 5000 men. Espartero and Van Halen were on the 22nd bombarding Seville, and on the 23rd a flag of truce was presented.

The object of Espartero's attack upon Seville, was a question of discussion. It was surmised that he was desirous of obtaining a contribution in money for some emergency.

When the insurgent army approached Madrid, it was resolved by a council of war to defend the city to extremity.

Letters from Rome state that the Pope is anxious to revive the ancient ceremony of solemnly crowning the greatest poet at the Capitol, and that he has offered this honor to Chateaubriand. The Vicompte has declined it.

Thus it seems that the poor Pope has fallen so low that his very crowns are rejected with disdain.

PRESBYTERIAN POPERY.

When a church rejects the Bible, the God of the Bible must reject the church; if we should apply this plain truth to the contests between Luther and the Pope, all our self-styled Protestant friends would freely respond—"It is even so;" but when their own idolized standards are concerned, they seem smitten with blindness: Christ's words seem as if uttered on purpose for them—"Ye have made the commandments of God of none effect by your tradition."

An illustration has just been furnished us in a letter from Bro. Mead, from Pleasant Valley:—

"I have been here on a visit for a few weeks, and a day or two since, attended a meeting of the Presbytery, which met in this village, to try the cases of two brethren, for their belief in sanctification. The charges were,—the rejection of the Article of Sanctification, as contained in the Presbyterian Articles of Faith—and the violation of their Ordination Vows. In their defence, they proceeded to show the reason they did reject the Article, was, that it did not agree with the *Bible*. One of the members objecting to the licence that was given them to defend themselves, said, that the truth or falsity of the Article, had nothing to do with the charge; for it was not whether that article agreed with the *Bible* or not. The Bible had nothing to do with it. The charge was, they rejected that Article in the Presbyterian Articles of Faith, and had violated their Ordination Vows. They denied having violated them; for they vowed to take the *Bible* as their only infallible rule of *Faith* and *Practice*—and reject all that was not according to that, and were bound to reject *that* if it was not according to the Bible, which they plainly proved to my satisfaction. Notwithstanding, by the Presbytery they were pronounced guilty, 9 to 6, and referred to Synod, &c. They entered an appeal, and departed, (like the brethren of old from the Sanhedrim,) rejoicing that they were counted worthy to suffer for Christ's sake. One of them is a veteran in the Second Advent doctrine. May our Savior soon come, and put an end to all persecution.

H. A. MEAD."

PRACTICAL REFLECTIONS ON THE SECOND ADVENT.

By the Rev. Hugh White, A. M., Curate of St. Mary's Parish.

The above is the title of an Irish work that has lately fallen into our hands. It is the first American from the sixth Dublin edition.

The discussion of this great question is far from being confined to this side of the Atlantic. England and Ireland, and some of their most devoted and pious ministers, have been quite in advance of us on some points of this glorious and thrilling subject. And certainly, those ministers who have written on the Second Advent years ago, on the other side of the Atlantic too, cannot be accused of being deluded by William Miller, an obscure farmer in the north-east part of the state of New York.

Speaking of the frequency with which the *personal* and *visible* coming of the Lord is alluded to in the Scriptures, he says:

"I am sure that any individual who has not made the subject a matter of previous investigation, would be surprised at the result of an attentive research, by discovering how frequently the second coming of the Lord Jesus Christ is in Scripture brought before the believer's view, as an event which he ought to keep in constant recollection, to stimulate him to incessant watchfulness and untiring patience, in running the *race set before him*."

Again, speaking of the Scriptural motive to be holy and watchful, he says:

"The object presented to the eye of the believer, as the motive to stimulate him to be always watchful—always ready, is, *not* his own *death*, *but the second coming* of the Son of God! 'Behold the Bridegroom *cometh*, go ye forth to meet him!' The happiness he is led to anticipate is not so much derived from looking forward to the day when *he* shall *depart*, to be with Christ, as to the day when the *Heavenly Bridegroom* shall *come*, to celebrate His espousals with his beloved Bride, the Church—and they that are ready shall go in with Him to the marriage, and shall know, by blissful experience, how 'Blessed are they which are called unto the marriage supper of the Lamb!'

"Nor must one obvious, but not unimportant, observation, be omitted—that if the Redeemer considered such an exhortation suitable, at the period when he himself was upon earth, knowing, as He did, the vast interval of time that must elapse before He should revisit it, with what an immense accession of force must the suitableness of such an exhortation apply to us, on whom, indeed, the ends of the world seem to have come—to us, whose providential lot is cast in a period *apparently* distinguished by so many of the spiritual signs which characterize the latter days of the history of the Church of Christ.

"Is not this pre-eminently a time of 'distress of nations, with *perplexity*?' Does not that word "perplexity" designate, with an accuracy most painfully correct, the aspect of affairs, in whatever direction we look—at home or abroad, to the Church or to the world? And if we were asked to describe the general tone of feeling that pervades all characters and classes in our day, could we find terms more strictly appropriate, than to describe the present as a period when "men's hearts were failing them for fear, and for looking for the things that are coming upon the earth!'

"Is there not a general expectation, whether derived from the convulsions of the political or the excitement of the religious world, from consulting the records of history or the page of prophecy, that we are on the eve of some mighty change, some tremendous catastrophe, in the history of our race?

„Can we observe the fearful spread of Infidelity, the increased energy of the conflict between the powers of light and the powers of darkness, or the restless movements of the spirit of revolutionary phrenzy, which, under the specious name of reform, is stalking, with gigantic strides throughout the earth, uprooting things long established, overturning things that appeared secure of such immortality as earth can give, threatening to rend asunder the very framework of society, and to dissolve the entire fabric of civilized government throughout the world; can we observe all this, and not be conscious that the earth is trembling beneath our feet, as if it felt within its laboring womb the threatening throes of an approaching shock, that will convulse it to its centre?

"And can we see and feel these awful signs of the times crowding around us, and never hear the whisperings of a yet more awful voice, that *seems* to break, more and more distinctly every day, on the attentive ear—'Behold, the Bridegroom is coming!' Watch, therefore, for ye know neither the day nor the hour when He will come!"

Again, speaking of the "disrespect" of "neglecting, with unhallowed carelessness, the things which God has revealed for us and our children," which he calls a sinful contempt of the Divine condescension, he says, commencing with the words of our Saviour:

"'Ye hypocrites! ye can discern the face of the sky, and can ye not discern the signs of the times?'

"To neglect the signs of the times is, then, in the Saviour's estimation, no proof of superior wisdom, but is branded with His strongly-marked displeasure, as a proof of stupidity in divine, which is but rendered more conspicuous and censurable by sagacity in earthly, things.

"Their skill in prognosticating the character of the coming weather is made the ground of condemning the spiritual ignorance or carelessness of those who, from signs more clear in their prediction and more certain in their fulfilment, neglected to prognosticate the character of coming events: so that to anticipate what from scriptural signs it seems reasonable to expect, and to be prepared, accordingly, for approaching emergencies, which, to the experienced eye of faith, are seen to cast their shadows before them as they are drawing nigh—seems to be not only matter of permission, but of precept; not only allowed, but enjoined us, by the Lord."

"WHERE ARE WE?"

"Where are we in the world's history?" said a friend of ours, the other day, to an individual who is publicly teaching that the views we advocate are false. "If the views of Mr. Miller, and those who agree with him, are false, will you be so good as to tell me what the truth is, and whereabouts we are in the world's history?"

"O," said he, "I know nothing at all about that: it cannot be known."

This is a fair specimen of the philosophy of our opponents. Now we would ask if statements of the same character on other subjects, would, by any one, be regarded in the light of *common sense*? A man in traveling from New York to Buffalo, says to his companions on arriving at Rochester, that they are within about 80 miles; and that they shall probably arrive there in one or two days. But says another of the company, "It is false: there is no truth in what you say." "Well," says the first, "where *are* we on the canal? How far have we got along? What place is this were we now are?"

"O, Sir, I know nothing at all about that—I can't tel where we are: that can't be known."

Now nothing is more certain than that, if a person does not know any thing about the times, or whereabouts we are, he cannot be certain that we are *not* near the end of the journey. If he knows that one position is false, he *must know* the right in reference to that position. I cannot, with propriety, tell a man in reference to *any* subject, that he is *wrong*, unless I know what is *right*. *Our* opponents, according to their own confessions, *do not know what is right*, or where in the stream of time we are; how, then, we ask, do they *know* that WE are wrong?—*Glad Tidings*.

1565
1248

1234
5648
6040

VISIONS OF DANIEL AND JOHN.

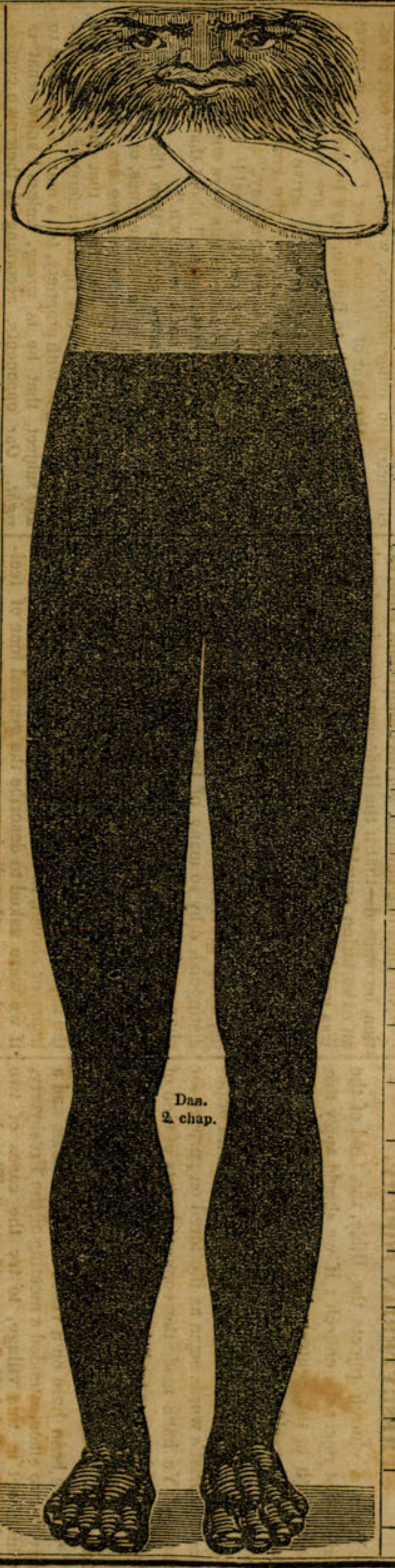
2520 Lev. 26. 18.
677 2 Chron. 33. 11.
1843.

2300 Dan. 8. 14.
457 Ez. 7. 7.
1843.

508 Dan. 12. 11.
1290
1798

508 Dan. 12. 11.
1335
1843

Babylon years 139
Media and Persia years 207
Grecia years 173
Pagan Rome years 666
Christian Rome years 30
Papal Rome 1260
Time of end 45
2520



Dan. 2. chap.

B. C. 677
“ 600
“ 500
“ 400
“ 300
“ 200
“ 100
A. D. 0
“ 100
“ 200
“ 300
“ 400
“ 500
“ 600
“ 700
“ 800
“ 900
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“ 1100
“ 1200
“ 1300
“ 1400
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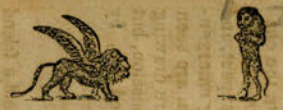
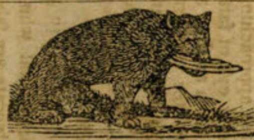
“ 1600
“ 1700
“ 1800
“ 1843

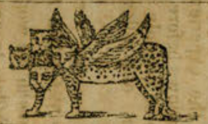
Dan. 7. 4.



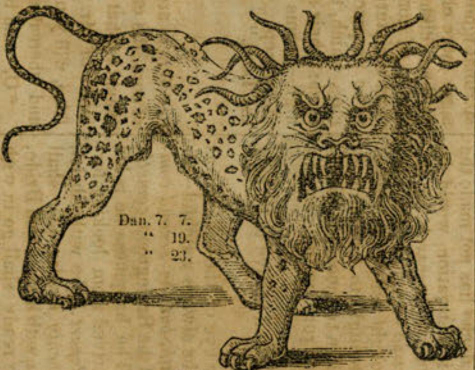
Dan. 7. 5.



Dan. 7. 6.



Dan. 7. 7, 19.



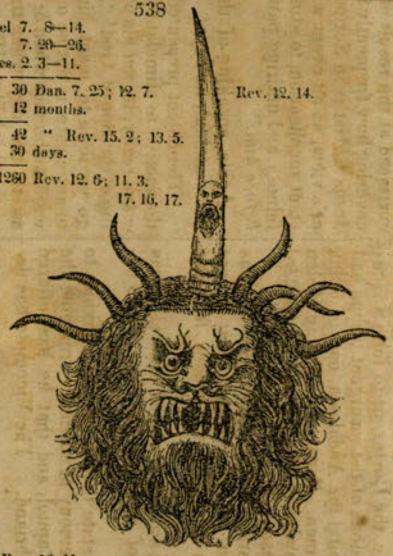
Dan. 7. 7.
“ 19.
“ 23.

508

538

Daniel 7. 8—14.
“ 7. 20—26.
2 Thes. 2. 3—11.

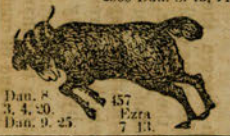
30 Dan. 7. 25; 12. 7.
12 months.
42 “ Rev. 15. 2; 13. 5.
30 days.
1260 Rev. 12. 6; 11. 3.
17. 16, 17.



Rev. 12. 14.

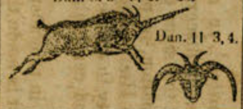
1290 Dan. 12. 11.
45 after 1798 to 1843.
1335 Dan. 12. 12.
508 Paganism ceased.
1843 the Lord comes.

2300 Dan. 8. 13, 14.



Dan. 8. 3. 4. 20.
Dan. 9. 25.
457 Ezra 7. 13.

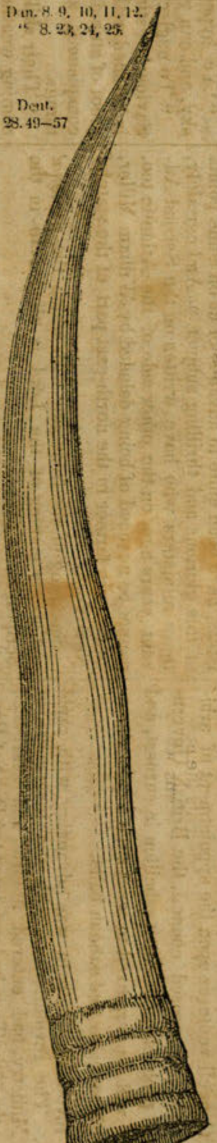
Dan. 8. 5—9, 21—23.



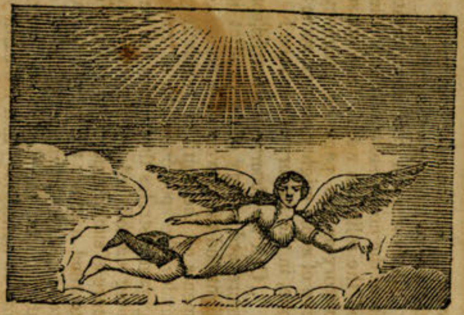
Dan. 11. 3, 4.

Dan. 8. 9, 10, 11, 12.
“ 8. 23, 24, 25.

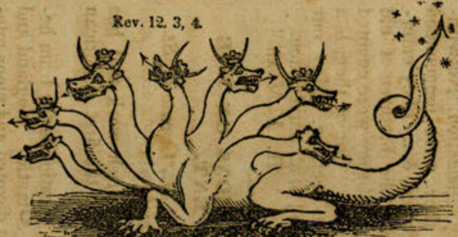
Dent. 28. 49—57



1843.

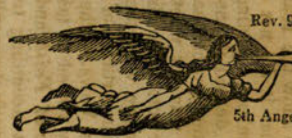


Rev. 12. 3, 4.

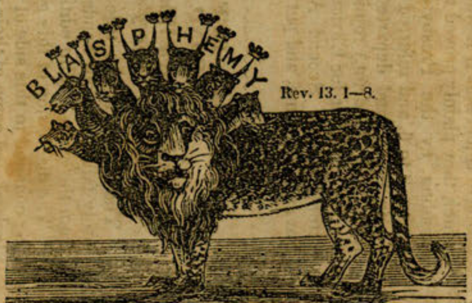


Woe, Woe, Woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound. —Rev. 8. 13.

Rev. 9. 1, 2

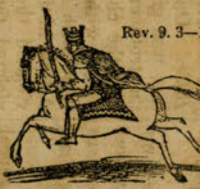


5th Angel.

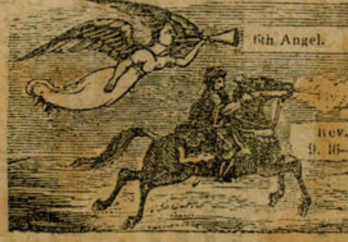


Rev. 13. 1—8.

Rev. 9. 3—10.

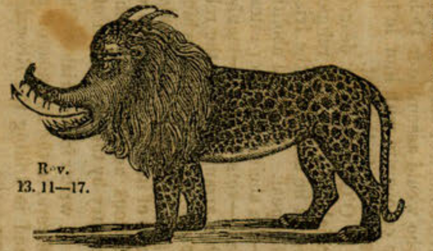


Rev. 9. 12—15.



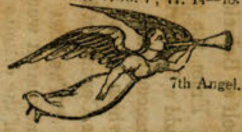
6th Angel.

Rev. 9. 16—21.



Rev. 13. 11—17.

Rev. 10. 7; 11. 14—18.



7th Angel.

DANIEL'S VISIONS,

"*Noted in the Scriptures of Truth,*" "*for our Learning.*"

BABYLONISH EMPIRE, B. C. 677.

Dan. 2 : 31. Thou O king (Nebuchadnezzar) sawest and behold a great image, whose brightness was excellent, and form terrible, v. 32. Its head was of fine gold, v. 37. Thou O king, art a king of kings, v. 38. Thou art this head of gold.

"This whole image," says Campbell, "is a symbol of the whole imperial and kingly dynasty of the Gentile world, after the supremacy of the Jewish Theocracy ceased. It embraces all secular rule, running parallel with what Christ denominates the 'Times of the Gentiles.' Luke 21 : 24. In other words, combining all the expressions, 'Fulness of the Gentiles,' 'TIMES of the Gentiles,' 'Seven Times'—2520 years, reaching down to the time of Christ's Second Coming. This year, 1843, all kingly and ecclesiastical Gentile rule expires by the 'law of limitation,' and the present dispensation reaches the '*measure* of the *fulness of the stature*' of Nebuchadnezzar's image.

Dan. 7 : 4. In its glory, it was like a lion, soaring with wings as the eagle. But in Belshazzar's time, it had lost its wings and its lion-heart, becoming feeble and faint.

MEDO-PERSIA, B. C. 538.

Dan. 7 : 5. The two arms meeting in one dreast—the bear raising up one side, or dominion—and the ram with two horns, are all appropriate emblems of Medo-Persia. "The Syrian bear, in strength and ferocity, scarcely yields to the lion," says Paxton. "Ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations." The bear represents the nature of the monarchy, but the ram with two horns was its well-known national emblem.

GRECIA, B. C. 331.

Dan. 7 : 6. This was founded by Alexander. It was like the leopard, active, crafty, and cruel. The Lion had two wings, but the leopard had four—Grecia being more rapid in its conquests than Babylon. But the goat was the known emblem of Greece. It came against the ram with incredible swiftness, making up in speed what it lacked in size. Alexander conquered Persia with a very small army.

ROMAN EMPIRE, B. C. 158.

Dan. 7 : 7. "Behold, a fourth beast, dreadful and terrible, and strong exceedingly, which was diverse from all the others, exceeding dreadful, whose teeth were of IRON, and his nails of brass; it devoured, and brake in pieces, and STAMPED the residue with the feet of it. It had ten horns."

THE TEN HORNS.

1.	A. D.	356	Huns.
2.	"	377	Ostrogoths.
3.	"	378	Visgoths.
4.	"	407	Franks.
5.	"	407	Vandals.
6.	"	407	Sueves.
7.	"	407	Burgundians.
8.	"	476	Saxons.
9.	"	476	Heruli.
10.	"	483	Lombards.

"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: that horn had eyes, and a mouth that spake very great things, whose look was more stout [or who was more mighty, as Luther's German Bible reads] than his fellows." Dan. 7 : 8.

Papacy, the horn that had eyes, (as an overseer), arose *among* the 10, and 3 fell before it. The Heruli in Italy were conquered in 493, the Vandals in 534, and the Ostrogoths were driven from Rome in March, 538.

"I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame."

VISION OF THE RAM AND HE GOAT.

Dan. 8. Daniel saw the vision of the ram, he-goat, and exceeding great horn, two years after he saw the representations of the four beasts. According to Lightfoot, Townsend, and other eminent chronologers, it was *after* the fall of Babylon: hence he was "in Shushan," the capital of Persia. Babylon being then a subject of history, had no place in this prophecy.

"Behold, a ram which had two horns, and the two horns were high, but the higher came up last." The ram which came from the east, with its two horns, was Media and Persia; and the rough goat which darted upon him from the west, was Grecia: so said the angel. The Grecian empire was at first united, as is represented by the single horn of the goat. It was afterwards divided into four parts, represented by the four horns, of which the angel said—"Four KINGDOMS shall stand up out of the nation." Here we are taught, in the plainest manner, that a horn in this vision means a kingdom.

After the death of Alexander, Grecia was divided into four parts, toward the four WINDS of heaven. v. 8. And out of one of them came forth a little horn, which waxed EXCEEDING great, (v. 9), even to the host of heaven. v. 10.

In chapter 2, ROME is represented by the feet and legs of the image. In chapter 7, it is represented by the fourth beast having ten horns. But in the 8th chapter it is symbolized by an EXCEEDING great horn.

That this exceeding great horn represents Rome, is evident from the following and many other reasons.

1. It rises "in the latter part of their kingdom,"—that is, of the four kingdoms. *So did Rome,* as far as its place in the prophecy is concerned. Its connection with the Jews commenced 158 years before Christ.

2. It was "of fierce countenance." *So was Rome.*—See Deut. 28 : 49, 50.

3. It was "little" at first. *So was Rome.*

4. It waxed "exceeding great," towards the east and towards the south." *So did Rome.*

"From this horn increasing towards the *south* and *east*, particularly Sir Isaac Newton sagaciously infers, that it arose in the northwest corner of the goat's dominion, i. e. in Italy,—which points directly to the Romans."

4. It cast down some of the host and of the stars to the ground. *So did Rome;*—persecuting Christians, Apostles and ministers of Jesus, as no other power ever did.

6. "He magnified himself even to the Prince of the host." *So did Rome,* when the Pope became the "head of all the churches." But the margin reads more properly, "He magnified himself AGAINST the PRINCE of the host," and in the interpretation the angel says: "He shall stand up against the PRINCE of princes." *Thus did Rome,* when both Herod and Pontius Pilate conspired against the holy Jesus.

7. "He shall destroy wonderfully, and shall destroy the mighty and holy people." *Thus did Rome.*

8. "He shall be broken without hand." *So will Rome.* (See ch. 2.) "Broken by the stone cut out *without hands.*"

9. Rome was the *only* power which could be referred to, for it was the only "EXCEEDING GREAT" power which succeeded the four kingdoms, and fulfilled all parts of the description. *Finally,* As Medo-Persia and Grecia succeed each other in this vision, just as they had been seen *twice before*, it is absurd to suppose that the power which follows them in this vision is a *different* power from the one which *twice before* had been seen *succeeding them.*

JOHN'S VISIONS.

THE PROPHETIC SYMBOLS.

The great red dragon of Revelation, 12th chapter, with seven heads and ten horns, is the great presiding genius of all the kingdoms who have crushed the church of God. It stood before the church when Christ was born. Rev. 12 : 2—5. Ps. 2 : 8, 9. Rev. 19 : 15. Ch. 2 : 26, 27. Matth. 2 : 16. The seven heads have been considered as the seven forms of Roman government. I would suggest a different view. *The Dragon,* the persecuting power beginning with the seven times. Lev. 26 : 18. 2 Chron. 33 : 11; 677 B. C. The 1st head, ASSYRIA, in Babylon; 2d head, CHALDEA, in Babylon; 3d head, MEDIA, in Babylon; 4th head, PERSIA, in Babylon; 5th head, GRECIA, in Babylon; 6th head, and which existed when John wrote, ROME imperial, in *Babylon Mystery*. The first five had fallen; the other *was* then in existence. One had not come; the kingly government of Rome, on the extinction of the empire in 476. When it came, it endured a short time, from 476 to 538, when it was subverted by the Greeks. Rev. 17 : 10. The kingly government of *Rome* was the seventh head. The church was in bondage under the royal powers, or the dragon, from 677 B. C. to 538 A. D., 1215 years. Then the dragon gave his power, seat, and great authority to the beast. Popery followed the royal power of Rome. The Greek emperor conquered Rome and gave it to the pope, with power over "*all the holy churches,*" from 533 to 538. The beast has all the attributes and powers of the dragon. He has seven heads and ten horns, and a face like a lion, feet like a bear, body like a leopard. Rev. 13. All the characteristics of Daniel's beasts are found in this beast. He is the 8th head of the great system of abomination. Power was given to him to continue 42 months. Beginning in 538, when the beast was seated in Rome, he continued to 1798, when Rome fell by the French, the pope was carried into captivity, and the Roman republic proclaimed. Then he was not, and yet he is; his deadly wound is healed, and all the world wonders after the beast.

Seven heads of the dragon—1. *Assyria;* 2. Chaldea; 3. Media; 4. Persia; 5. Greece; 6. Rome imperial; 7. Rome kingly, Heruli and Ostrogoths. The 8th head is the beast. Then 45 years after the fall of popery, for the civil powers to govern the church, and the dragon will be cast out, and salvation and the kingdom of our God and the power of his Christ will come. Rev. 12 : 10. This will give the dragon 1260 years; 1215 before and 45 after the beast; and the beast 42 months or 1260 years, making the bondage of the church 2520 years, ending in 1843.

THE TWO HORNED BEAST FROM THE EARTH.

"And I beheld another beast coming out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13 : 11, 12.

This evidently refers to the infidel French government under Buonaparte, which came up out of the earth [the ten kingdoms,] and had two horns [France and Italy.] By comparing the history of Buonaparte with this prophecy there will be seen a most striking fulfilment.

THE THREE WOE TRUMPETS.

The seven trumpets cover part of the time marked in Daniel. After the four had been sounded, an angel flying through the midst of heaven said, with a loud voice, "WOE! WOE!! WOE!!! to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound." Rev. 8 : 13.

And the fifth angel sounded, and I saw a star fall from heaven to the earth, and to him was given the key of the bottomless pit. And there came out locusts upon the earth. And the shape of the locusts were like horses prepared for battle. And their power was to hurt men five months, [150 prophetic days.] See Rev. 9 : 1—11. This star was undoubtedly the Arabian imposter Mahomet: a fallen star being a false teacher.

FIFTH TRUMPET.—1299 to 1449.

And they, (the locusts,) had a king over them, whose name is Destroyer.

The fifth trumpet commenced July 27, 1299, when Othman, the founder of the Turkish empire, made his first attack on the Greeks. When the fifth angel ceased, it was said, "One woe is past, and behold there come two woes more hereafter."

"And the sixth angel sounded, and I heard a voice saying to the sixth angel, Loose the four angels which are bound at the great river Euphrates. And the four angels were loosed which were prepared for an hour and a day and a month and a year to slay the third part of men," [or to blot out from among the nations the Greek division of the Roman empire.]

SIXTH TRUMPET.—1449 to 1840.

Out of their Mouths issued Fire.

Fire-arms were first used on horseback by the Turks at this period. [A well-known historical fact.]

The sixth trumpet commenced July 27, 1449, when the 150 years ended, and continued,

One day, that is,	1 prophetic day,	1 year.
One month,	30 prophetic days,	30 years.
1 year 12 months,	360 " "	360 "
And one hour,	1-24th of a prophetic day,	15 days.

This period ended August 11, 1840, WHEN THE OTTOMAN SUPREMACY CEASED. Thus the Lord has most plainly showed us that we are living in the days of the voice of the seventh angel!

SEVENTH TRUMPET.

Comes Quickly.

And the seventh angel sounded, and there were voices in heaven saying: "The kingdoms of this world are become *THE KINGDOM* of our Lord, and of his Christ; and he shall reign forever and ever."

This sound of the last trump, at which the dead will rise, (1 Cor. 15 : 52,) and BE JUDGED, (Rev. 11 : 18) we now expect to hear. Reader, slight not the Lord's warnings. Improve the present moment. PREPARE TO MEET THY GOD.

ALEXANDER CAMPBELL.

The article in the Cry last week, entitled " Testimony of our Opponents," was written by this celebrated man, from whom the denomination calling themselves "Disciples," derive their name.

It is difficult to define his position on the advent question. He holds most of our great principles, and defends them with all the force of his giant mind.

In 1829, he held his celebrated debate with Robert Owen, the infidel, in which he contended that Daniel's visions extend to the end of time. That the 2300 days *are to be* dated with the 70 weeks—that they are years, and will end about 1847, from the birth of Christ, which, according to his shewing, was 4 years before our era.—1843 is therefore 1847 from the birth of Jesus. He uses the same phrase with Mr. Miller, " about" the year. The whole is found in his debate with Owen, vol. ii. pp 72. 74.

" COME OUT OF HER MY PEOPLE." *A Sermon by C. Fitch.*

This excellent and faithful sermon, is published in a neat pamphlet of 24 pages, and is for sale, wholesale and retail, at this office. Price, single, only 4 cents.

A PAMPHLET IN FRENCH.

La Voix Des Ecritures Saintes, touchant L'Avènement De Nortre Seigneur Jésus-Christ, PAR. N. N. WHITING.

[Translation] The Voice of the Holy Scriptures concerning the Coming of our Lord Jesus Christ. BY N. N. WHITING.

This important work contains 44 pages, mostly occupied with brief propositions and Scripture proofs, in the style of Br. Miller's Synopsis. It is designed for circulation among the French in our large cities, in Canada, and Europe. Price, single, only 10 cents.

Fundamental Principles, on which the Second Advent Cause is based.

1. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millennium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

THE SPIRITS OF THE JUST.

Souls of the Just! whose truth and love,
  Like light and warmth, once lived below;
Where have ye ta'en your flight above,
  Leaving Life's vale in wintry woe?

God hath withdrawn you near his throne,
  Centre and source of brightness all,
As o'er yon hills the evening sun
  Recalls his beams when shadows fall.

But there are wistful eyes that find
  A loss in every parting ray;
And there are exiled souls behind,
  That long with you to fly away.

Oh! happy hour, when every germ
  Of captive spirit shall be free,
And shine with you, all bright and warm,
  Around our glorious Deity!

Extract of a letter from England received by Brother Hutchinson, of Montreal:

" A minister belonging to the Scotch Church, Kendal, has been lecturing in the streets on the Second Advent at hand. It was thought proper by some that he should undergo some punishment, so they have had a church meeting, and he is turned out, but nine out of ten of the congregation have gone with him, and the trustees belonging to the church, and have left the church with 400*l* debt on it."

The following is the substance of a letter from an Irish missionary in Tartary, as published in an Irish Magazine about 1821:

" The missionary, in one of his journeys, fell in with a company of native Tartars, among whom was a Tartar priest. They were reading their Bibles and discussing what they read. They proposed to the missionary their questions. Among others they asked him when Christ would come the second time. He told them he knew nothing about it. The Tartar priest expressed much surprise at such an answer from a missionary who had come to teach them the doctrine of the Bible. He thought every body who had a Bible might know that. The Tartar priest went on to give his views of the subject, stating that he thought Christ would come about the year A.D. 1844."

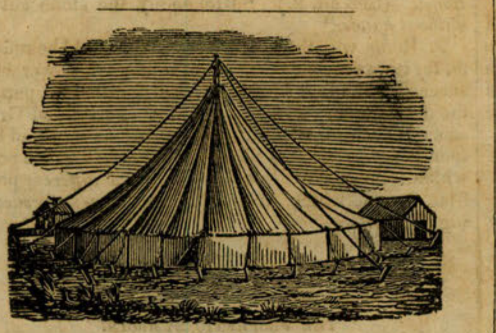
DANIEL'S VISIONS.

The prophecies of Daniel relating to the successive events of time, are, above all others, consecutive and full, taking up long chains of events from his own day, and carrying us down the stream of time to the coming of the everlasting kingdom of Jesus Christ. So full is he, in his delineations of the characters of governments, and their relation one to another, that it would hardly seem possible for us to mistake the governments intended.

And not only so. While we are thus presented with an exact chain of governmental events reaching down to the great consummation and the coming of the Son of Man, we are furnished with a prophetic time co-extensive with that chain. The periods of the eighth and twelfth chapters ESPECIALLY TAKE HOLD ON ETERNITY. When they terminate, time is no more, and the mystery of God is finished.—*Voice of Elijah.*

Brothers Porter and Boyer are at Augusta, Ky. A. A. Stevens and Hall in Tennessee. J. B. Cook is in this city. All in health, hope beating high. We have a perpetual blessing in the glorious hope of the speedy appearing of the Savior. Praise the Lord.—*Jubilee Trumpet, Cincinnati, Ohio.*

☞The article by Bro. Hotchkiss cannot be inserted entire, but we will endeavor to give the substance of it next week, if it please the Lord to grant us sufficient strength to revise it.



OHIO.

THE BIG TENT IN CINCINNATI.

We have, at the request of friends West, concluded (if God permit) to pitch the Tent in Cincinnati, on the 15th of September. Lectures on the Advent, by brother Storrs, and others, will be continued from ten to fifteen days. J. V. HIMES.

Buffalo, Aug. 12, 1843.

SCHENECTADY.—CORRECTION.—It will be seen, by the above notice, that the Tent will not go to Schenectady, as intimated in our last. We trust a meeting will be held in that place. Arrangements will be made at the Ballston meeting.

SECOND ADVENT CAMP MEETINGS.

At Ballston Springs, N. Y., to commence August 25th, nd continue about ten days. Brn. Storrs, Marsh, nd others are expected to attend this meeting.

ON LONG ISLAND.—Bro. Matthias writes, that a Camp meeting will be held at Waiding River, one mile from the Sound, near the village, to commence on the 7th of September and continue several days.

Our Second Advent friends and others from the New York and the Connecticut shore are invited to attend.

NEW JERSEY.

A Second Advent Camp Meeting will be held at Bellville, N. J., [in " Capt. Whitfield's Orchard, in William street,"] to commence on Friday, Sept. 15.

CONNECTICUT.

A SECOND ADVENT CAMP-MEETING

Commences at Stepney, near Bridgeport, Ct., on Monday, August 28th, to continue one week or more.

Persons from this city will take passage on board the Steamboat Mutual Safety, foot of Liberty Street, North River side.

Fare from New York to the camp-ground, per steamboat and railroad, only 37 1-2 cents.

Tickets for sale on board the boat.

It is expected that Brethren Collins, Jacobs, White, Batcheldor, Teall, and other efficient lecturers will be present.

Brethren in Meriden, New Haven, Hartford and elsewhere, are particularly requested to attend, as this is an important field of labor.

S. S BREWER, for the Committee.

New York City, Aug. 23d.

There will be a Second Advent Camp-meeting at Windsor, Ct., on land owned by Richard M. Brown, to commence September 13th, and continue one week or more. Able lecturers are engaged to attend, and we hope there will be a general attendance.

RHODE ISLAND.

A SECOND ADVENT CAMP OR GROVE-MEETING

In Gloucester, Rhode Island,

Will be holden, Providence permitting, on land of Daniel C. Tourtellot, commencing on Wednesday, September 6th, and continue over the Sabbath. Brethren and friends of the cause are invited to attend. It is hoped that all who have tents and can attend, will bring them and be on the ground on Tuesday the 5th. Board and horse keeping will be furnished at reasonable rates. Brother Jacobs will probably be present In behalf of the Committee, DANIEL C. TOURTELLOT.

Persons going from New York must take the Five o'clock boat for Norwich, Monday evening.

VERMONT.

A SECOND ADVENT CAMP-MEETING

Will commence at North Springfield, Vermont, Tuesday, Sept. 5th, in a beautiful grove a short distance from the Post Office.

NEW HAMPSHIRE.

A SECOND ADVENT CAMP-MEEING

Will commence at Tuftenboro', Melvin Village, Tuesday, Sept. 12th.

Also, at Concord on Friday, Sept. 15th, and continue one week, in a beautiful grove about one mile West of the Railroad Depot.

Also, at Daves' Island, in the town of Guilford, N. H., commencing Sept. 18th, and continue through the week.

Brn. T. Cole and S. Jones are expected to be present.

An Advent Camp Meeting will be held in Exeter, N. H., 2 1-2 miles from the village, on Boston and Maine Rail Road, between Exeter and Dover, to commence Tuesday, Sept. 26.

MASSACHUSETTS.

An Advent Camp Meeting will be held, if the Lord will, in Winchendon, Mass., to commence on Thursday, the 14th of Sept.

MAINE.

There will be a Second Advent Camp Meeting, if time continues, at Exeter, Maine, to commence Sspt. 13.

LETTERS RECEIVED DURING THE WEEK, ENDING AUG. 30.

POSTMASTERS —Newton, Upper Falls, Mass.; Grafton, Vt.; Hoosick, N. Y.; Harrisburg, N. Y.; Blackstone, Mass.; Gosport, N. Y.; Williamstown, Vt; Middletown, Conn; Greenville, N. Y.; Honeoye Falls, N.Y.; Millville, O.; Newbury, S. C; Red Mills, N. Y.; Freehold, N. Y.; Claremont, N. H.; West Greenville, Pa.; Mohawk, N.Y.; Akron, O.; Auburn, N. Y.; Busti, N. Y.; Wheeling, Va.; Ware, Mass.; Lovellville, O.; Charlton, N. Y.; each $1. Attica, O; Lyons, N. Y.; Cheshire, Conn.; Freetown, N. Y.; Freehold, N. Y; Lewistown, N. Y.; No. Goshen, Conn.; Gorham, N. Y.; Clarksville, O.; each $2. Copesus, N. Y, $3. Akron, O., $4. Greenland, N. H.,; Meriden, Conn.; Middletown, Conn.; each $5. New York Mills, N. Y., $6. Waterbury Centre, Vt, $7. Burrillville, R. I.; Campbell, Ill.; Union Mills, N. Y., Harrisburg, Pa.; Northford, Conn.

INDIVIDUALS.—E. C. Galusha, (draft.) Wm. T. Albree, C. B. Hotchkiss, H. S. Burchard, W. King, each $1. Nancy Fuller, $2. C. B. Hotchkiss, $3. E. R. Phinney, $3.25. G. S. Miles, $3.84. G. R. Gladding, $10. Ali Andrews, E. C. Galusha, Josiah Litch, C. B. Hotchkiss, J. B. Breckenridge, John Glime, S. Bliss, John Kilton, H. B. Skinner, and John Moffat.

THE MIDNIGHT CRY!

VOL. V.—No. 3. NEW-YORK, THURSDAY, SEPTEMBER 7, 1843. WHOLE No. 82.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

The editor continues too feeble to write, but the symptoms of his disease are now pronounced quite favorable.

LECTURES

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday and Friday evenings.

There will be Lectures on the Second Advent of Christ in 1843, at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

PRAYER MEETINGS

Will be held on Thursday evening, at several private dwellings.

SECOND ADVENT BAND MEETINGS.

These meetings are held at No. 42 Attorney St. and No. 4 Burton St., on Thursday evenings, and at 40 Eldridge St., 258 Rivington St., and at the corner of Ninth Avenue and Seventeenth street, on Wednesday evenings. Other places will probably be soon opened.

MEETINGS AT BROOKLYN,

In the "HOUSE OF PRAYER," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

We have just received from England "The Nottingham Review," containing two columns extracted from Bro. Litch's Prophetic Expositions. It appears by an accompanying paragraph, that the same paper has extracted from the same work before. At the conclusion, the editor says: "The intense interest this subject excites throughout the United States, is our apology (if an apology be needed) for inserting in the Review, the views on this subject of our trans-Atlantic friends."

"COMING OF CHRIST."

The Lord has opened the way for publishing another number of the "Coming of Christ." 10,000 copies will be issued on the *same terms* as No. 1, (gratis) as soon as the camp-meeting at Gloucester, R. I., where I am engaged, shall have closed. This No. will probably contain an article showing the absurdity of the doctrine of the Millennium as generally taught—Notices of letters, and some of the various editorial articles relative to the first number, with a brief address to the members of the Methodist Protestant Church generally.

Orders, post paid, directed to 123 Henry street, will be attended to. E. JACOBS.

DEDICATION.

The building lately known as Franklin Theatre, in Chatham Square, having been leased to "The Second Advent Association for the City of New York," was occupied by them on Sunday last for the first time, when the spacious Hall, which had just been finished, was dedicated to our coming Saviour, with appropriate services.

The meetings were very fully attended, and the exercises were deeply interesting. Brethren Litch, Storrs, Himes, Jacobs, Fleming and Jones were present and participated in the meetings.

In the morning Bro. Storrs delivered a very able and satisfactory discourse from 2 Cor. 6 : 14—18.

In the afternoon Bro. Litch lectured to great acceptance from Matthew 21 : 34—46.

And in the evening Bro. Himes, in his usual eloquent and energetic style, delivered a very impressive sermon from 2 Peter 3d chap.

On Monday morning our beloved brothers Storrs, Himes and Fleming left for Cincinnati, O—Bro. Litch for the camp meeting near Bridgeport—and Bro. Jacobs for Gloucester, R. I.

In the evening, Bro. McChesney lectured, after which Bro. Curry, who had just returned from the meeting at Stepney, gave a brief account of its progres and its character.

Bro. Litch returned to the city on Tuesday, and lectured in the evening on the Fall of Babylon, or the destruction of Rome, to a very large and attentive congregation. The next morning he left for Philadelphia. It is expected that Bro. Teall will lecture this (Wednesday) evening.

MIDNIGHT CRY, VOL. IV.,

Is complete and bound in plain style, ornamented by the best likeness of Bro. Miller which has yet been engraved.

PRICE $1 00.

In no way can so large an amount of matter on this great subject be obtained in so condensed a form.

NEW AND VALUABLE WORK.

"This world to have no other Age or Dispensation. The Present Organization of Matter, called Earth, to be destroyed by Fire. Also, Before the Event, Christians may know about the Time, when it shall occur. In a letter to a Friend. BY L. C. GUNN."

This is a closely printed pamphlet, of 40 pages, published at 40 and 41 Arcade, Philadelphia, and for sale at this office. Price 12 1-2 cts. It presents a powerful array of Scripture proofs, clearly stated, and well arranged, which must convince the candid reader that all the propositions of the title page are true.

A PAMPHLET IN FRENCH.

La Voix Des Ecritures Saintes, touchant L'Avènement De Nortre Seigneur Jésus-Christ, PAR. N. N. WHITING.

[Translation] The Voice of the Holy Scriptures concerning the Coming of our Lord Jesus Christ. BY N. N. WHITING.

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EXTRACT FROM A SERMON.

BY REV. ROBERT ATKINS, LIVERPOOL, ENGLAND.

Preaching in ceiled houses, Sabbath after Sabbath, to the same congregation, appears to me little better than a mockery, when the awful state of Christendom arises before me, overshadowed as it is with the cloud of Almighty vengeance; and yet, were I to pursue the course that best accords with my present state of feeling—were I to cry aloud throughout the streets and lanes of this city, day and night—Woe—woe—woe to the inhabitants—woe to the corrupters of the pure gospel of the blessed Jesus, I should be regarded as a fanatical maniac; and, at the sacrifice of future usefulness, would only secure the lamentable satisfaction of having borne my testimony against a degenerate age, and an apostate church. My beloved hearers, I am well aware that the glance that I have taken, at this most alarming and exciting subject, is but ill calculated to prepare my mind, at least, for the deliberate investigation of the important doctrine which I have purposed to bring before you; but depending for help, whence alone true help can come, I proceed to the consideration of my subject; and, that your minds may not be confused by a variety of matter, I shall confine myself, in the present lecture, to the delusion that prevails respecting the state and prospects of the church, and of the world.

What is the opinion that the churches of the present day entertain of themselves, and of the world! My hearers, am I not stating a truth, when I say—Go where you will, either to the platforms of Bible Societies or Missionary Societies, or to the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success, of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be—that the world is mending every day through the influence of religious example, and that we may shortly expect the triumph of the gospel—the fulfilment of the promise, that the whole earth shall be filled with the glory of the Lord. Now, without stopping to inquire what influence such statements as these, or such opinions, howsoever modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture, and with fact. It is plainly stated by our Lord, that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity—that the tares should grow together with the wheat until the end of the *age*—not the end of the *world*, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus is the Lord?—When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation. The apostle

Paul informs us that iniquity, which, at the beginning of the dispensation only worked by way of mysteries in the latter days, would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares that, in the last days, *perilous* times shall come; or men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good—traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof—ever learning, and never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning the truth; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the apostle Peter gives this addition to the awful picture. There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? Here, you perceive, my hearers, you have two descriptions of the last days, that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second is of God's, which of the two will you believe? But, lest there should be any mistake, let us fairly and honestly enquire whether this description of God's giving, actually corresponds with the present state of the churches, and of the world; and in tracing the correspondency, may God carry conviction to every one of your minds, as he has done to mine. And now, if we want a standard whereby to judge of the apostacy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the spirit, where the miraculous power, where the gift of healing, where the gift of prophecy, where the signs that were appointed to follow them that believed? What has become of the angel messengers, who so frequently appeared to the primitive Christians? Where is the confidence and brotherly love that made all things common; and where is the selling of all that we have, and becoming a disciple of the Lord Jesus? Where has the spirit of self-denial, and and of cross-bearing fled; where is the taking joyfully of the spoiling goods? Where is the persecution that all who live godly in Christ Jesus shall endure, and where is the being hated of all men for Christ's name's sake? Alas! alas! my brethren, the gifts of the spirit are gone, and, I fear, most of the graces have gone with them; and, as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little, I fear, in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of the present day, with Christ; and where, let me ask, Oh! where will you find almost one feature of resemblance? There are none of you ignorant of the fact that our blessed Lord, while in the world, not only made an atonement for sin, but he also set us an example, that we might tread in his steps. He knew what was in man, he knew what would be his most dangerous besetment, that is, the love of the world, the love of creature comfort, the love of ease, and of a present resting place. To guard against this besetment, he chalked out a course for his followers, and for his church; and, let me tell you, it is the only one that can be safely followed: and what was this course? He became a pilgrim and a sojourner in a strange land, and would not have so much of the world as even a place whereon to lay his head; he took no thought for the morrow; he made no such enquiries as these, What shall I eat, what shall I drink, or wherewithal shall I be clothed; and, in praying to his Father, he could honestly, and with a sincere heart, say, give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound by our Savior's example, and, what is more, God's positive command is upon him to walk in these very steps, and to observe the very same rule. The Christian is called to be a sojourner, a pilgrim, and a stranger, in a strange land. The Christian is commanded to take no thought for food, for raiment, or even for life itself. The Christian is commanded not to lay up treasures on earth, and it is the bounden duty of every Christian, by his open contempt of earthly possession, and creature comfort, to teach every sinner this fact, that the world is not worth the having: and, that all that is in the world is beneath the notice of the man who is on his trial for eternal happiness or eternal misery. Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world, find me the man whose conduct tells the world he is living for eternity, find me the church, who lay it down as a rule, that for the sake of thoughtless, world-loving, comfort-loving, and pleasure-loving sinners, their ministers and members shall uniformly preach the following truths by their lives, and by their conduct:—men are probationers for eternity, the world is man's worst enemy, the world has damned millions of souls, and is damning millions more at this very moment. Renounce the world, come out from the world, beware of the world, overcome the world. I hesitate not to say, such a man, such a church is not to be found; the truly righteous are minished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of suffering in the flesh, as an evil that they are justified in using every means to evade; they are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease; they are called to bear a testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a comforter in the person of the Holy Spirit of the living God, but they prefer to be without the comforter, rather than have the mourning. Apostacy, apostacy, apostacy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas! they cry, We are rich, and increased in goods, and stand in need of nothing; and thus blasphemy is added to apostacy. My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace, tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, Oh! say, What are all these calculated to teach a pleasure-loving and a world-loving sinner! Go to the salaried dissenting preacher, who has found a resting place in his five hundred, or his one hundred a-year, and see whether his stipulated income, or the round of duty for which it is paid, will give you any just idea of the leader and the exemplar of Bible pilgrims. Go to the opulent professing churchman, or the wealthy deacon, go to the *Christian* merchant, or the *Christian* shop-keeper, and learn the church's comment on the two notable commandments of our Saviour, "lay not up treasures on the earth," and "labor not for the meat that perisheth." Where, oh! where is the world-hater, the money despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity—the Bible sufferer for Christ's sake, Christ's living epistles, which sinners may read? Where have they their hiding-place? My brethren, my brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that Satan's method of damning souls is by giving them much that has the appearance of good, that he will go the length of making a three-parts Christian to keep the enquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the spirit a thing inquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is a praying or preaching gift wanted? They shall be given, but remember, they are blessings and gifts too frequently of Satan's giving. Holiness of heart, and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity, are Satan's glory, and the church's shame. My hearers I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example, do I revile them? Nay, but according to the light which God has imparted to me, I feel myself called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and, it is my constant prayer, that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, of the churches who, according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would go down upon us before one hundredth part of their corruptions and abuses could be brought before you in detail; even mere natural men and avowed infidels, have but to direct their eye towards them, and the feeling of disgust is created, and the cry of shame is extorted, because of their party bickerings and their un-Christian animosities; but, with the record of their unhallowed contentions, or with the abuse of the powers they possess, and their aspirings after more, I have, at present, nothing to do, it is enough for my purpose simply to point at their apostacy from primitive purity, and primitive simplicity, and their total want of primitive power; alas! alas! the gospel-perverting nature of their conduct and operations, their worldly-mindedness, their spiritual darkness, their self-conceit, their party-spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever hearing and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly mark them out as the prepared, and the preparing objects of Almighty vengeance. Startling though the language be, I dare not hesitate to use it, God has forgotten to punish, if his arm be not lifted up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not nigh at hand. I fear much that the unconverted and backsliding portions of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their eyes, they have shut their ears, they have hardened their hearts, and God has given them over to their strong delusion; they are believing a lie, and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness; but, blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit; and to them I address the admonitory language of my text, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

But, my dear hearers, I must take my leave for the present of the rich churches, the churches that are possessed of goods, the churches that can reign without Christ, the churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming; the anti-Christian, apostate, Gentile churches, who are fitting themselves for the fire, with which God will shortly plead with them: and I shall now direct your attention for a few moments to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as apostate. But where, oh! where shall I begin; the heart sickens the moment that the eye falls upon the mass of iniquitous abomination that lies before it. Take the Christian country in which we live, or, it may be better for our purpose, the Christian city in which we dwell; I ask, is it an improvement upon heathenism, to see a court at the opera on Saturday night, and at the sacramental altar on the Sunday morning. Are balls, and concerts, and theatres, and race-courses, places of preparation for the judgment-seat, and places of training for the mansions of the blessed, and for the eternal companionship of an holy God? Were there not a Bible in our land, could the iniquities of the heathen be more gloried in than they are? And yet, this is the capital of the world, which is so wondrously improved by the influence of Christian example. Take your Bible in your hand, and place your finger upon that portion of it which says, "Remember the Sabbath day and keep it holy," and go throughout the streets and markets of this city; and if your heart does not sink within you, and if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year, take your stand in Hyde Park, and see how daring and impiously the bulk of our nobility can insult the God of heaven! In front of every equipage, I can see in my mind's eye, an angel of the Lord crying aloud, for God's sake, for our own sake, "Remember the Sabbath day and keep it holy;" and I can hear the infatuated worms reply, Onward, onward, who is the Lord that I should obey his voice? Shall I speak to you of whoredoms? There are eighty thousand public prostitutes within the precincts of this wicked city, and who can count the number of the secret ones; drunkenness, dishonesty, swearing, and lying, and every kind and manner of abomination, have uncontrolled license; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere. This, my hearers, is but a slight etching of our Christian city, of our improving world, of the wicked harlot with which the Gentile churches have been shaking hands, nay, committing open whoredom, for fifteen hundred years. Tell me not, by way of palliation, that the persecuting spirit of the world is gone; the truth is, Christ is gone; there is no Christ in the churches to persecute. And, as to the individual Christian, there is too little of the image of Christ, and of the power of Christ there, to excite either the jealousy of Satan, or the malice of the world. Be assured, my dear hearers, whatever Christians of Satan's making may say to the contrary, a God-despising, Christ-rejecting, Spirit-resisting world, doth not lack malice towards Christ and his followers. Let any minister of Christ fully take his Master's ground; let him begin at the palace, and, coming down through the members of the administration, the houses of parliament, the bishops' stalls, and the chairs of justice; let him tell every man, plainly, and honestly, what he is, what he is doing, and where he is going, and you will soon see the arm of the law stretched out against him; and let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield re-kindled, or some other more civilized invention in active operation, to rid the land of troublesome, soul-alarming, and Satan-disturbing disciples of Christ. But why should I keep my eye, and yours, so long fixed upon the world; did not the first glance satisfy you all, that it was ripe for destruction? It is true, God is a long-suffering and a merciful God; but what can he do, that he has not already done? And, after having done every thing that was consistent with his own nature, and with man's position, as a probationer for eternity, for the church's reformation, and the world's salvation; and it were directly libelling God to say he has not done so; and after having done all this in vain, as far as either the reformation of the one, or the salvation of the other is concerned, a lengthening out of the day of mercy, would, in my estimation, be most unmerciful. I see it to be just a crowding of hell, with daily increasing victims, and a seven-fold heating of its eternal flames, by hourly-despised privileges. Because I love mercy, and pity the sinner, my continual cry is, Lord, come speedily to judgment! Because I feel for God's insulted honor, I cry, Lord, come to judgment! and, because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment; and I am as sure as that there is a merciful God in the heavens, that he is hastening on the day of the wicked's destruction; and as soon as this, his purpose, can be accomplished, it will be accomplished. Woe, woe, woe to the Bible-despising, gospel-hardened inhabitants of this land; for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this worse than heathenish people, is nigh at hand. Sinners of Great Britain, depend upon it, the last offer of mercy and salvation is being made to you—your last day of grace is hustening to its close. I look upon it that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud, in the anguish of his soul, Oh! that thou, at least, that thou hadst known the things that belong unto thy peace; but now—and the sentence is irrevocable—now they are forever hid from thine eyes. Notwithstanding the awful sentence Jesus Christ commanded his disciples to begin the preaching of the gospel at Jerusalem; and why? Simply because, though the national doom was fixed, individuals might be awakened, individuals might even at the last hour, be induced to accept of a Savior. Apostate churches of Christendom, the measure of your iniquity is full. Godless, Christless world, your destiny is fixed, your destruction is inevitable; but shall I not begin at Jerusalem? Oh! that in these last days, God would give me energy of body, and of mind, and the mighty power of his spirit, to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Savior.

Ministers of Christ, and ye men of God, who are scattered throughout the churches, suffer the word of exhortation; what have you to do with the doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed, men of God, spiritual men, you must long ago have been tired of their mud, and their filth and their shallows. I entreat you, in God's name, and for Christ's sake, put away your apathy, and awake from your slumbers; come out from amongst them, lest ye become partakers of their plagues. The cry is raised, Behold the Bridegroom cometh! as you value your souls, disobey not the command; but "Go ye forth to meet him." 'Tis vain to imagine that, by remaining where you are, you may still be a leaven for good. The Churchman will remain a Churchman, the Independent an Independent, and the Methodist, a mere Methodist, in spite of you; mother's children are they all. They do not bear the image of the heavenly, and I am satisfied as regards the great bulk of them, the Father never begat them. The little zeal they have, hath self for its spring, and party aggrandizement for its object; and either self-interest or self-exaltation, constitutes the bond of this union. If ever they knew any thing of God individually, I am afraid that most of them have died in the weaning: when the sensible comfort, the milk that God hath provided for the babe in Christ was withdrawn because they had been long enough babes—they would not learn to feed upon the word—they would not take to the flesh and to the blood of Christ; and, consequently, that which was given them hath been taken away from them. The preaching gift and the praying gift—yea, and part of the decently living gift may remain; and because they must have peace, and because they must have joy, Satan will take care that they are furnished with both: but as to the life of God and the image of Christ, they are scarcely any where to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining amongst them? Never. Will such men unite with you in hastening on the coming of your Lord? Will they mourn with you over the apostacy of the churches? Will they weep with you, will they cry with you for all the abominations that are existing in the world? Oh, no. You will uniformly find them on the side of the scoffer, and they will tell you, We are doing well—we are increasing in goods, we are triumphing, we are reigning, and what care we for the promise of his coming. Men and brethren, from this moment come out from amongst them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony boldly and openly against them, and thus you may succeed in alarming some of them. You are injuring, them, you are hindering the work of Christ, you are weakening one another's hands by continuing in your present position. Oh! may the spirit of Elijah, who must first come, and of John the Baptist, be given unto you, let your loins like theirs be girded about; let your lights burn where they may be seen, and let yonr united cry awaken both the slumberer and the sleeper; "Prepare to meet your God." I have a conviction on my mind, that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, and that this last trumpet, will, under God, either have the effect of hardening, or of saving the sinner. I clearly see that both processes have already commenced under my own ministry, and if you, my fellow-laborers, will only be faithful, and in your several spheres and stations stand out boldly for God, the harvest of this land will soon be ripe. I feel as if death or life was in every word; and every time I make the inquiry, Watchman, what of the night? the answer cometh with an increasing thrill to my soul, the morning cometh, and also the night. And, oh! may every soul now before me, tremble at the voice of the Spirit, and take the prophetical warning in time, make haste—return—come. Ministers of Christ, men of God, to your knees for oil, to your Bibles for light; away with every trapping of worldly policy; strip your party-colored robes of Satan's weaving; take to you locusts and wild honey; have done with the poisonous dishes of man's providing; strengthen your loins as with a girdle, with the promise of his coming, with the blessed hope of the glorious appearing of the great God and your Savior, and let your voice be an united voice—the voice of one crying in the midst of this wilderness of apostacy, blasphemy, ignorance, pollution, and sin—"Prepare the way of the Lord." Thus will you be "like unto the men who are waiting for their Lord;" and take the promise for your comfort, "When he cometh, and shall find you thus watching: verily, I say unto you, that he shall gird himself, and make you sit down to meat, and will come forth and serve you.—Amen."

LETTER FROM CINCINNATI, OHIO.

Cincinnati, Aug. 30, 1843.

Dear Brother Southard,—

I rejoice to inform you, that the cause of the Second Advent of Christ this year, is advancing in this city. We have glorious meetings, and inquirers daily increasing; though not many sinners are converted, yet believers are strengthened and built up in the hope of the speedy coming of our Lord. On last Sabbath the Lord's Supper was administered to about two hundred, and it was like the day of Pentecost—all of one heart and one mind, and I might add, from all sects, but sects and parties are forgotten. We are looking forward with great hope of much good being done at our approaching camp-meeting, if time continue. At every meeting prayers are offered up for Brn. Himes and Storrs, that the Lord will bless their labors among us.

We have issued a review of Dr. Lynd's Sermon, by Bro. Cook. We should be glad to be informed concerning Bro. Miller's health, and whether he is coming west. We have with us at present Brethren Cook, A. A. Stevens, J. J. Porter, and Boyer, and they are all alive in the hope of the gospel, and in good health. The houses of worship are all shut against us, with one exception. The True Wesleyan is open, and almost the whole church are coming into the faith of the speedy appearing of Christ.

Brn. Porter and Boyer have just returned from Rising Sun, Ind.; the work is going on there gloriously. The M. E. Minister states that there never was such an interest manifested in search of truth as at present,—the people are reading their Bibles in every house and in every shop.

Yours in hope of redemption, J. E. S.

THE MIDNIGHT CRY.

THURSDAY, SEPTEMBER 7, 1843.

NOTES BY THE WAY.

In connexion with the Buffalo meeting, I have visited several other places, for the purpose of aiding in the spread of the "*Midnight Cry.*"

Toronto, C. W.—This is an important place in Canada West. A very urgent call has been made and repeated for lecturers here for some time past. I visited there about the middle of August, and made arrangements for a full course of lectures on the Advent. I found a few intelligent and true believers, who are doing what they can to advance the cause, but wish aid from the States, that they may do more. They have invited *Bro. Fitch* to visit them the first of September. A box of books has been sent there for gratuitous circulation. The means now provided, the zeal and faithfulness of the brethren there, gives assurance that the alarm will be given to the slumbering virgins in that region.

The opposition will be strong and fearful, but it will only subserve the cause. No "weapon formed against it," as yet, has, or can prosper.

Kingston, C. W.—But little has been done here, as yet. I regret that it was out of my power to make any efficient arrangements to diffuse the doctrine there. My stay was too short. Will not our friends in Toronto do something for Kingston?

Montreal, C. W.—This city contains 60,000 souls. The Romanists have the sway, and control the civil and ecclesiastical affairs of the city about as they please. Here they have the most splendid cathedrals, colleges, academies, nunneries, with a new college of the Jesuits, all in successful operation, with flowing treasuries, and a numerous and powerful priesthood. The dissenters here, though not numerous, have their influence, and are doing what they can to diffuse Protestant principles. But, even they are ready to join with the Romanists to crush the advocates of the "Midnight Cry." It is in such a city as this, and in such a hostile and powerful community, that our true hearted and faithful Brother Hutchinson has taken his stand, single handed, and is fearlessly sounding the "midnight cry." He has published within a few months, 12,000 copies of a paper, entitled the "*Voice of Elijah.*" These he has scattered throughout the provinces in North America, England, Scotland and Ireland. He has hired a small room, in which he has lectured till recently to a few inquiring and candid souls, who have become much interested in the cause. But more recently he has taken his stand, on the Sabbath, on Island wharf, where multitudes flock to hear the word. This new movement is producing great effect.

Let Bro. H. be sustained. Any contribution for his aid, may be sent to this office, with an assurance of an immediate transmission to him.

Low Hampton.—On our way home, we called at this place, and spent one day with father Miller. He is convalescent, to all appearance permanently so.—Yet he is weak, and for the present will be able to lecture only occasionally. He proposes soon to go out, and visit several places where he can aid the cause by his presence and labors. He will be accompanied by one of his sons. He thinks first to attend the Advent meeting in North Springfield, Vt. He will then visit Boston, and give a few lectures in the Tabernacle; next, if his health permit, he will go out west as far as Rochester and Buffalo.

Ballston Spa.—Spent the Sabbath with Bro. Storrs, in the grove-meeting in this place. We had a large attendance; but was interrupted in the afternoon by a a heavy shower. The meeting was to be continued, and we can but hope much good was done.

Albany.—Bro. Whiting has recently given a course of lectures in this city. They have had a salutary influence on many minds, not before interested in the subject. The brethren at the "House of Prayer" are much engaged, and keep the city in regular commotion. They are a noble band.

Boston.—After an absence of about six weeks, I find myself in the society of the faithful and devoted band of Advent brethren in this city. I find them firm, united, and happy in the prospect of the Lord's speedy coming. Our meetings at the Tabernacle have been well attended. Bro. N. Hervey has lectured to good acceptance.

Bro. Cox has concluded to take a station assigned him, at Saco, Me. So he will not be expected to labor with us. A good and faithful man will be obtained to occupy this important station.

The camp-meetings in this region have been well attended, and, no doubt, will result in great good.—*Whatever shipwreck*, those may make who predicate their faith and confidence on frames and feelings, human visions, and dreams, or private revelations, it is clear and certain, that those who predicate their faith and hope on the word of the living God, as found in the Old and New Testaments, will hold on their way, and live through every conflict of the flesh and spirit, till the glorious appearing of the great God and our Saviour Jesus Christ. The Rock of the faith and hope of Advent believers, is the *Bible*—THE BIBLE; *any thing else*—yes, brethren, any thing *short* of this, or any thing *more* than this, is *dangerous*, and *only dangerous, and that cnotinually.* Let us, then, all be filled with the spirit, and let the word of Christ dwell in us in knowledge and spiritual understanding. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

New-York City.—I arrived here this morning at 5 o'clock. I find Bro. Southard quite sick He will, however, from present appearances, be able to resume his labors again in a few weeks. The office here is in good order, and prosperous condition. The friends of the cause are doing nobly for the "Midnight Cry." The correspondence here, which is quite extensive, gives assurance, as in Boston, of an increased interest and faith in the doctrine of the Advent this year.

The friends in this city open their new place of worship to-morrow, heretofore known as Franklin Theatre, in Chatham Square. It has been fitted up in a neat and convenient manner for public worship. Their meetings are full, and very interesting. They have had a number of conversions of late. Bro Storrs is here. We shall proceed on our way to Cincinnati on Monday next.

J. V. Himes.

New York, Sept. 2, 1843.

SYMPATHY WITH CHRIST.

We are often asked if it would give us pleasure to have the Lord Jesus come and destroy all the wicked, implying that none but demons could have any such wish as that. A Methodist brother was asked the same question by his bishop a short time since. The brother replied that he hoped he loved the appearing of Christ, and he believed, to have his Saviour come would give him joy. As for the wicked, Christ's enemies, his sympathies were not with them, his sympathies were all with Christ; he thought Christ as much entitled to his sympathy, as Christ's enemies.

He said that moreover, whenever Christ did come, there would be sinners in the world, for it is to be as before the flood. And if the world would continue thirty years, the wicked would not be benefitted, for there are more born and go down to perdition than there are converted, so that his compassion would dictate that this stream be checked, and no more be born to increase the numbers of the lost.

After many other questions, the bishop asked how he should feel if the Lord did not come? The brother replied that as that addressed itself to his pride, he hoped the Lord would give him great humility, and if he had any pride left, would take it all away, then he should have nothing to fear. The bishop soon found that he had not better ask an adventist any more questions in public: for they have to take beforehand no thought what they shall answer; and have only to open the word of God and read from the sacred Scriptures, a thus saith the Lord on any point respecting which they may be questioned.

WHAT IS THE DIFFICULTY?

We have been often led to inquire with concern, why the professed Church of Christ is so little moved with the warning of his near approach? Perhaps one of the greatest reasons for this general apathy and unbelief, is the superficial manner in which modern Christians read the Bible. Those who profess to be bible students, seem to know more of the conflicting opinions of commentators than of the inspired text. If the command to "search the scriptures" was more generally obeyed, we should not see the almost entire Christian community settling down on the false assumption that nothing is revealed definitely in the Scriptures respecting the time of Christ's coming.—One text, "no man knoweth the day nor the hour," taken without context or connection, is upon every objecting tongue, and behind this seeming fortification they are willing to rest and abide the fearful issue. They forget that no one pretends to know the DAY or the HOUR, and also that in the same chapter the Savior commands that WHEN we see certain definite signs come to pass, to KNOW that he is near even at the door. As certainly as when we see the budding leaves of spring we know of our own selves that summer is near, so it is our privilege and duty to know of his near approach. It is generally supposed to be presumption for any to profess to understand the prophecy of Daniel respecting the time of the end, yet in this same connection (alluded to above) our Savior, speaking of Daniel's prophecy, says emphatically, "let him that readeth *understand*." This one, falsely assumed idea, that the TIME is not foretold in Scripture, or if darkly shadowed forth in prophetic figures, is not definite, or intended as a revelation or warning, is the fatal opiate that keeps millions of professing Christians asleep on this momentous subject.

Another class of minds who rest in the same deception feel conscious of their own ignorance as to much that is contained in the word of God, but reason that there is and have been many truly pious and learned men in all ages, that have made the scriptures their study, who have discovered and taught nothing definite respecting the *time* of Christ's coming; they therefore conclude that it is not revealed, or if partially intimated, all investigation respecting it is attended with so much difficulty, that they despair of undertaking it themselves, and willingly rest on a supposed impossibility. If such would consider, and necessarily concede, that the prophecy of Daniel more especially and distinctly relates to the time than any other, and will then read in his last chapter, 4th verse, where the angel says, "O Daniel, shut up the words and seal the book even to the time of the end, [when] many shall run to and fro, and knowledge shall be increased." And again, in the 9th and 10th verses,—"Go thy way, Daniel, for the words are closed up and sealed till the time of the end [then] many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand,"—they would perceive that this prophecy was not to be understood until the last days, as it relates to a subject that could not be useful to any other generation. Before this time of the end the most holy and learned among men could not unseal what God had sealed; but at this time knowledge should be increased respecting it, and many should run to and fro, to spread it, and the faith of many should be tried with the burden of their message. Some should be purified and made white by this trial, and being therefore spiritually wise, should understand. But the wicked shall do wickedly concerning it, by rejecting the truth, and none of the wicked shall understand.

This last objection, then, because the wise in other ages of the Church have not understood the time of Christ's second coming, is no argument why we who live in the time of the end and unsealing of this prophecy should not understand, and profit by its overwhelming shadow, that is now fast gathering around us. Let us then cast away all objections, and examine this subject with prayer and attention. He who hath said, the secret of the Lord is with those who fear him, will lead us into all truth. C. S. M.

We have several times introduced our brother Lewis Hersey to our readers, as a city watchman and shoemaker, who has devoted his hours of leisure to the study of the Bible, and a comparison of it with history.

Dr. Jarvis has called him forth in the following letter, which will be read with great interest.

For the Midnight Cry.

TO S. F. JARVIS, D. D. LL. D.

Dear Sir,—I have carefully read your two sermons; and would freely admit, that I am pleased with much that is in them; and with this admission, I must also say, there is much to mourn over.

But believing as I do, that every moment may be the last, in which I can do any thing for the good of others, or for the glory of God, I shall now proceed to make a few remarks, upon the second point, in the second discourse. I do this because the first, and last points, if true, are only material evidences; but, not so with the second, the 2300 days is our *dear* and *strong* evidence, that the end of this world, will come before the next vernal equinox.

You freely admit four points, which are of vital importance to our theory; viz. that the fourth empire, is the Roman, that the 2300 days are years; that the little horn of the eighth, is Rome; and that the question "how long the vision," means the whole vision, of the Ram and He-Goat. What will Stuart, Chace, Dowling, Colver and Co. say about you, for making such advances towards "Millerism." The main point of separation between you and us, seems to be, *when* the 2300 years began; and *what* it is that takes place, when they end. Possessed of such honesty, as is manifest in your preface, I see not how you can fail of being much longer, "not only almost," but altogether," such as we are, except our "ignorance."

Page 41, you say, "Mr. Miller has *jumbled* all these visions together, in the most inextricable *confusion*: he dresses up a prophecy of his own creating, almost as *monstrous*, as the terrific animals described in the visions; he takes from one vision 70 weeks, or 490 years; from another 2300 days, or years; he then *assumes* that the 490 are the beginning of the 2300; that the 490 end at the crucifixion—and that took place in 33 of the common era," then you make a quotation from some of his works, and finish up the paragraph by saying "it is *noise*, *confidence*, and *vain assumption* of knowledge." As it respects the above, I may be permitted to *say*, as you do on page 36—"all this is easily said: and to persons who take your assertions, without examination, they appear very plausible: but I scruple not to assert, that you cannot prove what you have so confidently uttered.

* * * * * * *

I am unable for one, to see any *confusion* in understanding the gold of the Image, and the Lion, to symbolize Babylon; the silver, the Bear; and the Ram, Persia; the brass, the Leopord; and the He-Goat, Grecia; the iron, the *exceeding* strong beast; and the *exceeding* great horn, Rome. If this looks *jumbled* to you, I think your glasses are not correct. Then again, what is there that looks so *monstrous* about this? If you are a faithful minister of Christ, you need not fear the horns, the teeth, the claws, the nails, nor the hoofs of the terrific beasts, *in the fulfilment of the prophecy.*

* * * * * *

"From one vision he takes 70 weeks." Where is your proof, that the 9th chap. is a vision? Does Daniel call it a vision? He is very particular to tell us he had a vision, in order to understand the king's dream; very explicit in the 7th; much more so in the 8th; where the word occurs ten times;—but in the 9th he says nothing about having a vision; but in the 21st verse, he says, "While I was speaking in prayer, even the man Gabriel, whom I *had* seen in the vision, at the beginning—touched me—informed me—and talked with me, and said, O Daniel, I am now come forth to give thee *skill* and *understanding*—therefore *understand* the matter, and *consider* the vision." It is clear to my mind, that in the four succeeding verses, Gabriel finished his work, that he was told to do; which he had *not* done, as Daniel testifies himself, at the time he left him, at the close of the interview which they had had in the 8th. I can see no *assumption*, in believing that Gabriel did what he said he had come to do; neither can I see any thing *assumed* in believing, that he told the truth, when he told Daniel that seventy weeks were "determined, to make reconciliation for iniquity, and to bring in everlasting righteousness," which I had thought every Christian believed was accomplished when the Messiah said "it is finished," and gave up the Ghost. * * *

"*Noise—confidence—vain assumption!*" When a learned, pious Doctor of Divinity, makes use of such expressions, and dresses up his antagonist in such fantastic colors, as you have brother Miller in this whole *second* paragraph, we "ignorant" people are apt to surmise he is lacking in sound arguments.

Page 42. You say, "This vision is limited to two, of the four great empires;" and then "the fourth beast, or Roman empire, considered as one of the four beasts is carefully excluded;" and then you warn your readers to keep this constantly in mind, in order to avoid *confusion;* then you go on to say, that out of one of the horns, or kingdoms, into which the dominions of Alexander had been divided, "came forth a little horn," and now in this same paragraph, you go on to eulogize Sir Isaac Newton's sagacity, "who showed *clearly* that this little horn was the Roman Power." Is there no confusion in this, Doctor?

You admit without reserve, that Grecia is the *third* great kingdom upon earth. Now then, I shall abide by God's geography of this kingdom, rather than yours. He says, by his servant Daniel, 2: 39, "and another *third* kingdom of brass, which shall bear rule over *all the earth.*" Then we have the same divine authority, for believing the same *third* kingdom, was divided into four, “ towards the four winds of heaven.” 8 : 8.

After speaking of Alexander's fighting the battle of the Granicus, you say “ to which river the vision evidently refers, in speaking of the onset of the Goat upon the Ram.” Daniel says, “ he was by the river Ulai ;” which I thought “ was in the province of Elam,” far in the east; but if I mistake not, the battle of the Granicus was fought with one of Darius's generals, on the very frontier of the empire. But this is only a small mistake, to be sure, but it goes to show that mistakes are not confined to the “ ignorant.” You say “ that battle decided the fate of the Persian Empire.” This is a great mistake. You might as well have said that the battle of Lexington decided the fate of the colonies. How did it look, when Alexander was so baffled, in the first six months of the seige of Tyre ? How did it seem, while he was in the *hot* sands of Libya ? And how was it when in the cold waters of Cydnus ? Did it look like being decided, when at the moment 40,000 Greeks engaged 600,000 of their enemies at Issus ? Was not victory in suspense for some time at Arbela ? Was it not decided apparently by a contrivance of a soothsayer ?

Page 44. You say, “ From the moment in which the Romans conquered Macedonia, this horn of the Goat began to wax exceeding great, not by his own power—to use the remarkable and expressive language of the 24th verse, but by the power of the Romans. Between the years B. C. 168 and 30, a period of 138 years, it obtained by gift, or conquest, the whole of the other four horns.” What must we call this,—another mistake ? I hope it was,—but if it was not, then it is very great perversion. To say the Macedonian horn waxed exceeding great, the moment it was conquered ; is a “*jumble*” of no small magnitude—and an “ *assumption*,” too, of very serious character, when the Holy Ghost is so very explicit, both in the imagery, and in the explanation, to tell us “ in the latter time” of the four kingdoms, a “ little horn” or “ kings of fierce countenance” should arise “ out” of one of them, and “ wax exceeding great,” whose “ power should be mighty.” For you to blunder over all this, and apply it all to one of the original horns, I think will most assuredly, prevent your book from being “ extensively quoted as an authority.” * * * *

The remainder of your remarks in this paragraph, about the “ daily” being the Jewish sacrifice—restoration of the Jews, &c., &c., needs no consideration, as you don't offer a particle of proof, in support of your assertions.

Page 46. “ But with all due deference, I think there is *insuperable difficulties* in the way of this scheme which makes Antiochus Epiphanes the little horn.” True indeed.

Page 47. “And this is the very reason, why he adds the command to shut it up, because the fulfillment of it should be so far distant—a strong collateral argument, as I understand it, for the interpretation of 2300 prophetic days.” True, very true.

When to commence the 2300 years, you not only refuse to inform us—but won't allow any one else to—not even the Holy Ghost—but go on to say positively that it is impossible to know it until the fulfilment. In order to get a clue to the time to commence the vision, it would seem as if we must notice what it was that Daniel first saw when “ he lifted up his eyes,” a ram whose horns had gained their greatest altitude, “ pushing westward, and northward, and southward—so that no beast might stand before him —and become great.” If this don't prove that Persia was in its glory, when the vision began, then I am “ very ignorant.” If we date even from the rushing of the Goat upon the Ram,” why then, Doctor, we shall leave out all that is said about the Ram, and must therefore alter the name of the vision, and call it the vision of the He-Goat. You are a little crafty, as well as “ honest,” when you say “ I do not mean to be understood as asserting this.” Next, let us take Sir Isaac Newton's “ supposition,” and date it “ at the destruction of the second temple.” Why this would leave out the Goat also, and we must call it the vision of the little horn. But bless God, the “ other period,” this great and good man alluded to, “ time has discovered,”—and that is, “ from the going forth of the commandment to restore and to build Jerusalem,” which took place when Persia was in the zenith of its glory. Dating from this, and calling them years, which you do,—where must we be, but at the very point of time, when “ the stone should smite the image upon his feet,” and “ the fourth beast given to the burning flame,”—the “ exceeding great horn, broken without hand,” and “ the sanctuary cleansed ?”

Your humble servant,
L. Hersey.

Boston, Aug. 23, 1843.

“ WHO SHALL DECIDE WHEN DOCTORS DISAGREE ?”

We find the following in the March number of the “ Spirit of the XIX. Century.” It shows how absurd the arguments brought against us appear to men of sense, even among our opponents.

“*An Exposition of the Prophecies supposed by William Miller to predict the Second Coming of Christ in* 1843, *&c. By John Dowling, A. M. pp* 47. *Second Edition. New York*, 1842.—We have never read through a single book or even pamphlet of Mr. Miller, nor as much as fifty pages of his writings, all together. It is therefore hardly possible that we can have a clear view of his opinions in a connected form, much less a full impression of the arguments by which he endeavors to support them. As far as we can judge from the very cursory examination we have made of some of his publications and the attentive perusal of some tracts and newspapers of his immediate disciples, it has occurred to us, that his system, supposing it to be false, as in some at least of its parts it seems to us evidently to be, must be capable of being most clearly and indubitably confuted, because his appeals appear to be constant and direct to alleged historical facts, and his proofs are cited places out of God's word. It is therefore the simplest thing imaginable to meet so frank an opponent by showing that he has mis-quoted or mis-conceived the facts ; or that he has perverted the Scriptures. As for this disquisition of Mr. Dowling, we may confidently say that it is hardly to be conceived that any thing could be printed by Mr. Miller or Mr. any-body-else, more shallow, absurd, and worthless. There is hardly a point he touches, on which he has not managed to adopt the very idlest conjectures of past writers on the prophecies ; and this so entirely without regard to any coherent system, that the only clear conviction a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be that the prophecies themselves are a jumble of nonsense. Such answers as his can have no effect, we would suppose, except to bring the whole subject into ridicule, or to promote the cause he attacks.”

Such, then, is the estimation in which Dr. Breckinridge holds the attempt of Dr. Dowling to overthrow “ *Millerism !*” If, as Mr. B. says, “ it is the simplest thing imaginable to meet so frank an opponent” as Mr. Miller, and overthrow his arguments, why does he not do it, and put the public mind, and the question at rest ? It appears to us that this would be the better way, on a subject which he confesses to be so important as this.

Mr. B. next proceeds to eulogise the efforts of Dr. Weeks, as being more pertinent and better calculated to settle the question. But strange to tell, in the very next breath he neutralizes all that Doctor W. has done, in the following language :

“ But after all, this paper relates almost wholly to that point of ‘ Millerism' which asserts that the 6000th year of the world terminates in or near 1843 ; a point very curious and important in itself, but by no means essentially connected with the truth or error of his general system. We must say, that standing in the attitude of an impartial judge, and even supposing the chronology of ‘ Millerism' to be no more than a conjectural approach to truth ; this paper of Dr. Weeks, as a whole, does by no means prove, that the conjecture may not be after all, as near right as other conjectures on the same subject. In other words, however it may be shown that Miller does not clearly establish his chronology, it is not attempted to be shown, that any other can be better established ; and the mode and substance of the proof of Dr. W. rather conduce to show that it cannot than that it can be done. So that the real objection against Miller is the want of certainty in his chronology, rather than the absolute certainty of its incorrectness ; and the objection to his proceedings is, that he asserts and proclaims with peremtoriness what he is wholly unable to demonstrate as certainly true—thereby proving himself a rash and probably an ignorant man. But in the mean time, what he says, might be positively disproved, which we submit, has by no means been done ; and it might be clearly shown that some other chronology is true, which no man has yet attempted, and which, we sorrowfully admit, there are not five in America competent to discuss, at this moment.—Here is the great secret of the trouble ; the profound and general ignorance which prevails on the whole subject of which no greater evidence need be produced, than the fact that this pamphlet of Mr. Dowling has been extensively relied on, yea, *preached*, as a sufficient answer to Miller.”

Doctor Breckinridge, then, being judge, the sentiments advocated by Mr. Miller and others, stand unscathed, and the mighty superstructure of truth, as the dust of learned confusion is blown away, appears each time in more beautiful relief, confirming the Israel of God in their blessed and glorious hope.

LETTER FROM BRO. RANDOLPH E. LADD.

Cabotville, Mass., Aug. 31st, 1843.

Dear Brother,—My heart rejoices in the encouragement you have to continue publishing the Midnight Cry. It is hailed as the harbinger of good tidings by those who receive it in this vicinity. And sincerely, we hope the friends of the Second Advent cause will sustain it, as long as it may be needed in this old unchanged earth.

The Advent believers are growing firmer and firmer in their faith here. The Lord is at work, and souls are inquiring for the *way*, the *truth*, and the *life*.

I bless God for the peace which pervades my own soul and the unshaken confidence I have that my Lord will come in the fulness of *Times* and will not tarry. Then shall our *enemies* be ashamed, but *we* shall rejoice. May God bless you evermore.

Yours, truly, Randolph E. Ladd.

CAMP-MEETING IN NORTHERN OHIO.

Cleveland, O., Aug. 28, 1843.

Dear Brother Southard,—

Our meeting at Springfield closed on Thursday last. It was to believers a precious and refreshing time, and much bread was cast upon the waters, which we hope to find hereafter.

There is, however, great opposition to truth here, but there are those who have a faith in the Lord's coming which stands not in the wisdom of men, but in the power of God. Such are ready to show their faith by their works. To-morrow, God willing, I leave for Toronto, Canada West. Peace be with thee, and with all true believers until the Master appears.

Chas. Fitch.

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An article in our last entitled “ Presbyterian Popery,” was ascribed to a brother. It should have been acknowledged as a letter from Sister H. A. Mead.

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We shall publish in our next week's paper a valuable article on “ The Chronology of the Bible,” by Bro. S. Bliss, being a review in part of Dr. Jarvis' late work.

THE MILLENNIUM AFTER THE RESURRECTION OF THE JUST.

The doctrine of the universal triumph of the gospel for a thousand years before the second advent of the Saviour, thus making the reign of Christ on earth as king of saints, purely spiritual, and saying that the Lord delayeth his coming for at least a thousand years, next demands our attention.

1. I object to the doctrine of a universal triumph of the church of God, because it contradicts the express declaration of God's word.

That word teaches us that the servant is not above his master. "If they have not heard me they will not hear you; if they have kept my sayings they will keep yours also." The time never was in Christ's ministry when all the people heard him and received his instructions. Although at times, as in modern revivals, under some strong influences the multitude were moved, and it seemed for the time they were all about to embrace him, yet how soon the same multitude were ready to stone him!

This is a fair sample of human nature, according to the experience of six thousand years. It is all the dependence which can be placed on it. If the Master himself succeeded no better, how can his servants hope to?

It contradicts the parable of the sower in Matt. xiii. There were four kinds of ground on which the seed, the word of the kingdom, fell. And from only one of those grounds was fruit received. Universal experience has shown how true the parable is to the facts in the case. Christ has nowhere told us that it will ever be otherwise while the "word of the kingdom" is preached.

The parable of the tares of the field teaches also the same doctrine. The field is the world, the globe with its human inhabitants, where the tares and wheat will grow together until the harvest, or end of this world, (*age*,) the Christian age which began with John and will end with the second advent of the Saviour. Then, not before, "he will gather out of his (territorial) kingdom (the world) all things which offend, and them which do iniquity, and cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

2. I object. *secondly*, to the doctrine of the universal conversion of the world as the introduction to the millennium, because the Bible throughout represents the universal kingdom of Christ as to be introduced by the violent destruction of the wicked, and the everlasting reward of the righteous.

(1.) The second Psalm is one of the passages often quoted to prove the conversion of the world, as the introduction of the glorious spiritual reign of Christ. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And here they stop and infer the world's conversion. Why do they not go on through the passage, and read what he is to do with them when they are given up to him? "Thou shalt break them with a rod of iron; and shalt dash them in pieces like a potter's vessel." Is this a promise of the conversion of the heathen? What then would be the language in which their destruction could be expressed?

(2.) The stone is to smite the image, grind it to powder, and the wind sweep it away, before God's kingdom fills the whole earth.

(3.) In the vision of the four beasts, of Daniel vii., the beast, the last of the four, is to be slain, his body destroyed and given to the burning flame; and then the Son of man come in the clouds of heaven, and there be given him dominion, glory, and a kingdom, to endure forever.

(4.) Anti-Christ, that wicked, that man of sin, spoken of by Paul, (2 Thess. ii.,) is only to be destroyed by the brightness of Christ's coming. Until Christ comes, Anti-Christ will reign and oppose the saints.

(5.) The kingdom of Christ is not to be universal until the seventh trumpet sounds. Rev. xi. 15. The seventh is the last trump, and at it the dead will be raised incorruptible, and the living saints be changed. 1 Cor. xv.

(6.) The idea of such a state contradicts the declaration of Christ to his church, that in the world she shall have tribulation; as also the doctrine that through much tribulation we must enter into the kingdom of God. It would disqualify those who enjoyed the state, to join the innumerable company of the redeemed who will have come up out of great tribulation.

(7.) I object to such a view of the *millennium*, because the only scriptural account there is of the thousand years' reign of the saints with Christ, is, that it will be—

THE FIRST RESURRECTION.

The only passage in the Bible which speaks directly of the thousand years, is in Rev. xx., where it is said, "I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he which hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This is the true millennium, and the only one found in the word of God.

From this we learn that the "blessed and holy" will be raised a thousand years before the rest of the dead.

No doctrine is more distinctly taught in the Bible than that of two distinct resurrections of the dead. Some of the numerous passages where it is either directly or indirectly taught, will be noticed.

1. The conditional promises of Christ, John sixth chapter, of "*raising up at the last day*" those who comply with those conditions; clearly implying, that if they did not do so, he would not then raise them.

2. The promise of the Saviour to those who should, in making a feast, call in the poor, who could not recompense them, that they should be recompensed at the resurrection of the just. Luke xiv. 13, 14. If there is to be but one resurrection, why name the resurrection of the just? Why not say, as is generally said at this day, "At the resurrection?"

3. Jesus Christ has said, (John v. 28, 29,) "The HOUR is coming when all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." There are in this text, two distinct resurrections recognised: "of life;" "of damnation." They that have done good will enjoy the former; they that have done evil, endure the latter. It is objected, the whole is said to take place in the same literal "*hour*." "The *hour* cometh." To this, it is replied, that the term "*hour*" merely signifies, the time will come when all will hear his voice, and live or come forth from the grave; but each in his own time. The word is manifestly used thus, in John v. 25, where it is said "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Even while Christ was on earth, the time was coming, yea, had come, that the dead, Lazarus, the widow's son, &c., should, and did hear his voice, and those that heard, lived. Were all these instances in one literal hour, or at one time? Clearly not. But, says the objector, it does not mean the dead in a literal but spiritual sense. Very well, we will look at its meaning *then*. The hour is coming and now is when the dead in trespasses and sins shall hear the voice of the Son of God, and they that hear shall live. Was this true, I ask, only that very hour in which he spoke; or is it true of all subsequent time to the end of the world? The latter is true, most clearly. Then the hour signifies, in verse twenty-five, the whole gospel dispensation; why, then, may it not, by the same rule, signify, in the twenty-eighth verse, a thousand years? It must be understood, in the twenty-fifth verse, in some other than its literal acceptation; then why not in the twenty-eighth verse? It is not necessary to go beyond the fifth chapter of John to settle the controversy, on the import of the term *hour*, as used in reference to the time of the resurrection.

The true millennium of Revelation, 20th chapter, is not until the first resurrection, or the resurrection of the just. Rev. xx. 4—6. The classes enumerated in this text who live and reign a thousand years before the *rest* of the dead *live again*, include the "blessed and holy."

There is no such thing as a conversion of the world taught in the 20th of Revelation, but only the thousand years between the two resurrections. The term resurrection is never used in the Bible in any other than its proper sense of bringing to life the bodies of the dead. I would dwell longer on this point, but so much has been said upon it that the fable of the spiritual reign is well nigh dissipated from the mind of the great mass of the church. The clergy and theological professors, it is true, still hold on upon it. But it will not go; the people are opening their eyes to look for themselves.

GOG AND MAGOG.

Who are Gog and Magog, says one, whom Satan is to deceive at the end of the thousand years, if there are to be none but the raised and glorified saints on earth during that time? I answer, the same mentioned in verse 5, who are not to live again until the thousand years are finished; clearly implying they will live again then. If they are raised then, and Satan is loosed at the same time, he will find a great abundance of subjects of his deceptive pretence of a battle with Christ and his saints. And this is the only point of deception. There is no battle between the devil and the saints; but "fire came down from God out of heaven and devoured them." The fire of God's wrath will sweep them from the earth into the lake of fire.

GOG AND MAGOG IN THE NEW EARTH.

But it is asked, do you suppose Gog and Magog, or the wicked dead, will rise out of the new earth, and come upon it and defile it! I do suppose they will be raised out of the new earth, 1. Because they are to be burned up (Mal. iv.) at the great day when God makes up his jewels, and burns the earth; and be ashes under the saints' feet. So, if they come up at all, as they assuredly will, it must be from the new earth. 2. It is in the new earth they are raised, because they will come around the camp of the saints and *the beloved city*. But the New Jerusalem is only to come with the new earth. Rev. xxi.; Isai. lxv. 17, 18.

"How can these things be?" is only an infidel inquiry, and shows the same error of which the Sadducees were guilty, "not knowing the Scriptures nor the power of God." I do not suppose they will defile the earth by treading on it, any more than the devil defiles the human mind by throwing in an involuntary wicked thought, which is instantly rejected. We have only to believe God's testimony, and all difficulties vanish. What he has promised, he is able also to perform.

LETTER FROM WM. MILLER.

Dear Brother Himes:—At the request of numerous friends, I herein transmit to them, through you, a brief statement of facts, relative to the many stories with which the public are humbugged, by the pulpit, press, and barroom declamation, concerning the principles I advocate, and the management of my worldly concerns.

My principles, in brief, are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all his saints, some time between March 21, 1843 and March 21, 1844. I have never for the space of more than twenty-three years, had any other time, preached or published by me; I have never fixed on any month, day, or hour between that time; I have never found any mistake in reckoning, summing up, or miscalculation; I have made no provision for any other time; I am perfectly satisfied that the BIBLE is TRUE, and is the WORD of GOD, and I am confident, I rely wholly on that blessed book for my faith in this matter. I am not a prophet, I am not sent to prophesy, but to read, believe, and publish, what God has inspired the ancient prophets to administer unto us, in the prophecies of the Old and New Testaments. These have been, and now are my principles, and I hope I shall never be ashamed of them.

As to worldly cares, I have had but very few for twelve years past. I have a wife, and eight children; I have great reason to believe they are all the children of God, and believers in the same doctrine with myself. I own a small farm in Low Hampton, N. Y., my family support themselves upon it, and I believe they are esteemed, frugal, temperate, and industrious. They use hospitality without grudging, and never turn a pilgrim from the house, nor the needy from their door. I bless God my family are benevolent and kind to all men who need their sympathy or aid; I have no cares to manage, except my own individual wants; I have no funds or debts due me of any amount; "I owe no man any thing;" I have expended more than 2000 dollars of my property in twelve years, besides what God has given me through the dear friends in this cause.

Yours, respectfully,

WM. MILLER.

Philadelphia, Feb. 4.

DEPOTS OF SECOND ADVENT BOOKS.

Brick Church Chapel, 36 Park Row, N. Y., and 14 Devonshire street Boston. Address J. V. Himes.

At 40 and 41 Arcade, Philad'a. Address J. Litch.

LETTER FROM BRO. I. R. GATES.

Level Corner, Lycoming, Co., Pa.
August 31, 1843.

Dear Br. Southard,—You have not heard from me for a long time. I will now let you know something about my labors for the past six weeks. The meeting at Smithfield that I had in contemplation when I wrote you last, was very well attended.

Several ministers of the different denominations who were present seemed anxious to get light on this great and glorious subject. God grant them light in every step of their investigation.

From Smithfield I proceeded to Saratoga county, N. Y., a distance from here of about 300 miles. I found my advent brethren strong and unwavering in the faith of the Lord's soon coming. With these dear brethren I have lived for the last three years: with them I commenced the investigation of the subject of the Lord's coming. Never shall I forget the deep anxiety we all felt in seeking for wisdom and light. We fasted and wept over our Bibles on our knees to know the truth, keeping in recollection the caution of the most High. Heb. ii. 4. "Behold his soul that is lifted up is not upright in him, but the just shall live by his faith," and there, thank the good Lord, we received the truth, which I would not exchange for worlds. I staid but a short time with them, and gave only one lecture. On my return, I lectured three times in Lawrence, on the Sabbath, (a village in Otsego county.) I rode thirty-two miles in my own conveyance on that day, and lectured three times. I hope some fruit will be seen in the great day. At Amsterdam village, on the north branch of the Susquehannah, I gave one lecture on the 2300 days. There I found many believers, the result of Bro. Collins' lectures last winter. At Owego I gave seven lectures, which were well received. Here also Bro. Collins had given a course to good effect. At the close of my lectures a number arose for prayers. The Lord grant that they may find mercy in the day of the Lord.

I arrived at my father-in-law's house a week ago last Wednesday eve. I was soon after taken sick, and have been confined to my bed the most of the time since with the influenza; but I am now so far recovered as to be able to sit up and write the most of the time. On the morrow I commence a course of lectures in White Deer. I have numerous calls, more than I can possibly attend to.

I find it inconvenient to appoint camp-meetings, there are so few believers to sustain them; but to the praise of God be it said, I have access to about all the chapels in this region, of all persuasions; would to God that I could have a competent lecturer to join me in this extensive field of labor; but if he comes, he must do as I do—look for his reward in the next world.

Yours, in the blessed hope,
I. R. Gates.

FOREIGN NEWS.

The Britannia arrived at Boston on Sunday morning last, from Liverpool, with news to the 19th ult. We learn very little of interest by this arrival. there having been no important change in the affairs of European countries since the last arrival. O'Connell still continues to ride on the whirlwind of excitement, and carries with him the affections of the people of Ireland, and the sympathies of the world. England evidently fears the result, but knows not which way to turn, or what to do to arrest the movement; she is at her wit's ends, and must let Ireland move according to O'Connell's pleasure, or speedily take some efficient measures against him.

The greatest repeal meeting yet held, "the crowning gathering of the monster meetings," came off on Tara Hill, on the festival of the Assumption. All the ceremonies of religion were brought to bear upon the enthusiasm of the meeting. This has excited greater alarm in England than any thing previous, or all put together. A London paper says, "A crisis it is admitted on all hands *is not distant*."

Awful Storm. A succession of most awful thunder storms visited a considerable portion of England last week. Rochester suffered most severely by a terrific shower of solid ice, in pieces measuring an inch and a half each, and from the effects of the lightning and torrents of rain; and Cheltenham in the same manner, though to less extent. Stamford was thrown into indescribable dismay by the visitation, and the inhabitants of Cambridge are described as being perfectly horror-stricken by the unprecedented elemental fury. In Worcester, the storm appears to have raged with the most extraordinary intensity—the roads were inundated up to the horses' middle, and a number of these animals, and sheep and cattle, were killed by the lightning.

The troubles in Wales continue, the Rebeccaites are still knocking down toll-bars and toll-houses, with undiminished vigor, sometimes under the very noses of the military. The internal misery of Wales presents little hope of a removal of the causes of social discord.

Espartero has been refused admittance into Portugal, and was expected in England. The prospect of affairs in Spain, gives but little encouragement of tranquillity.

The thousandth anniversary of the settlement of the German empire, was celebrated on Sunday the 6th ult. The effect of the religious services were heightened by the firing of cannon at intervals of pauses in the singing.

For the Midnight Cry..

LONGING FOR JESUS.

Rev 22.17, "Let him that heareth say come, and let him that is athirst come."

There is a thirst abiding here,
That will not be allayed
Till Jesus in the clouds appear
In all his love arrayed.

A hung'ring to be wholly fill'd
With all that he can give—
The full salvation he hath will'd,
To see his face and live.

The glory of an inward life
Now guides my willing feet,
Yet to rise free from nature's strife
With him would be more sweet.

To see him and be satisfied,
And know his likeness mine,
With not a shadow to divide
Me from his love divine.

Unwearied then my prayer shall rise,
Oh, Jesus, quickly come,
In glory rend these circling skies,
And take thy ransomed home.

C. S. M.

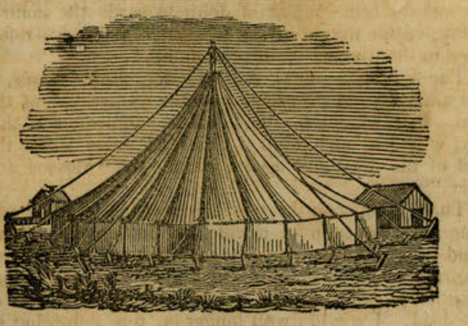
THE BOWER OF PRAYER.

To leave my dear friends and with neighbors to part,
And go from my home affects not my heart,
Like the thought of absenting myself for a day
From that blest retreat where I've chosen to pray.

Sweet bower where the pine and the poplar have spread,
And wove, with their branches, a roof o'er my head:
How oft have I knelt on the evergreen there,
And poured out my soul to my Saviour in prayer.

The early shrill notes of the loved nightingale
That dwelt in my bower I've observed as my bell
To call me to duty while birds of the air
Sang anthems of praises as I went to prayer.

How sweet was the zephyr's perfume of the pine,
The ivy, the olive, the wild eglantine;
But sweeter, O sweeter, superlative, were
The joys there I've tasted in answer to prayer.



OHIO.

THE BIG TENT IN CINCINNATI.

We have, at the request of friends West, concluded (if God permit) to pitch the Tent in Cincinnati, on the 15th of September. Lectures on the Advent, by broth Storrs, and others, will be continued from ten to fifteen days.

J. V. HIMES.

—

On Long Island.—Bro. Matthias writes, that a Camp meeting will be held at Waiding River, one mile from the Sound, near the village, to commence on the 7th of September and continue several days.

Our Second Advent friends and others from the New York and the Connecticut shore are invited to attend.

—

NEW JERSEY.

A Second Advent Camp Meeting will be held at Bellville, N. J., [in "Capt. Whitfield's Orchard, in William street,"] to commence on Friday, Sept. 15.

Persons from Newark are requested to take the lower road,—the bridges being only passable on that route.

Passengers from New York city will take passage on board the steamboat "Proprietor of Passaic," at the foot of Vesey street. Fare to the camp-ground, 18 3-4 cents.

—

There will be a Second Advent Camp-meeting at Windsor, Ct., on land owned by Richard M. Brown, to commence September 13th, and continue one week or more. Able lecturers are engaged to attend, and we hope there will be a general attendance.

—

RHODE ISLAND.

A SECOND ADVENT CAMP OR GROVE-MEETING

In Gloucester, Rhode Island,

Will be holden, Providence permitting, on land of Daniel C. Tourtellot, commencing on Wednesday, September 6th, and continue over the Sabbath. Brethren and friends of the cause are invited to attend. It is hoped that all who have tents and can attend, will bring them and be on the ground on Tuesday the 5th. Board and horse keeping will be furnished at reasonable rates. Brother Jacobs will probably be present In behalf of the Committee,

Daniel C. Tourtellot.

—

NEW HAMPSHIRE.

A SECOND ADVENT CAMP-MEEING

Will commence at Tuftenboro', Melvin Village, Tuesday, Sept. 12th.

Also, at Concord on Friday, Sept. 15th, and continue one week, in a beautiful grove about one mile West of the Railroad Depot.

—

Also, at Daves' Island, in the town of Guilford, N. H., commencing Sept. 18th, and continue through the week. Brn. T. Cole and S. Jones are expected to be present.

—

An Advent Camp Meeting will be held in Exeter, N. H., 2 1-2 miles from the village, on Boston and Maine Rail Road, between Exeter and Dover, to commence Tuesday, Sept. 26.

—

MASSACHUSETTS.

An Advent Camp Meeting will be held, if the Lord will, in Winchendon, Mass., to commence on Thursday, the 14th of Sept.

—

MAINE.

There will be a Second Advent Camp Meeting, if time continues, at Exeter, Maine, to commenoe Sspt. 13.

LETTERS RECEIVED DURING THE WEEK ENDING SEPMEMBER 6.

Postmasters.—New Ipswich, N H.; Peekskill, N. Y.; McDonough, N. Y.; Springfield, Mass.; Franklin, Pa.; Brooks Grove, N. Y; Charlestown, N. H.; Middletown, Conn.; Oxford, N Y.; Sempionius, N. Y.; Cleveland, O.; Gorham, N Y.; Windsor, Conn; Pleasant Valley, N. Y; Attica, N. Y.; Richwood, O; Sodas, N. Y.; West Granville, Pa.; Victor, N. Y, each $1.

Southbury, Conn.. $1 50.

Norwalk, O; Cooperstown, N. Y.; New Haven, Conn.; New Britain, Conn., each $2.

Middletown, Conn., $4.

Salisbury, Md, $5.

New Ipswich, N. H.; Salem, Ill.; Scott, N. Y.; Orrington, Me.; Athens, O.; Port Decatur, Ala.; Canton, O.; Vergennes, Vt.

Individuals.—J. Felton; Mr. Shaw; T. Challacombe, J. Triddle; James Fowlis; W. Hathaway, each $1.

David Ashton, $2.

G. S. Miles, $3.

Jesse Thompson, $4.

S. March; R. E. Ladd; Charles Fitch; Hampton F. Howell, each $5.

A. J. Williamson; L. Wood; J. Kilton; D. Burgess; E. C. Galusha; E. Jacobs; T. Wrighton; W. H. Brown; J. E. Shelby; J. R. Gates; S. Bliss; C. S. Minor.

THE MIDNIGHT CRY!

Vol. V.—No. 4. NEW-YORK, THURSDAY, SEPTEMBER 14, 1843. Whole No. 83.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

The Editor continues feeble, but is so far recovered that he hopes to be able to resume his labors in season for next week's paper.

LECTURES

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

There will be Lectures on the Second Advent of Christ in 1843, at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

Bro. **Miller** lectured three afternoons in succession at the camp-meeting at North Springfield, Vt. He is expected to preach in Andover, N. H. next Sabbath; from thence he will proceed to the camp-meeting at Guilford, N. H., and may be expected in Boston the last of this month, say from 25th to 30th, if nothing prevents.

We have several orders for Bro. Fitch's Sermon on "*Come out of Her My People*," which we are unable to supply. It will be re-printed;—probably inserted in next week's paper.

The *Chronology of the Bible*, in to-day's paper will be read with interest. It is the production of Bro. S. **Bliss**, showing from the Scriptures and undisputed authorities that we are near the end of 6000 years from Creation.

Charles Clapp, of Akron, O., has a large supply of Second Advent Publications, which can be procured by any in that region who may wish for them.

Bro. **Fleming** has not left for Cincinnati, O., as was intended, but is still at Newark, N. J.

MEETINGS AT BROOKLYN,

In the "House of Prayer," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

☞ **Let it not be forgotten** that the Second Advent Camp-meeting at Belville, N. J., is to commence on Friday next, the 15th inst. Those lecturers who have been invited to attend, we hope will not disappoint the people. Will not some of our New York and Long Island brethren pitch their tents on the ground?

The steamer "Proprietor of the Passaic" will leave the foot of Vesey st. on Friday and Saturday next at 8 o'clock A. M., and Newark at half past 9. Fare from N. Y. 18 3-4 cents—from Newark 6 1-4 cents.

CHRONOLOGY OF THE BIBLE,

Review of Dr. Jarvis, No. 4.

BY S. BLISS.

That the coming of Christ would be at the end of six thousand years from the creation, has been the belief of those who look for the pre-millennial advent, ever since the days of the primitive church. And such a tradition is also traceable before the Christian era, among the Jewish writers, who expected, then would be fulfilled those great and glorious promises, given in the Old Testament.

For such a belief, we have no direct and positive proof in the word of God, but there are many passages from which it might be inferred. That one day is with the Lord as a thousand years, taken in connexion with the six days of creation—a type of the world's continuance, and the fact, that a period of one thousand years is to intervene between the first and second resurrections, may be considered as an instance of this nature. While therefore we do not rely upon the age of the world as any proof of Christ's immediate advent, yet if it can be shown from the most authentic source, that we must be near the end of the six thousand years, it may be regarded as strong collateral evidence in favor of the nearness of that event. We do not for one moment presume to say that we can prove this world is to a year, *just* six thousand years old, as some portions of history are so obscure that we can only approximate to a correct chronology. We shall, therefore, only endeavor to show from the Bible and other sources, that no man can *disprove* that we are at, or near the very end of six thousand years from creation; and that the evidence is sufficiently conclusive for us to expect its completion in the end of all the prophetic periods, about the year 1843.

Dr. Jarvis justly remarks, page 49, that "If it were not for God's revelation, the past, beyond a comparatively small circle, would be almost as dark as the future. The books of the Old Testament afford us the only light by which we can eradicate the gloom." We shall therefore attempt to follow the Bible, and that alone, as far as it informs us; and what is remarkable, the Bible gives us an almost unbroken chain of chronology till within a few centuries of the Christian era; and where the Bible fails us, the united testimony of different and independent chronologists, is so harmonious, that there is but little dispute as to the chronology of that period. Where alone there is any dispute, we have the Bible for our guide.

It has been objected to the chronology of the Bible, that the Egyptians, Chinese, and other oriental nations, trace the history of their respective countries far beyond the era assigned by us for the creation. But it has been shown by able writers, that these supposed early periods of history are regarded by those respective nations as merely *fabulous* and *traditionary*; and that the *authentic* history of *no nation* reaches back as far as the era we assign for the flood. The historic period of the Chinese begins only B. C. 2356 years—that of the Romans, which Varro calls the *Mythic*, B. C. 2353 years, and that of Egypt B. C. 2338; all of which fall about 150 years short of the flood. All profane history beyond that is professedly *fabulous*.

We will now begin with the creation, and present the evidence which the Bible gives us of the age of the world, according to the literal reading of the present Hebrew Bible. And in no case shall we deviate from it, unless preferring the sum of the years occupied by the Judges, as obtained by footing the several items given by the text, to the sum total in 1 Kings vi. 1, should be so considered.

CHRONOLOGY FROM CREATION.

			A. M.
Gen. v. 3	—"Adam lived an hundred and thirty years, and begat a son in his own likeness after his image, and called his name Seth."	130	130
" 6	—"And Seth lived 105 years and begat Enos."	105	235
" 9	—"And Enos lived 90 years and begat Cainan."	90	325
" 12	—"And Cainan lived 70 years and begat Mahalaleel."	70	396
" 15	—"And Mahalaleel lived 65 years and begat Jared."	65	460
" 18	—"And Jared lived 162 years and begat Enoch."	162	622
" 21	—"And Enoch lived 65 years and begat Methuselah."	65	687
" 25	—"And Methuselah lived 187 years and begat Lamech."	187	874
" 28	—"And Lamech lived 182 years and begat a son, and he called his name Noah"	182	1056
vii. 6	—"And Noah was 600 years old when the flood of waters was upon the earth." viii. 13, "And it came to pass in the 600 and 1st year, in the first month, the first day of the month, the waters were dried up from off the earth."	600	1656
xi. 10	—"Shem was 100 years old and begat Arphaxad two years after the flood."	2	1658
" 12	—And Arphaxad lived 35 years and begat Salah."	35	1693
" 14	—"And Salah lived 30 years and begat Eber."	30	1723
" 16	—"And Eber lived 34 years and begat Peleg."	34	1757
" 18	—"And Peleg lived 30 years and begat Reu."	30	1787
" 20	—"And Reu lived 32 years and begat Serug."	32	1819
" 22	—"And Serug lived 30 years and begat Nahor."	30	1849

A. M.

Gen. xi. 24—"And Nahor lived 29 years and begat Terah." 29 1878

" 32—"And the days of Terah were 205 years; and Terah died in Haran." 205 2083

Acts vii. 4—Stephen says of Abraham, "And from thence when his father was dead, he removed him into this land wherein ye now dwell." The Exode must therefore have begun with Terah's death. Ex. xii. 40, 41, " Now the sojourning of the children of Israel was 430 years. And it came to pass at the end of 430 years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." This agrees with St. Paul, Gal. iii. 17. 430 2513

Josh. v. 6—" The children of Israel walked 40 years in the wilderness." 40 2553

Note. To this period the Bible has given us a connected unbroken chain of Chronology; but here we have a break in the chain, which the Bible does not supply—viz. the length of the reign of Joshua, and the continuance of the elders and anarchy. Josephus says, that of the former was 25 years, and that of the latter, 18 years. The question then is, does Josephus give us a *probable* length of time for these periods?

In support of this, the Bible gives us the folowing evidence. Ex. xxxiii. 11, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle." Joshua could not have been more than 45 at this time, and been considered a *young man*. This would make him six years older than Caleb, see Josh. xiv. 7. Then 40 years in the wilderness would make him 85 at the death of Moses, when he entered Canaan. Josh xxiv. 29. "And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being 110 years old." This would make his reign 25 years. Dr. Jarvis assigns the same time to him. 25 2578

For the elders and anarchy, Mr. Miller gives 18 years on the authority of Josephus. This interregnum continued till the death of all the elders who outlived Joshua, Judges ii. 7, 8, 10, " And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old." " And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord nor yet the works which he had done for Israel."

As all who entered the wilderness over 20 years except Joshua and Caleb, died in the wilderness: and as Joshua could not have been less than 45 when he entered, he must have been at least 25 years older than any of the elders who came out of the wilderness. 18 years is, therefore, a reasonable time for this period. But as Dr. Jarvis assigns 16 years, and as we wish to differ from him only when the Bible compels us, we shall call it the same. 16 2594

A. M.

Thus far we have not varied from the chronology of Dr. Jarvis. But now we have a period extending to the reign of Saul, which is covered by the chronology of the Bible; and all the light which can be thrown upon it, must be obtained from the Bible. There is a discrepancy here, between the sum of the years occupied by the Judges, as obtained by footing the several items given by the text, which will be seen below, and the sum total in 1 Kings vi. 1, which gives 480 years from Egypt to the building of the temple in the fourth year of Solomon. This would give but 311 years from Joshua, till the time of Samuel, which Paul says was about 450 years. Acts xiii, 20, "And after that, he gave unto them udges, about the space of 450 years, until Samuel the prophet." Paul accords with Josephus, and also with the sum of the items in the text of Judges, which with the elders is 446 years. There must, therefore, be some error in the text of the Judges, or in the text of Kings. The latter would seem the most likely, as there the mistake would be all in one passage, while an error in the text of the Judges must occur in many places, as there is no one period of the length of the discrepancy. We know not that there are any different readings of the text in the Judges; while of the text in Kings, the Jews in China, who separated from their brethren in the first century of the Christian era, read 592 years. *Jahn's Hebrew Commentary*. To reconcile the length of the Judges with the text in Kings, the only plausible method has been to suppose some of the Judges were contemporaneous; but this is opposed to the language of Scripture, which describes one judge as being after another.

Judges iii. 7, 8,—" And the children of Israel did evil in the sight of the Lord." " Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of the king of Mesopotamia; and the children of Israel served Chushan-rishathaim 8 years." 8 2602

Judges iii. 9, 11—And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz." And the land had rest 40 years." 40 2642

Judges iii. 12, 14—" And the children of Israel did evil again in the sight of the Lord, and the Lord strengthened Eglon king of Moab against Israel." " So the children of Israel served Eglon, the king of Moab, 18 years." 18 2660

Judges iii. 15, 30—" But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud, the son of Gera." " So the land had rest 80 years." 80 2740

Judges iv. 1—3—" And the children of Israel did evil again in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin, king of Cannaan." " And 20 years he mightily oppressed the children of Israel." 20 2760

A. M.

Judges iv. 4, 14, 23—" And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." " And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand." " So God subdued on that day Jabin the king of Canaan." v. 31, " And the land had rest 40 years." 40 2800

Judges vi. 1—" And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian 7 years." 7 2807

Judges vi. 14—The Lord appeared unto Gideon, " and said, Go, in this thy might, and thou shalt save Israel from the hand of the Midianites."—viii. 28, " Thus was Midian subdued before the children of Israel. And the country was in quietness 40 years in the days of Gideon." 40 2847

Judges viii. 33; ix. 6, 22, 54—" And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim." " And all the men of Shechem gathered together, and all the house of Milo, and went, and made Abimelech king." " When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem." " And he died." 3 2850

Judges x. 1, 2—" And after Abimelech there arose to defend Israel, Tola." " And he judged Israel 23 years, and died." 23 2873

Judges x. 3, 5—" And after him arose Jair, a Gileadite, and judged Israel 22 years." " And Jair died." 22 2895

Judges x. 6, 7, 8—" And the children of Israel did evil again in the sight of the Lord." " And he sold them into the hands of the Philistines." " They vexed and oppressed the children of Israel 18 years." 18 2913

Note. Here the Lord raised up Jepthah, who to the demand of the children of Ammon, that he should restore the land to them that Israel took from them when they came out of Egypt, replied, xi. 26. " While Israel *dwelt* in Heshbon and her towns and Aroer and her towns, and in all the cities that be along by the coasts of Arnon, 300 years, why therefore did ye not recover them within that time?" This would imply that Israel had been firmly settled before that time. To the beginning of the captivity out of which they were just delivered, from the elders and anarchy was 301 years, according to this chronology.

Judges xi. 32—" So Jepthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hand." xii. 7—" And Jepthah judged Israel 6 years." 6 2916

Judges xii. 8, 9—" And after him Ibzam of Bethlehem, judged Israel." " And he judged Israel 7 years." 7 2926

Judges xii. 11—" And after him Elon, a Zebulonite, judged Israel; and he judged Israel 10 years." 10 2936

Judges xii. 13, 14—" And after

A. M.

him Abdon" "judged Israel," "and he judged Israel 8 years." 8 2944

Judges xiii. 1—"And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines 40 years." *During this captivity* Sampson judged Israel 20 years, xvi. 31. 40 2984

From the first captivity we have had an unbroken chain of chronology, to the death of Sampson. How long Israel served the Philistines after Sampson's death before their 40 years' servitude ended, we are not informed; but that this servitude did end before Eli arose to judge Israel, we learn from Judges xxi. 24, 25, after they had slaughtered the children of Benjamin, we read, that "The children of Israel departed thence at that time *every man* to his tribe, and to his family, and they went out from thence *every man* to his *inheritance.* In those days there was no king in Israel: every man did that which was right in his own eyes."

After this we read, 1 Sam. iv. 10, 11, 18, that "the Philistines fought, and Israel was smitten, and they fled every man into his tent, and there was a very great slaughter." "And the ark of God was taken." When Eli heard this, "he fell from off his seat backward, by the side of the gate, and his neck brake, and he died: for he was an old man and heavy. And he had judged Israel 40 years." 40 3024

Judges vii. 2—"And it came to pass while the ark abode in Kirjath-jearam, that the time was long; for it was 20 years." 20 3044

Judges vii. 15,—"And Samuel judged Israel all the days of his life." How long he judged Israel after the ark was restored, we are not informed; but as he lived to be old, and could not have been more than 38 when Eli died, it is reasonable to suppose that he judged Israel after the ark was restored, before Saul was made king; but as we have no certain evidence, we shall add no additional time.

Acts xiii. 21—"And afterwards they desired a king: and God gave unto them Saul the son of Cis," "by the space of forty years." 40 3084

2 Sam. v. 4, 5—"David was 30 years old when he began to reign, and he reigned 40 years. In Hebron he reigned over Judah 7 years and six months: and in Jerusalem he reigned 33 years over all Israel and Judah." See 1 Kings ii. 10, 11. 40 3124

1 Kings ii. 12—"Then sat Solomon upon the throne of David his father." 2 Chron. ix. 30, "Solomon reigned in Jerusalem over all Israel, 40 years." 40 3164

2 Chron. ix. 31—"And Rehoboam his son reigned in his stead." xii. 13, "Rehoboam was 41 years old when he began to reign, and he reigned 17 years in Jerusalem." 17 3181

2 Chron. xii. 16—"And Abijah his son reigned in his stead." xiii. 2, "He reigned 3 years in Jerusalem." 3 3184

1 Kings xv. 8, 10—"And Abijam (Abijah) slept with his fathers" "and Asa his son reigned in his stead." "And 41 years reigned he in Jerusalem." 41 3225

1 Kings xv. 24—"And Asa slept with his fathers." "And Jehoshaphat his son reigned in his stead." xxii. 42, "Jehoshaphat was 35 years old when he began to reign; and he reigned 25 years in Jerusalem." 25 3250

2 Kings viii. 16, 17—"And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat, king of Judah, began to reign." "And he reigned eight years in Jerusalem."

NOTE. As Jehoram began to reign while his father was still king of Judah, if we give the whole of the 25 years of Jehoshaphat's reign, we must give the reign of Jehoram only from the death of his father. We find by 2 Kings iii. 1, that "Jehoram the son of Ahab began to reign over Israel in Samaria, in the 18th year of Jehoshaphat, king of Judah, and reigned 12 years." Jehoshaphat must therefore have lived to the 8th year of Joram of Israel; and as Jehoram of Judah began to reign while his father was king, in the 5th year of Joram of Israel, he must have reigned three years with his father, and five alone. Dr. Jarvis gives 8 years for this period. 5 3255

2 Kings viii. 24, 25, 26—"And Joram slept with his fathers;" "and Ahaziah his son reigned in his stead. In the 12th year of Joram, the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign: 22 years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem." 1 3256

2 Kings xi. 1, 2, 3, 20—"And when Athaliah the mother of Ahaziah saw that he was dead, she arose and destroyed all the seed royal." "Joash the son of Ahaziah" was "hid in the house of the Lord 6 years. And Athaliah did reign over the land." "And they slew Athaliah with the sword." 6 3262

2 Kings xii. 1—"In the 7th year of Jehu, Jehoash began to reign; and 40 years reigned he in Jerusalem." 40 3302

2 Kings xii. 20, 21—"And his servants arose, and made a conspiracy, and slew Joash." (Jehoash.) "And Amaziah his son reigned in his stead." xiv. 1, 2—"In the 2nd year of Joash son of Jehoahaz king of Israel, reigned Amaziah the son of Joash king of Judah;" "and reigned 29 years in Jerusalem." 29 3331

NOTE.—Here we find an interregnum after the death of Amaziah of 11 years. It is thus shown. Jehoash king of Israel reigned 16 years. (2 Kings xiii. 10.) Amaziah of Judah began to reign in the second year of Joash, and reigned 29 years, (2 Kings xiv 1, 2,) or 15 years after the death of Jehoash, (2 Kings xiv. 17.) Jehoash of Israel was succeeded by Jeroboam, who was contemporary with Amaziah 15 ysars; so that Amaziah was slain in the 16th year of Jeroboam; and was subsequently succeeded by his son." 2 Kings xv. 1, "In the 27th year of Jeroboam king of Israel, began Azariah son of Amaziah, king of Judah, to reign." From the 16th year of Jeroboam, when Amaziah died, to the 27th year when Azariah began to reign, was 11 years of interregnum. In this, Archbishop Usher and Dr. Hales, and also Dr. Jarvis, concur. 11 3342

2 Kings xv. 2—"Sixteen years old was he (Azariah) when he began to reign, and he reigned 52 years in Jerusalem." 2 33945

2 Kings xv. 7—"So Azariah slept with his fathers:" "and Jotham his son reigned in his stead." 33 v. "And he reigned 16 years in Jerusalem." 16 3410

2 Kings xv. 38—"And Jotham slept with his fathers?" "and Ahaz his son reigned in his stead." xvi. 2, "Twenty years old was Ahaz when he began to reign; and reigned 16 years in Jerusalem." 16 3426

2 Kings xvi. 20—"And Ahaz slept with his fathers; "and Hezekiah his son reigned in his stead." xviii. 2, "And he reigned 29 years in Jerusalem." 29 3455

2 Kings xx. 21—"And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead."

2 Kings xxi. 9—12 "And Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And they shall become a prey and a spoil to all their enemies;" 2 Chron. xxxiii. 11, "Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which, took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." This was B. C. 677, and from this time they never recovered their independence. Here began the seven times or 2520 years that the power of the holy people was to be scattered. xxi. 1—"Manasseh was 12 years old when he began to reign, and reigned 55 years in Jerusalem. 55 3510

2 Kings xxi. 18. 19—And Manasseh slept with his father's," "And Amon his son reigned in his stead." "And he reigned two years in Jerusalem." 2 3512

2 Kings xxi. 23, 26—"And the servants of Amon conspired against him, and slew the king in his own house." "And Josiah his son reigned in his stead." xxii. 1—"And he reigned 31 years in Jerusalem." 31 3543

2 Kings xxiii. 30, 31, 34, 36—"And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead." "And he reigned 3 months in Jerusalem." "And Pharaoh-nechoh made Eliakim the

A. M.

son of Josiah, king in the room of Josiah his father, and turned his name to Jehoiakim." "And he reigned 11 years in Jerusalem 11 3554

2 Kings xxiv. 6, 8—"So Jehoiakim slept with his fathers : and Jehoiachin his son reigned in his stead," "and he reigned in Jerusalem 3 months." 10—12, 14, "And at that time the servants of Nebuchadnezzar king of Babylon, came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his servants, and his princes, and his officers : and the king of Babylon took him in the eighth year of his reign." "And he carried away all Jerusalem, and all the mighty men of valor, even 10,000 captives, and all the craftsmen and smiths; none remained save the poorer people of the land."

Note. Here then began the 70 years captivity predicted in Jeremiah xxv. 9—11, "Behold, I will send and take all the families of the north, saith the Lord, and Nebudchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof. and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon 70 years." This is a period covered by the sure word of prophecy, which thus marks its commencement.

The close of this period is also marked in the prophecy, Jer. xxv. 12, "And it shall come to pass, when 70 years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." This is shown by Daniel to have been literally fulfilled. Dan. v. 1, 4, 5, 30, 31, "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace : and the king saw the part of the hand that wrote. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

These 70 years must therefore have ended with the death of Belshazzar, and the subversion of the Chaldean empire, in the first year of Cyrus king of Persia. 70 3624

It is supposed that in the attack upon Babylon, when Darius, the uncle and father-in-law of Cyrus, took the kingdom, that Cyrus commanded and acted for his uncle ; and that Darius was associated with Cyrus in the government at Babylon during 2 years to his death. This is also the view of Dr. Jarvis. Consequently, the first of Cyrus began with the death of Belshazzar, which harmonizes Ptolemy with Daniel ; and also Dan. v. 31, with 2 Chron. xxxvi. 22, 23, "Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying. thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me ; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people ? The Lord his God be with him, and let him go up."

We have thus brought down the chronology of the world to the end of the 70 years captivity, which is as far as the chronology of the Bible gives us any clue to the time. But what is remarkable, where the chronology of the Bible fails us, we have no less than three distinct and independent chronologies, of as many different nations, all agreeing. The end of the 70 years captivity, according to Dr. Jarvis, was in the year B. C. 537—the first year of the sole reign of Cyrus or 536 years before the Christian era. 536 4160

From the Christian era to the end of the current year, is 1843 6003

Thus far we have followed the chronology of the Hebrew text ; and for every period where that has failed us, we have taken the chronology as given by Dr. Jarvis ; and such is the result. Our object has not been to *prove* this earth *just* 6000 years old, but only to show from the the best evidence, that it cannot vary far from it : and that we may live continually in expectation of the consummation of that period. It will be seen that we have made no allowance for the odd days, or months, that some of the periods may have varied from even years, when they are given in round numbers. The sum of these might reduce the 6003 to 6000. We feel more satisfied with this result, than we should if it gave no time with which to make up such a deficiency.

We have before us the Chronology of an Episcopal clergyman, the Rev. A. B. Chapin, A M. Mem. Conn. Acad. Arts and Sci. ; Mem. Yale Nat. His. Soc. ; and Minister St. James Church, New Haven, Ct. It was first published in the Quart. Christ. Spect. Nov. 1838, before Mr. M's Chronology appeared ; and in every instance where we have varied from the chronology of Dr. J., and taken that of the Heb. text, with the exception of the reign of Jehoram, it agrees with the chronology here given. From the 7th year of Artaxerxes Longimanus, to the Christian era, Mr. Chapin makes 2 years less than Dr. J. has given, and in our view is correct. This, making no allowance for odd days or months, would make the chronology of the world 6001 years ; and brings the 7th year of Artaxerxes Longimanus, in the year B. C. 457, where we commence the 2300 days and 70 weeks of Daniel. After the 70 years captivity commenced, Nebuchadnezzar made Mataniah his father's brother, king, and changed his name to Zedekiah, who reigned 11 years in Jerusalem, *during* the 70 years captivity, doing evil in the sight of the Lord. "For through the anger of the Lord, it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon." 2 Kings xxiv. 17—20, and also compare 2 Chron. xxxvi. 14—17, 19,--21, "Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen : and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending : because he had compassion on his people, and on his dwelling-place : but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age ; he gave them all into his hand. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon ; where they were servants to him and his sons until the reign of the kingdom of Persia ; to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths ; for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years."

Some date the 70 years from the destruction of the temple to the time it was rebuilt. The prophecy, however, seems to indicate that the first captivity is the time from which to date it. But the 70 years are fulfilled in either case.

The above evidence drawn from the word of God, in connection with those chronological periods respecting which there is no dispute, is conclusive evidence, we believe, that the vision will not necessarily be longer delayed, for the prophetitic periods harmoniously to terminate in the fulness of times, at the expiration of six thousand years from creation.

According to Dr. Jarvis, the commencement of the first servitude was from creation 2594
According to Mr. Chapin, this was before the Christian Era. 1563
Since the Christian Era, is 1843

This makes the sum total from creation, 6000

THE ANTIQUITY OF THE TRADITION OF THE EARTH'S EXISTENCE TO CONTINUE 6000 YEARS IN ITS PRESENT STATE.

Antiquity can never prove error true ; neither can the plea of novelty disprove a truth. We therefore refer to the *antiquity* of the tradition of the 6000 years' duration of the present dispensation, not as any proof of its correctness, but simply to take from it the prejudice of singularity and novelty, with which many regard it. We first find it brought to view by the ancient Jewish Rabbins.

"As for my opinion," saith R Menasse, "I think that after six thousand years, the world shall be destroyed, upon one certain day, or in one hour; that the arches of heaven shall make a stand, as immovable ; that there will be no more generation or corruption ; and all things by the resurrection shall be renovated, and return to a better condition." Menasse also assures us that "this out of doubt, is the opinion of the most learned Aben Ezra," who looked for it in the New Earth of Isaiah 65 : 17.

Irenæus flourished A. D. 178. He was Bishop of Lyons, and says, "in as many days as this world was made, in so many thousand years it is perfected; for if the day of the Lord be as it were a thousand years, and in six days those things that are made were finished, it is manifest, that the perfecting of those things in the six thousandth year, when anti-Christ reigning 1260 years, shall have wasted all things in the world, &c., then shall the Lord come from heaven in the clouds, with the glory of his Father.

Barnabas says, "The spirit of the Lord is upon me, because he hath appointed ME to proclaim the acceptable year of the Lord, and *the day of restitution*." He then adds—"Furthermore, it is written concerning the Sabbath, 'Sanctify the Sabbath of the Lord with pure hands and with a clean heart.' And elsewhere he saith: 'if thy children shall keep my *Sabbaths* then will I put my MERCY on them;' (alluding to the mercy promised to Abraham:) and even in the beginning of creation he makes mention of the Sabbath: 'And God made in six days, the works of his hands, and he finished them on the *seventh* day, *and he rested on the seventh day*, and sanctified it. Consider, my children, what that signifies:—'*He finished* them in six days.' The meaning is this: that in six thousand years, the Lord will bring all things to an end. For with him one day is a thousand years, as Himself testifieth saying: 'Behold this day shall be as a thousand years,' therefore, children, in six days (i. e. in 6000 years) shall all things be accomplished. And what is that he saith,—'*He rested the seventh day?*' He meaneth that when his Son shall come, and abolish the Wicked One, and judge the ungodly, and change the sun and moon and stars, then he shall gloriously rest in the seventh day. He adds, lastly: 'Thou shalt sanctify it with clean hands and a pure heart, (alluding here to circumcision being of the heart.) Wherefore we are greatly deceived if we imagine, that any can now sanctify the day which God hath made holy, without having a heart pure in all things. Behold, therefore, he will *then* truly sanctify it with blessed rest, when we have received *the righteous promise*;—when iniquity shall be no more, *all things being renewed* by the Lord; and shall then be able to sanctify it, being ourselves holy." See sec. xiv. xv. Epistle of Barnabas.

Cyprian, Bishop of Carthage, flourished A. D. 222. His writings are held in great esteem among all the Godly. He speaks of the six thousand years' completion and perfection fulfilled. The testimony of all the fathers is so general and concurrent on the universality of this belief, that this point cannot be denied without impeaching their veracity.

Lactantius, who lived about A. D. 310, says in his "Book of Divine Institutions," "Let philosophers know, who number thousands of years, ages since the beginning of the world, that the six thousandth year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better." This he proves from God's making the world in six days.

The learned Joseph Mede, called the "illustrious Mede," says, "The divine institution of a Sabbathcial,or seventh year's solemnity among the Jews, has a plain typical reference to the seventh chiliad, or millenary of the world, according to the well known tradition among the Jewish Doctors, adopted by many in every age of the Christian church, that this world will attain to its limit at the end of six thousand years."

The Rev. Richard Clark, in his essay on the number *seven* takes a singular view. He also says in his treatise on the prophetical numbers of Daniel and John, that "The six thousand years preceding the Sabbath of rest" "will be cut short in righteousness."

Thomas Burnett, in his "Theory of the Earth," printed in London A. D. 1697, states that it was the *received opinion* of the primitive church *from the days of the apostles to the council of Nice*, that this earth would continue six thousand years, when the resurrection of the just and conflagration of the earth, usher in the millennium and reign of Christ on earth.

The above are but a few of the many testimonies which might be adduced in proof of the antiquity of this belief; but here are enough to show that it is of no modern origin. As therefore we are evidently at the very termination of the 6000 years, we are at the very point of time when all the honored names of antiquity would be looking for the coming of the Lord. Well, then, may we live in continued expectation of this glorious event, when we find the fulfilment of the prophecies the signs of the times, and the prophetic periods, all harmonizing in the completion of this period.

Boston, Sept. 1st, 1843.

THE MIDNIGHT CRY.

THURSDAY, SEPTEMBER 14, 1843.

STATE OF THE CAUSE.

The intelligence from every direction, concerning the state of the Advent cause among believers, is a of a most cheering character. Instead of relapsing into a cold indifference, as many have prophesied and hoped, there is a faithfulness and firmness, of a higher character than we have ever witnessed before. It is not an evenescent light that has flashed upon us, to glitter for a moment, and then disappear, leaving us in increased darkness. But the divine light that has broken upon us through the word of God, is a light that will NO DOUBT shine *brighter* and BRIGHTER to the perfect day.

The hopes of believers are more and more confirmed by the signs of the times, as the crisis approaches. They regard the tokens of a character not to be mistaken. God is manifestly in this great work. It bears the seal of divine approbation. No enterprise has ever, perhaps, gone on with such rapidity, and echoed its sound to the whole world in so short a time, as the doctrine of Christ's speedy coming. With such an array of evidence as is presented to the judgment, the heart, the eyes, and the ears of Adventists, are they to be shaken and turned away from their glorious hopes and expectations? By no means!! The confusion of our opponents, which is so strikingly manifested in their mutually neutralizing each other's arguments—the weakness of their strong men, in opposing this great truth—the successes and conquests of the undisciplined and "*ignorant*," so called, all conspire to confirm our expectations.

There are also constant accessions from among the heart and life of the Church. Many, that have been heretofore indifferent to the claims of the subject, are now giving it their attention, and embracing it with their whole heart. Indeed, we have the greatest reason to thank God, take courage, and lift up our heads, assured that our redemption draweth nigh.

PROTEST.

We have reason to be thankful for the good order as well as good feeling which has characterized our camp-meetings hitherto. But the meeting near Bridgeport, Ct., near its close, exhibited some scenes of fanaticism, at which most of the brethren present were much pained. A few young men, professing to have the gift of the discerning of spirits were hurried into extravagances which they themselves since regret, and we have reason to hope that nothing of the kind will again occur. Bro. Litch was present, and the following is his protest.

Dear Brother Southard,—

I find in the papers of this morning an account of the Second Advent camp-meeting near Bridgeport, Ct. The picture is, to be sure, a dark one, but no more so than the truth will warrant. All the scenes described there are true, without exaggeration. A more disgraceful scene, under the garb of piety I have rarely witnessed. For the last ten years I have come in contact nearly every year, more or less, with the same spirit, and have marked its developments, its beginning and its result; and am now prepared to say that it is *evil, and only evil, and that continually.* I have uniformly opposed it, wherever it has made its appearance, and as uniformly have been denounced as being opposed to the power of God, and as resisting the operations of the Spirit. The origin of it, is, the idea that the individuals thus exercised are entirely under the influence of the Spirit of God, are his children, and that he will not deceive them and lead them astray; hence every impulse which comes upon them is yielded to as coming from God, and following it there is no length of fanaticism to which they will not go. That *good* men, yes, the best of men, have fallen into the error, and have been ruined for life, so far as their Christian influence is concerned, is a lamentable fact. They begin well, but are pushed beyond the mark, become captivated by the dulusion of the devil that they are divinely inspired to perform certain acts, and are infallible, until they are beyond the reach of advice or admonition.

The only way to deal with it, is, to nip it in the bud, and stop it at once. They may be hurt; but depend upon it, one had better suffer than many

As a duty I owe to the Second Advent cause, to the church and the world, I wish to enter my most solemn protest against the whole concern of *fanaticism* as I witnessed it at the *Stepney camp-meeting*. I wish to have no part nor lot in such a concern.—And if Second Advent meetings must be the scenes of such disgraceful proceedings as I there witnessed, I protest against more being held. It would be better for the cause never to have another at such a price. This is not a hasty passionate ebullition of feeling, but a deliberate sentiment. *The Bible*—THE BIBLE, *is the rule of faith, duty, and feeling, with Adventists.* It is a sufficient rule in all cases. God has given us reason, to guide a nature sanctified by the Spirit of God, and that reason instructed and enlightened by the word—the unerring word.

I believe in being under the influence of the Spirit of God, in being led by the Spirit, and being filled by the Spirit. But the fruits of that Spirit are "love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, patience and temperance, against which there is no law." We are always safe in following, or being led by that Spirit; but we are not safe in following blind impulses without trying the spirits by the word. This thing is not peculiar to the Advent cause; John Wesley and his coadjutors always had to meet and contend with it, and they do to this day. It ruined the Advent cause in England under Edward Ervihg, so that it has never recovered.

May the Lord save us from all such fanaticism the few days which yet remain, until he comes.

I hope this affair will be a beacon to all concerned, and that such a spirit will henceforth meet with no encouragement from our brethren,

Yours in hope, J. Litch.

Philadelphia, Sept. 11*th*, 1843.

G. S. Miles, writing from Albany, on the 4th inst, says: "I am informed that the Lord has done a great work in Clinton Co. More than a thousand souls have been converted through the labors of Bro. Hutchinson and another Second Advent lecturer. In another county about 800, of which I have never seen any notice."

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THE DAYS OF NOAH.

Sears' Bible Biography has been very highly commended by most of our religious papers. Here is an excellent extract from the article upon Noah. It applies the scriptures in exact accordance with the second advent faith.

"Awful as the contemplation of the deluge is, yet there is another revolution in prospect still more momentous and awful. There shall not, indeed, be an overwhelming flood of water upon the earth, but a stream of devouring fire, which will burn up all the works of nature and of art. A sudden destruction shall come upon the workers of iniquity, and as it was in the days of Noah, so shall it be then: 'They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark: and knew not until the flood came and took them all away: so shall also the coming of the Son of man be.' Matt. xxiv. 38. 39. Infidelity and immorality will prevail to an extraordinary height in the latter days; and though the prophetic signs will be clear and striking to considerate and religious minds, yet upon the generality of men they will have no effect. 'Blessed are those servants, therefore, whom when the Lord cometh he shall find watching.' When destruction shall come as a whirlwind, and vengeance shall be poured down from on high, they shall be safe, being sheltered in the ark of divine mercy. Then cometh the judgment, when all the mysterious ways of Providence shall be cleared up, and every dispensation thereof be fully vindicated, to the confusion of the wicked and the glory and happiness of the righteous.

"The solemn scene ended, and old things being done away, 'all things shall become new.' There shall be 'new heavens and a new earth,' in which righteousness only shall dwell. 'Peace shall flourish in that happy state; mercy shall descend thereon as the dew, and righteousness spring out of the ground.' No evil, either natural or moral, shall disfigure it, for 'all shall know and obey the Lord, from the least to the greatest.' The inhabitants of that world shall not labor in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord [or of the Messiah] and their offspring with them. And it shall come to pass, saith the Lord, 'that before they call I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together; and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. lxv. 17, &c.

What a glorious prospect is here expanded to the view of the Christian! Is he apt to look back with a kind of regret upon a paradise lost, through the weakness of our first parents? He turns with rapture to contemplate a paradise before him infinitely more glorious, in which is the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. "In the midst of the street of it, and on either side of the river, there is the tree of life, bearing twelve manner of fruits, and yielding her fruit every month; and the leaves of the tree are for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him; and they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." Rev. xxii. 2, 3, 4, 5.

If the Christian looks back upon a world destroyed by water, and sees the ark preserving Noah and his family, with the various living creatures necessary to stock the new world, he admires the wonderful goodness of God blending itself with his judgments; and on viewing in prospect the last dreadful destruction of the earth, he rejoices that there is a salvation appointed for all who shall flee from the wrath to come, and also an inheritance reserved for them, which is incorruptible, undefiled, and that fadeth not away

The covenant with Noah is typical of that made with Christ for the preservation of his church: "For this is as the waters of Noah unto me, saith the Lord; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would no more be wroth with thee nor rebuke thee. For THE MOUNTAINS SHALL DEPART, AND THE HILLS BE REMOVED, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—Isa. liv. 9, 10.

It is an unspeakable blessing to be interested in this divine and precious promise—to be included in that covenant of grace to which it is given. Many, however, are professedly baptized into communion with Christ's spiritual body, who have never been renewed in the disposition of their minds. A mere outward profession of Christianity, and attaching ourselves to some branch of the Christian church, gives no man a claim to the promise, but will rather serve to add to his condemnation in the world to come. There was an unrighteous, idolatrous Ham in the ark, who inherited a curse instead of a blessing; and the same will be the case with respect to many now in the visible church of Jesus Christ. In her communion, it is to be feared, there are numbers who are not united to the Head by a true and living faith, who marvel much at the declaration of Truth itself, "Ye must be born again," (John iii. 7)—who know nothing of real religion, are destitute of all pious feeling, and who, when tried in the balances of the sanctuary, will be found wanting. Nothing short of 'being born of the Spirit,' can make us heirs of the promise, children of God, and consequently inheritors of the kingdom of heaven.

Let it be, therefore, our serious care and concern not to have 'the form of godliness' merely, but the 'power of it also,' (2 Tim. iii. 5,) in our hearts, and manifested in our lives and conversations. Noah walked with God in this manner, and had that *rest*, both here and hereafter, which his name implied; and hereby we also must live in all holy obedience, in the midst of 'a dark and corrupt generation, as lights of the world,' (Phil. ii. 15,) if we would enter into that rest 'which remaineth for the people of God.' Heb. iv. 9.'"

For the Midnight Cry.

WATCH!

"Watch therefore, for ye know not what *hour* your Lord doth come."—Matt. 24: 42.

This is a very important injunction, especially at the present crisis, or age of the world; yet I very much fear the import of it is but little understood by the generality. Not to mention the many misapplications made of the text, I might say it is applied to almost every subject but the right one; but more frequently, perhaps, to the subject of death, as if Christ comes every time death comes!

Most second advent believers, however, if I mistake not, consider it an exhortation to watch particularly for the second appearing of our coming Lord. And so I understand it, when applied to the present generation. But in opposition to this view of the text it is said, the injunction was made to primitive Christians more than 1800 years ago, and most certainly they could not be required to watch for this event so long beforehand. That it was made to the early disciples is readily admitted, and that it stands recorded on the sacred page intimately connected with the second appearing of our blessed Lord no one can reasonably deny. But while I firmly believe that *all* at the *present time* are, by this injunction, exhorted to watch for the personal return of Christ; yet its application to the early disciples was rendered somewhat different, by the different position in which they stood in the world's history. Our Lord had told them he was going away, but would come again, and exhorted them to watch. But lest they should mistake, and expect his return too soon, he gave them *way-marks*, by which they might know, as they passed along, where they were. *Way-marks* had been given in general before, particularly as recorded in the 2nd chapter of Daniel. Five great monarchies, one succeeding the other, were there described; four of which were to be earthly, sensual, devilish. The fifth was to be the kingdom of Christ; to be set up at his second appearing. Three of these way-marks, or sensual kingdoms, had been already passed, and they were passing the fourth. It would be natural then for them to think themselves very near to the setting up of the fifth kingdom. Our Lord, therefore, that they might not mistake, and think themselves nearer than they really were, informed them that certain things, in successive order, must previously transpire. He told them Jerusalem should first be destroyed or trodden down of the Gentiles, after which Christians would "suffer great tribulations, such as was not since the beginning of the world, nor ever should be." And that, succeeding this, "The sun would be darkened, and the moon not give its light;" and still following, "the stars shall fall from heaven,"&c., to which is added by Luke, "Distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth."

Now these events are *way-marks*, one succeeding the other, and reaching down to his second coming, which our Savior gave to his disciples, by which they might know where they were, and when to look for his return. And these *way-marks* are the very things for which the early disciples were called upon to watch. Now the injunction presents itself to my mind in this light: As if a man, being a stranger, desired direction to a certain city. He is put on the right course, and told there are "*mile-stones*" all the way. Watch, as you pass along, and you will know by these way-marks when you get near it. But for what is he to watch? Surely not for the city until he has passed the last mile-stone. He is first to watch for these way-marks, and when the last one is passed, then for the city. So in the case before us.

We have our way-marks the whole distance from our Saviour's incarnation. They stand in successive order, and reach to his second advent. And I ask, where are we now? Who, in his sober senses, can but see, we are passing the very last, which is "distress of nations, with perplexity—men's hearts failing them," &c.

We are *now*, then, to watch for the coming of Christ to gather his saints, and take vengeance on the ungodly, as the next great event to transpire. And we shall be continually watching, as we "know not what *hour* our Lord will come. Every man has seen the *last* "*way-mark*," yet how few are watching for the Lord, and for the city—the new Jerusalem. The cry has gone out, "Behold, the bridegroom cometh;" yet how few give heed to the things they hear! They pass on, ministers and people, saying, "Where is the promise of his coming?" (2 Peter 3: 4.) The last way-mark troubles them, yet they hear it not; and I ask what more can be done?

My brethren in the ministry, and people of my former charge, I do most affectionately entreat you, not to pass over this subject lightly, lest, when your Lord cometh, you be found sleeping, or with your lamps gone out. Weigh the subject well before you reject it, lest you be found fighting against God. Look again and again at the way-marks, snd see where you are in the world's history. Sure I am that we are near its close. And, too soon for those that scoff at the "Midnight Cry," will the Lord appear to take vengeance on a wicked world, and vindicate his people. "Be wise *to-day*, it is madness to defer." And I ask, why, O! why will you die? B. B. Brown.

Fort Ann, Sept. 5, 1843.

LETTER FROM BRO. JONAS D. JOHNSON.

Brother Southard,—I believe that the "time of the end" has come, and will present some of my reasons. I understand by the "*time of the end*," not a point of time, but a space of time, in which certain events are to transpire, which could not take place in a point of time, simultaneous with the end itself. It is a space of time, in which God's people are to see the signs of their Lord's speedy coming, and are to "*know* that it is near even at the door,"—when they are to "run to and fro, and knowledge be increased" in every respect, and especially in the prophecies which before were to be sealed up, in a great measure, particularly on the time, until it would be of practical importance to that age on whom the end was coming.

Then the time of the end must be a space of time.—If sealed up until the end, it would be no revelation, and would not have been given us; for "secret things belong unto the Lord our God. *But*, things revealed to us and to our children, Deut. 29: 29." We are not meddling with God's secrets then, in endeavoring to understand his revelations, but observing his commands: "Search the Scriptures." "When ye see all these things fulfilled, THEN KNOW ye that the Kingdom of God is nigh at hand," and are regarding the "sure word of prophecy" as Peter suggests, 2 Pet. 1: 19.

How long were the people of God to fall under the

Papal abomination? Answer Chapter 11, verse 31 to 35, "even till *the time of the end*, because it is yet for an *appointed time*." And are the saints now falling under the cruel Roman Catholic power? or, have they been, since 1798, as in ages past? No, says all christendom. *Then the time of the end must have come.*—Would that all the church might hear it: *the time must have come if the saints are not now falling by sword, captivity, and spoil.*

As the opinion is so general that we are not to understand any thing respecting the end, before it comes, and that the prophecies and prephetic periods cannot be understood, I wish here to introduce the *opinions* of *distinguished Commentators*, whom they delight to honor. Dr. Clark says on Daniel 12: 4, "many shall endeavor to search out the sense, and knowledge shall be increased by this means, though the meaning shall not be *fully* known till the events take place; THEN the seal shall be broken, and the sense become plain. This seems to be the meaning of the verse, though another has been put on it. Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom be increased; this is true in itself, but it is not the meaning of the Prophet's words."

Dr. Scott says, on the same passage, "the angel by way of conclusion intimated to Daniel, that this prophecy would remain obscure (as a sealed book) of which little would be understood "till the time of the end," i. e. till the things predicted drew to (or near) a conclusion. In these latter ages, many have bestowed great pains in searching into history to illustrate those parts of the prophecies which are already accomplished, and by comparing them with other Scriptures, to form some judgment of what yet remains to be fulfilled, and thus much light has been thrown upon them; as they shall gradually be more and more accomplished, they will be better understood, and future generations will be far more surprised and instructed than we are.

Dr. Gill, who wrote a hundred years ago, says in his commentary on Dan. 12: 4, "It was to remain a secret until the time of its accomplishment was come, or near at hand. It reached to times at a great distance. Till these times were come, or were near, it would be a sealed book." (Then let it no more be inquired why the time has not been understood by our wise men before: they tell us it was sealed till near the end.)

"*Many shall run to and fro, and knowledge be increased*;" "that is," says the Dr., "toward the end of the time appointed, *many* shall be stirred up to inquire into the things delivered in this book," (these words ought to written over the door of every minister's study, rather, I should have said, on their hearts,) "and will spare no pains or cost to get a knowledge of them:—*compare one passage with another*, spiritual things with spiritual, in order to obtain the mind of Christ: and things will appear *plainer* and *clearer*, the nearer the accomplishment of them is: especially when accomplished, when prophecy can be compared with facts. I never have found a commentator but those who have lately opposed the Second Advent doctrine, who did not allow that something is to be known or understood about the time's being near, when it was right at the door. *Why will not the professed servants of God obey the command, "know ye that it is near, even at the door."* Has not the time come to understand? It most certainly has if saints are no longer falling under persecution. This is the first reason; a second reason is that we have the career of Bonaparte in the last part of the 11th Chap., where it is expressly stated, 11: 40, that *at the time of the end* the king of the south shall push at him, &c., and this was precisely fulfilled in 1798. And third, MANY are studying into these things delivered in this book, or in other words, many are running to and fro as they *never* were before, in the visions and prophecies of Daniel. *Therefore the wise may now understand.*

Yours looking for that blessed hope in '43,
Jonas D. Johnson.
Rochester, Aug. 15, 1843.

LETTER FROM BRO. LUTHER CALDWELL.

Dear Bro. Southard,—I am yet proclaiming the glad tidings of the kingdom at hand, in Central Pa. Since I left you at the Gettysburg camp meeting, I have been busily employed. From that meeting I went to Petersburg and lectured the same evening. The Academy was filled with ladies, and the gentlemen stood on the sides and in front. I spoke to the people for an hour and a half, on the time of our Saviour's glorious return.

The next morning I went to Shiremanstown. There, the people calling themselves "the Church of God," were holding a camp meeting. I found among them many strong believers in our Saviour's *immediate* coming. I left this meeting, and went to Harrisburgh, where I lectured in the house belonging to "the United Brethren." From there I went to Middletown, and lectured once. Thence proceeded to a camp meeting in York county, held by "the people of God." I expected by this *name* that I should have had the liberty of presenting the subject of our Lord's coming, to the people. But my message was *rejected*. The Adventists were abused. One preacher called us hypocrites, &c. Another said it was *not his* duty to preach Christ as a *Judge*. He said he would preach Him as a *Saviour*. Is not this the doctrine of the Universalists. Do they not preach Christ as a Saviour; but not as a Judge?

I love the old apostolical preaching. Peter and Paul preached the resurrection—the *Judgment*—and the *coming* of the Lord; and the effect was powerful. "Howbeit, on one occasion, many of them which heard the word believed; and the number of the men was about *five thousand*."—Act 4. On another occasion, Paul, by preaching the judgment, made the governor "tremble" before him. Besides, it is the only hope which the Christian has in this world, to sustain him amid trials and temptations. Bless the Lord for this hope, which is like an anchor to the soul, both sure and steadfast. Well might the inspired Apostle call it a "BLESSED HOPE." I lectured, however, three times in a grove, a short distance from the meeting. Brother Palen, who was convinced by hearing Bro. Litch, on the 11th of Daniel, at Middletown meeting, was present. He stood by the cause, as also did Bro. Prier, and Bro. Shelly.

From this meeting I went to Newbury. And from that place to Middletown, where I learned that a Methodist minister was to preach against our views. I went to the meeting—the house was crowded—and many standing without. But the preacher was taken sick, and could not attend. I was invited to improve the time, which I did by giving a lecture on the Judgment. From Middletown I went to Smoketown, above Carlisle. The brethren here were with us heart and hand.

I have since that meeting, lectured in Lewisburg, and Lisbon. I find that there is a desire to hear in places hitherto closed against us. In Middletown, our friends are much encouraged. The Lutheran preacher in Middletown has embraced our views, and is preaching them boldly. My faith is strong, that our Saviour will *soon* come. Then we shall obtain joy and gladness; sorrow and sighing will flee away. Even so, Lord Jesus, come quickly.

Middletown, Pa., Sept. 5th, 1843.

Extracts from Dr. Gill's Commentary.

WRITTEN ABOUT 100 YEARS AGO.

Titus 2: 13—"*Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.*"

Now this, the gospel directs and instructs believers to look for, to love, to hasten to, most earnestly desire, and yet patiently wait for, most firmly believing that it will be; and this the saints have reason to look for with longing desire and affection, and with pleasure, since it will be not only glorious in itself, but advantageous to them; they will then be glorified with Christ, and be forever with him.

Rev. 3: 20—"*Behold I stand at the door, and knock*," *&c.*

The phrase, "standing at the door," may be expressive of the near approach of Christ to Judgment; and his knocking may signify the notice that will be given of it by some of the immediate forerunners and signs of his coming; which yet will be observed by a few, such a general sleepiness will have seized all professors of religion; and particularly may intend the midnight cry, which will, in the issue, rouse [awaken the attention] of them all. "If any man hear my voice," in the appearances of things, and providences in the world, "and open the door," or show a readiness for the coming of Christ, look and wait for it, and be like such that will receive him with a welcome, "I will come in and sup with him and he with me." To and among these will Christ appear when he comes in person, and these being like wise virgins, ready, having his grace in their hearts, and his righteousness upon them, he will take them at once into the marriage chamber and shut the door upon the rest, when they shall enjoy a thousand years' communion with him in person here on earth, when the Lamb on the throne will feed them with the fruit of the tree of life, and lead them to fountains of living waers, and his tabernacle shall be among them.

Letter from Bro. Challacombe.

Honesdale, Pa, August 28, 1844.

Dear Bro. Himes,—I am not ashamed to acknowledge that I am looking for the appearing of our Lord Jesus Christ; and if I delight in any thing, it is in reading of our Lord's return to our world, to save his people with an everlasting salvation.

I sincerely thought, before I heard brother Reed last fall, that I could confute the doctrine with one single passage of Scripture, and wondered why people should be so foolish as to trouble the Church and world with such a doctrine. But now I conceive that the Bible teams with the good tidings of our Saviour's speedy approach; and thank God, a few brethren in this vicinity with myself, are daily rejoicing in prospect of soon entering upon our promised possessions. We enjoyed a course of lectures from Bro. Teal, last winter, and his labors were blessed.

We want more light on the subject here. Could not some good lecturer be sent to this place? There is a desire to hear, and I think great good might be done.

Yours in hope of speedy immortality,
Thomas Challacombe.

DR. ADAM CLARKE.

It is a source of no small perplexity to the mass of the church and the world, that the coming of the Lord is by Adventists proclaimed as being specially nigh. But the following from Dr. Adam Clarke's Commentary, or illustrations of Dan. 2d chap., will be found of the same cast If the great day was so near as to justify the following ardent appeal from Doctor Clarke in his day, are we not justified in faithfully giving the word of warning NOW? Oh, that people would be wise and heed the truth concerning the COMING and KINGDOM of the Lord in season to be benefitted by it.

The Doctor evidently supposed that the Great Day of the Lord would come at the close of the six thousand years from the creation, which period is doubtless just upon us. He says:

According to the ancient tradition there were, 1. *Two thousand* years *void*; that is without the law. 2. *Two thousand* years under the law. And 3. *Two thousand* years under the Messiah. And at the termination of the *third* the endless *sabbath* should commence. The comments on this ancient tradition go on to state, that at the termination of each day's work of the creation it was said, *The evening and the morning were the first,—second,—third,—fourth,—fifth*, and *sixth day*; but when the *sabbath* is introduced, and God is said to *rest from his work*, and to have *hallowed this day*, there is no mention of *the evening and the morning* being the *seventh* day. That is left without termination; and therefore a proper type of the *eternal sabbath*—that *rest which remains for the people of God.*

And are we indeed so near the time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burnt up? Is the *fifth empire*, the *kingdom of the stone*, and *the kingdom of the mountain*, so near its termination? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the Sun of righteeusness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand? Are we so near the eve of that period when *they who turn many to righteousness shall shine as the stars for ever and ever?* What sort of persons should we then be in all holy conversation and godliness! Where is our zeal for God? Where, the sounding of our bowels over the perishing nations who have not yet come under the yoke of the Gospel? Multitudes of whom are not under the yoke, because they have never heard of it;—and they have not heard of it, because those who have enjoyed the blessings of the Gospel of Jesus have not felt, (or have not obeyed the feeling,) the imperious duty of dividing their *heavenly bread* with those who are famishing with *hunger!* and giving the *water of life* to those who are dying of *thirst!* How shall they appear in that great day when the conquests of the Lion of the tribe of Judah are ended; when the mediatorial kingdom is delivered up unto the Father; and the Judge of quick and dead sits on the great white throne, and to those on his left hand says,—"I was hungry and ye gave me no meat; I was thirsty, and ye gave me no drink." I say,—How shall they appear who have made no exertions to tell the lost nations of the earth the necessity for *preparing to meet their God*; and showing them the *means* of doing it by affording them the blessings of the Gospel of the grace of God? Let us beware lest the *stone* that struck the motley image, and dashed it to pieces, *fall* on us, and *grind us to powder!*

A YOUNG DISCIPLE.

Dear Brother Southard,—Perhaps it will be interesting to some of your readers if I should relate to them how a little boy in our city has been recently converted to the love of Jesus, and the hope of his coming this year. Charles was in his 13th year when his mother first heard the doctrine of the second advent nigh. At first he wept, and begged her not to read to him about it, for he knew he was a sinner, and unprepared to rejoice in this truth, his heart rose in opposition and he used every argument which he could glean from the scoffing world to refute it. He became very unhappy and unkind to all about him.

The more he resisted the truth, the more miserable he was, and he was a cause of great grief to his kind parents. He went with his mother very unwillingly to attend the lectures on the second coming of Christ, and after a time became fully convinced, through the simplicity and power of the scripture arguments which he heard, that the end of all things is at hand, and that he must soon stand before a Saviour whom he did not love. He felt that he should be lost, and he began to seek for mercy with great earnestness. He found that he could do nothing to make himself better, and he cast himself on the Saviour's promise, who hath said, "he that seeketh me early, shall find me." He believed this promise, and was forgiven, and his heart was filled with joy and love.

He now rejoiced that he should so soon meet the Saviour, and every doubt of his coming was removed. He loved Christians, and the place where they met to pray, and often testified with streaming eyes, how the Lord had blessed his soul. He then endeavored to persuade every one he knew, to seek the pardoning love of Jesus, and be ready for his appearing.

It was not long after, that a number of little boys were also converted, and they meet weekly to sing and pray together, and several others were added to their little band by their humble endeavors. He now learned to read the Bible, and says the Lord helps him to understand it. When he meets with any temptations or trial, he steals away alone and tells Jesus, and receives immediate comfort and peace, he knows that his prayers is heard and answered, the love of God is shed abroad in his heart, and he is very happy. He is looking constantly for the Saviour, believing that in a few days, he WILL COME and receive him to himself.

Yours truly in this blessed hope,

Philadelphia. C. S. M.

For the Midnight Cry.

CAMP-MEETING AT GREENVILLE, R. I.

Bro. Southard—This meeting commenced on Wednesday P. M., the 6th inst., on the land of Bro. Daniel C. Tourtellot. The attendance up to Monday, when I left, was good. The excitement in that community was greater than at either of the camp-meetings I have attended this season. This, in a measure, may be accounted for from the fact that it is the first camp-meeting that has been held in the state of Rhode Island for the last *twenty years*. There were between twenty and thirty of the Second Advent friends from Providence, that attended the meeting the first day, and some others came afterwards. They had a large tent, 30 by 50 feet. The Wrentham and North Scituate brethren each had large tents upon the ground. There were six tents in all. Seats were provided in the open air for about 2000 people, but the attendance on the Sabbath was so large that not more than half of the people could be seated.

The meeting was opened with a very appropriate discourse, by Dr. Huntington, from the following text: "*The testimony of the Lord is sure, making wise the simple.*" The lecturing was done by Brethren J. S. White, of Wrentham, —— Snow, Mears, of Worcester, Mass., and myself. Several other preachers were present and some of them took part in the exercises, among whom were Bro. Durfee, of North Scituate, Bro. Macomber, of Block Island, Bro. Adams, of Attleboro, and others whose names I did not learn. Good attention was paid to the lectures, and many came out openly and avowed their strong belief from the *sure testimonies* of the Scriptures, that the Lord would come in 1843. The word took a deep hold on the unconverted, some of whom sought and found the pardoning mercy of God. The people of God were revived and encouraged; and I look for great good to result from this meeting. I am the more assured of its good results from the vigilant efforts of the subjects of Satan on the occasion. They had their camp a little distance from ours—where, of course, their father's will was done. Not having sufficient employment at their own camp, they came on Sabbath evening and made an effort to disturb ours; but finding no one there to *show fight*, they went away as they came, howling most horribly, no doubt because their master's kingdom is so near at an end. The friends are greatly indebted to Bro. Tourtellot for his hospitality, and also to Bro. H. Lonsdale, of Providence, for the excellent order in the management of the meeting. I left them on Monday noon in the midst of a most heavenly season. The meeting was to continue till Wednesday, on which day the Lord's Supper was to be celebrated. Yours in haste,

E. Jacobs.

FALL OF BABYLON.

FROM AN OLD HYMN BOOK.

Hail the day so long expected,
  Hail the year of full release,
Zion's walls are now erected,
  And the watchmen publish peace.
From the distant courts of Zion,
The shrill trumpet loudly roars:
    Babylon is fallen, is fallen, is fallen,
    Babylon is fallen, to rise no more.

Hark, and hear the people crying,
  See the city disappear;
Trade and traffic all are dying,
  Lo! they sink to rise no more!
Merchants who have bought her traffic,
Crying from a distant shore:
    Babylon is fallen, is fallen, is fallen,
    Babylon is fallen, to rise no more.

All her merchants cry with wonder,
  What is this that comes to pass?
Murmuring like some distant thunder;
  Crying, O! alas! alas!
Swell the sound, ye kings and nobles,
Priests and people, rich and poor.
    Babylon is fallen, is fallen is fallen,
    Babylon is fallen, to rise no more.

Lo, the captives are returning,
  Up to Zion see them fly:
While the heavenly host rejoicing,
  Shout them welcome through the sky.
See the ancients of the city,
Terrified at the uproar:
    Babylon is fallen, is fallen, is fallen,
    Babylon is fallen, to rise no more.

Blow the trumpet in mount Zion,
  Christ will come the second time,
Ruling with a rod of iron,
  All who now as foes combine.
Babel's garments we've rejected,
And the wedge of golden ore:
    Babylon is fallen, is fallen, is fallen,
    Babylon is fallen, to rise no more.

ANTICIPATION.

Rev' 1: 5—7 "the Prince of the Kings of the Earth cometh with clouds, and every eye shall see him."

The conflict is over, the struggle is past—
  The Earth and its tried ones are free,
Our Prince has returned to his kingdom at last,
  No longer an exile to be.

The myst'ry is finished and darkness has fled,
  With sin, and its poison, and woe,
The ransomed in triumph have come from the dead,
  The power of redemption to show.

The world from the fire of its cleansing is pure,
  And glows with the radiance of heaven;
A paradise bright which shall ever endure,
  The home of the meek and forgiven.

In glory unveiled to the joy of the blest—
  With love and thanksgiving to share,
And the sunlight of holiness smiles on their rest,
  For the King in his beauty is there.

C. S. M.

BELLVILLE CAMP-MEETING.

A Second Advent Camp Meeting will be held at Bellville, N. J., [in "Capt Whitfield's Orchard, in William street,"] to commence on Friday, Sept. 15.

Persons from Newark are requested to take the lower road,—the bridges being only passable on that route.

Passengers from New York city will take passage on board the steamboat "Proprietor of Passaic," at the foot of Vesey street. Fare to the camp-ground, 18 3-4 cents.

LETTERS RECEIVED DURING THE WEEK ENDING SEPTEMBER 11.

Postmasters.—Union Mills, N. Y., 25 cents.

Littleton, Mass., 50 cents.

Macomb, Ill.; Harrisburgh, Pa.; Weedsport, N.Y.; Warsaw, N. Y.; Meriden, Conn.; Pitcher, N. Y.; Oppenheim, N. Y.; Alum Creek, O.; Salisbury, N.H.; Plymouth, N. Y.; Carmel, N. Y.; Jamaica, Vt.; Economy, Pa.; Rowe, N. Y.; Youngster, N. Y.; Michigan City, Ind.; North Boston, N. Y.; Jamestown, N Y.; Wolcottville, Conn.; Gainesville, Ala.; Victor, N. Y., each $1.

Ellicott Mills, Md., $2.

Bridgeport, Conn., $3.

Bristol, Conn.; Cleveland, O., $5.

North Goshen, Conn., Wellington, Conn.

Individuals.—Nathaniel Reed, Louisa S. Phares, $1.

G. S. Miles, $3.

Wm. Fraser, $5.

Cha's. Clapp, $47.

Luther Caldwell, S. Bliss, J. V. Himes, L. D. Fleming, E. C. Galusha, Thos. Smullwood, O. E. Noble, B. B. Brown, Albert H, Otis, Josiah Litch, John Moffatt.

THE MIDNIGHT CRY!

Vol. V.—No. 5. NEW-YORK, THURSDAY, SEPTEMBER 21, 1843. Whole No. 84.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie ; though it tarry, wait for it : because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

Editor's Health.—By the blessing of God, we are again able to write, and hope to be able to attend to many matters which have been unavoidably neglected during our long absence and sickness.

LECTURES

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

There will be Lectures on the Second Advent of Christ in 1843, at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

MEETINGS AT BROOKLYN,

In the "House of Prayer," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

Lecturer Wanted.—Bro. Barlow writing from Castile, N. Y., is very anxious that some experienced lecturer should visit that rigion.

LETTER FROM CANADA.

Our beloved brother Charles Friend, writes us from Port Hope, that there is great need of a lecturer there to confirm those whose light seems to have become obscured by the mists which sectarian teachers have thrown around them. We trust some of our brethren will find their way to that part of Canada. We are grateful to our brother for the interest he has shown for the paper, and trust he will be faithful and "hope *to the end*, for the grace which shall be brought unto us, at the revelation of Jesus Christ." When persons are devoted to sectarianism it cannot be expected of them to have room in their hearts for the subject of Christ's coming.

☞ We have seen a letter from Bro. S. C. Chandler, written from North Springfield, Vt. He was then in company with Bro. Miller, whose health was rapidly improving. So much so that he was engaged in lecturing at the time.

We are requested to say, that the brethren at Newark, N. J., would be glad to have Bro. Chandler pay them a visit and spend a little time with them in that city and vicinity, if he can see it his duty to do so.

Brother Fitch's Sermon.—This has been published in a pamphlet form, and the call for it has been so great that we have inserted it in the Cry. We shall have a few extra copies of the paper for sale at $2 per hundred. We should make a different application of the Scriptures relating to the fall of Babylon, but that does not affect the excellence of the main doctrine of the Sermon.

THE CRY IN ENGLAND.

We have just received a pamphlet with the following title :

"A Voice to Britain and America, in a Scriptural Statement of the Second Advent of our Lord and Saviour, which we daily pray for, saying, 'Thy kingdom come, thy will be done on earth as it is in heaven.' Matt. 6 : 10. By Captain A. Landers. Liverpool, published by S. Kent & Co. 1839."

The author of this pamphlet had spent much time in collecting and arranging the Scriptures which relate to different subjects. These he had divided into 54 heads. The 51st relates to the second coming of Christ, and in his preface he says :

"But I must give my reason for sending this one subject to the public now. I was twenty-five years of age when the French Revolution broke out : I then looked at it as a sign of the times, foretold its prophecy, every subsequent act which it led to, and especially the awful conflicts so general a war produced throughout the world ; and every additional event convinced me more strongly, *that they had a voice to man*, and that God had a controversy with the world ; and though after the war, agreeably to our Lord's account, we have had somewhat of quiet, for he said, "but the end is not yet," still, perhaps, there has not been one year but events have occurred that have said our iniquities were fast filling up, and the present are certainly the budding, if not the leaves of the fig tree, (Matt. 24 : 32.) I have, therefore, considered it my duty to send this subject, as the most suitable one, for preparing the world for events that may be very nigh."

He quotes largely from Isaiah, Jeremiah, Daniel and the New Testament, and gives a calculation of time, founded on nearly the same principles with Mr. Miller's, and which brings the end in 1847.

TESTIMONY OF A WELSH PREACHER.

Who has ever read the history of the Jews without wondering at their blindness and slowness to learn ? But a blindness equally gross prevails now.

Thousands are waiting to know what the learned Rabbis believe, as if they would then be provided with a safe guide. They do not consider that the whole history of the world has been a repetition of God's great lesson,—that his truths are hid from the wise and prudent and revealed unto babes. We have been led to these reflections by seeing in the last "Second Advent of Christ" at Cleveland, an account of the views of Thomas P. Hughes, a plain Welsh minister on the second coming of our Lord at hand. He lives in a deep ravine, shaded by blooming trees in Licking county, Ohio, occupying a small log cabin, with two acres of ground, from which to satisfy his wants. He was a Welsh missionary, but since the promulgation of his views, his salary has been taken away. He has held similar views for 29 years, though he never heard of Mr. Miller till recently.

Bro. G. F. Cox.—Some weeks ago, we stated, as we supposed on good authority, that this brother was no longer connected with the Maine Conference. This was a mistake. He is still in good standing in that body, and is stationed at Saco, where we trust he will be a burning and shining light. Of course, he will not preach at the Tabernacle in Boston, as was at one time expected.

"COME OUT OF HER, MY PEOPLE."

A SERMON, BY C. FITCH.

Rev. 18 : 1—5. "And after these things I saw another angel coming down from heaven having great power ; and the earth was lightened with his glory.—And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her my people, that ye may not be partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

21st verse. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Rev. 14 : 6—20. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up forever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints ; here are they that keep the commandments of God, and the faith of Jesus.—And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud sat one like the Son of man, having on his head a golden crown, and in his hands a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the time is come for thee to reap ; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

I. What is Babylon?

II. What is the fall of Babylon?

III. What is it for God's people to come out of Babylon?

IV. What will be the consequence of refusing to do it?

I. What is Babylon? It is Antichrist: all those to whom Christ will say, at his appearing, "Those mine enemies who would not that I should reign over them, bring hither and slay them before me." It is every thing belonging to the vine of the earth, which, at the appearance of one like the Son of man on a white cloud, is to be reaped, and cast into the great wine-press of the wrath of God.

What then is Antichrist? 1 John 4. "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: AND THIS IS THAT SPIRIT OF ANTICHRIST whereof ye have heard that it should come, and even now already it is in the world." 2 John 7. "For many deceivers are entered into the world, *who confess not that Jesus Christ is come in the flesh.* THIS IS A DECEIVER AND AN ANTI-CHRIST."

It must be admitted that a spirit which is of God, while it confesses that Jesus Christ is come in the flesh, will readily assent and conform to all the objects for which he came. To confess with the lips that Jesus Christ is come in the flesh, and yet be opposed in heart and life to the objects for which he came, is certainly to be Antichrist. The spirit therefore which is of God, while it confesses that Jesus Christ is come in the flesh, will cordially embrace, and heartily enter into all the objects for which he was thus manifested. All else must be Antichrist. What then was the end for which Jesus Christ was manifested in the flesh? Luke xxiv. 45. "Then opened he their understandings that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." This was one object of Christ's coming in the flesh: and when Peter rebuked Him for foretelling such things concerning himself, Christ turned and rebuked Peter, saying, "Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men." Peter then, was at that time Antichrist, in being opposed to the sufferings of Christ in the flesh.

But did Jesus Christ come in the flesh for no purpose but to suffer? Hear Peter on the day of the Pentecost, after he had been baptized with the Holy Ghost, and fully qualified to set forth the objects of Christ's coming. Acts ii. 29: "Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God *had sworn with an oath, to him, that of the fruit of his loins, according to the flesh, He would* RAISE UP CHRIST TO SIT ON HIS THRONE: he, seeing this before, spake of the resurrection of Christ," &c. Here we are informed that God had sworn with an oath to David, that He would raise up Christ in the flesh to sit on David's throne. Christ was therefore to come in the flesh to reign on David's throne, and was raised up from the dead with flesh and bones for that purpose; and in that same body ascended to heaven, and angels declared that He would so come again, in like manner as He went into heaven. Now, as His ascension is personal, His coming must be personal.

Isaiah had prophesied, in his ninth chapter, "Unto us a child is born, unto us a son is given, and the government shall be upon His shoulders: His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of His government and peace there shall be no end, *upon the throne of David, and upon his kingdom,* to order it and to establish it with judgment and with justice, *from henceforth. even forever;* the zeal of the Lord of hosts shall perform this."

Again: Jer. 33 : 15: "In those days and at that time will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith He shall be called, the Lord our righteousness. For thus saith the Lord, *David shall never want a man to sit upon the throne* of the house of Israel." Verse 20, "Thus saith the Lord, if ye can break my covevant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne."

Luke 1 : 30: "And the angel said unto her, Fear not, Mary, for thou hast found favor with God; and behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end."

Now as surely as the birth of Christ was personal and not spiritual, his life, his death, his resurrection, his ascension, personal, so surely his coming must be. As he has taught in Luke 19, he is now gone into a far country to receive to himself a kingdom, and to return; and "he shall so come again in like manner as ye have seen him go into heaven." In Psalm 89, we read: "Once have I sworn by my holiness that I will not lie unto David: his seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Then Jesus Christ has come in the flesh to sit on David's throne—he is to sit upon it personally and forever. For at the sounding of the seventh trumpet there shall be heard great voices in heaven, saying, "THE KINGDOMS OF THIS WORLD are become the kingdoms of our Lord and of his Christ, and *he shall reign forever and ever.*" "He shall have dominion from sea to sea, and from the river to the ends of the earth." (Ps. 72 : 8.) He said, indeed, at the bar of Pilate, "My kingdom is not of this world;" and for the reason that the earth which now is, is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; and as Christ's kingdom can have no end, God has promised a new earth, wherein dwelleth righteousness, and has said, "As the new heavens and the new earth which I will make shall remain before me, so shall your seed and your name remain." (See 65th and 66th chap. Isaiah, and 2d Peter 3d chap.) In the new earth wherein dwelleth righteousness, therefore Christ will sit personally and eternally on David's throne, ruling the world in righteousness, and of his kingdom there shall be no end. Thus, as Paul said to the Hebrews, Christ, "for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of God." He also tells us that Christ is "from henceforth expecting until His enemies shall be made his footstool." The joy set before him, and for which he endured his sufferings on the cross, must be the joy of his eternal kingdom, when he shall reign in glory and blessedness with all his saints. Christ then was manifested in the flesh, and was raised up, and is now immortalized, for the express purpose of coming again, in like manner as he went up into heaven, to reign eternally over the entire world, on David's throne. Hence it follows, that whoever is opposed to the PERSONAL REIGN of Jesus Christ over this world on David's throne, is ANTICHRIST; for though he may admit that Jesus Christ has come in the flesh, he is opposed to the object for which he came, and therefore must be Antichrist: for "the kingdoms of this world must become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

We have therefore only to inquire who is OPPOSED TO THE PERSONAL REIGN OF CHRIST ON DAVID'S THRONE, in order to ascertain who is ANTICHRIST, or who is IN BABYLON, to be destroyed when Christ shall appear in the clouds of heaven, to establish his kingdom. Who, then, is opposed to the personal reign of Christ on David's throne?

1st. The entire Roman Catholic Church. The primitive church believed in the personal reign of Christ, and looked and longed for it, and waited for his appearing, and loved it as the apostles had done before them. Justin Martyr, one of the primitive Christians, declares that this was the faith in which all the orthodox in the primitive church, agreed. But when the papacy came into power, they concluded to have Christ reign, not personally, but spiritually, and hence the Pope entered into the stead of Christ, and undertook to rule the world for him—claiming to be God's vicegerent on earth. Inasmuch, therefore, as the Papists wish to retain their power, we find them all opposed to Christ's coming to establish a personal reign. They are willing that Christ should reign spiritually, provided they can be his acknowledged agents, and thus bring the world to bow down wholly to their dictation, and use God's authority for their own aggrandizement. But to the idea of Christ's coming to establish a personal reign, they are decidedly and bitterly hostile. They will not confess that Jesus Christ has come in the flesh to reign. They are willing to admit that he has come to suffer, but they will not award him his crown, and consent to his taking his seat on the throne of David, while they bow down and worship. Hence they are Antichrist. When the Israelites of old departed from the true God, and worshipped idols, and made these their dependence, God charged them with the sin of whoredom toward himself. The Catholics, while claiming to be the church of God, have always, when they could, looked for support to the secular power, instead of trusting God to maintain them. Hence God accuses them of committing fornication with the kings of the earth; and the Romish church is called the great whore that did corrupt the nations, drawing them from the worship and service of the true God, to support her in her nameless and horrid abominations. But,

2d. Is the Catholic Church, only, opposed to the Personal Reign of Christ? What shall we say of Protestant Christendom in this respect? Among all the sects into which the Protestant church is divided, where is one that is not decidedly hostile to the Bible truth that Christ has been raised up to sit personally on David's throne? Indeed, where has such a notion originated, as that Christ is to have only a spiritual reign? There is nothing in the Bible that furnishes the least shadow of a foundation for such an idea. Paul has, however, given us a clue to the origin of the very thing, (2 Tim. 4 : 3) "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned to fables." This is at present true of all sects in Protestant Christendom. The sound scriptural doctrine of the personal reign of Christ on David's throne cannot now be endured, and hence the teachers which the various sects have been heaping to themselves have turned away their ears to the groundless fable of a spiritual reign of Christ, during what is called a temporal millennium, when they expect all the world will be converted; and each sect is expecting at that time to have the predominant influence. Each one of these sects is willing to rule the world, as the Papists have done, for Christ; but no one of them is willing to have Christ come in person to rule the world for himself, while they take their place at his feet, to do his bidding; nor are they willing to listen for a moment to what the Bible says respecting Christ's personal coming. It is only here and there, among the sects, that a place of worship can be obtained for the purpose of showing the people what is contained in the Bible respecting Christ's coming and kingdom. Nor are these sects honest in their pretended attachment even to the spiritual reign of Christ, for there is not a sect among them all that will now allow Christ to reign over them in a spiritual sense, inasmuch as they do not, as a sect, make Christ's principles and precepts their rules of life. No one sect can be found that does live by Christ's rules. They would call it ultraism to think of doing so. Besides, if they had been sincere in their desires for the spiritual reign of Christ, they might have sent the gospel into every dwelling on the face of the earth long ago. Christ said, by their fruits ye shall know them; and the fruit which he expected his true disciples to bear, was obedience to his precepts. "If ye love me, keep my commandments." His precepts were such as these: "Lay not up for yourselves treasures on earth. Sell that ye have, and give alms. Give to him that asketh of thee, and of him that would borrow of thee turn not thou away. Be merciful and do good, and lend hoping for nothing again. Bless them that persecute you. Do good to them that hate you, and pray for them that despitefully use you." By such fruits they were to be known. The practical motto in this day is, *by their creeds ye shall know them.* If a man subscribes to an orthodox creed, and covenants to deny himself all ungodliness and every worldly lust, he may after this serve the devil with both hands, and yet be regarded as a good Christian. With a Presbyterian, or an Episcopalian, or a Methodist, or a Baptist book of discipline in his pocket, he may gird up all the energies of his being to amass wealth, and live solely for purposes of personal aggrandizement, and yet pass among professedly Christian sects as a disciple—a follower of Him who on earth had not where to lay his head, and who has said to his followers, "Lay not up for yourselves treasures on earth." Though the Bible says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," the various sects of professed Christendom expect that their members will make the accumulation of wealth the object of their lives. And yet they profess to be desiring the spiritual reign of Christ, and to be living for the conversion of the world to the religion of the crucified Nazarene. Tell them, however that Christ is coming in person, according to the oath of God, to carry out the principles of his own religion for ever, and they are ready to fight against it with all their might. We are living in the very state of things predicted by our Saviour, "And because iniquity shall abound, the love of many shall wax cold." To such an extent has the love of this present world abounded, in the hearts of those who say they are Christ's that nothing is so unwelcome to the mass of them as to tell them that their Savior, whom they profess to regard as their best friend, is soon coming to take his people to be with him.

The apostle John writes as follows: "Love not the world, nor the things which are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that *doeth the will of God* abideth forever. *Little children, it is the last time:* and as ye have heard that Antichrist shall come, even now there are many Antichrist's, *whereby we know that it is the last time.*" Inasmuch as all these multiplied sects are opposed to the plain Bible truth of Christ's personal reign on earth, THEY ARE ANTICHRIST.

John saw a sea of glass mingled with fire, and them that had got the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on that sea of glass, having the harps of gold. The Greek word *arithmos*, here translated number, is also thus defined: "a mob, a worthless multitude, a herd; and some have suggested that these sects make up the number of six hundred three score and six, which is ascribed to the Antichristian beast: and I confess, that the idea of getting the victory over the *worthless multitude* of the beast, looks to me far more consistent, and far more likely to be ascribed by inspiration to the mind that hath wisdom and understanding, than the usual idea of getting the victory over the Hebrew, or Greek, or Roman letters whose numerical value amounts to 666. These various Protestant sects have no occasion to take credit to themselves on account of their professed desires for converting the world to Christ, for the Pope is as loud in his professions of this sort as they, and far more consistent, and persevering, and efficient in his efforts. But altogether, Catholics and Protestants, are determined on a spiritual reign, and each hopes, in their fabled millennium, to be the predominating sect. If, by the way, either of these sects were to rule the world, it might as well be the Catholics as either, inasmuch as sects have always grown carnal and corrupt in proportion as their power, and influence, and wealth, have increased; and there is not a sect among them all but would unquestionably become as corrupt, and as cruel and tyrannical, as the Catholics ever were, by the time they had gained the same summit of greatness to which the Catholics did once obtain. There is not the sect nor the individual on earth that is worthy of being trusted with irresponsible power. Many a sect, if told that they would become as wicked as the Catholics ever were, when once they should have the power—would be ready to exclaim with one of old, "Are we dogs that we should do these things?" And yet, like him, when once the power should be in their hands, would go straight forward and do them. None is worthy to reign over this world but Christ—none else has a right to reign; and he is coming in the clouds of heaven for that very purpose; while the whole professed Christian world, Catholic and Protestant, are determined that it shall be only a spiritual reign, when each particular sect is hoping to have the ascendency.

One most unscriptural feature in all their plans is, to have the world given to a generation of Christians who have never known anything but peace and safety; while the Bible says, "If we suffer, we shall reign with him;" that we are "heirs of God, and joint heirs with Christ if so be that we suffer with Him, that we may be glorified together;" that "blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven;" that through much tribulation we must enter into the kingdom of God; that those which were beheaded for the witness of Jesus and the word of God, shall rise and reign with Christ: and these John heard singing praise, and saying, "Thou hast made us unto our God kings and priests, and we shall reign on the earth." Notwithstanding all these Scripture declarations respecting those who are to reign with Christ, when the kingdoms of the world are his, and he shall reign for ever and ever, it is now claimed that those shall possess the world and reign *without Christ*, who shall be born and live in a time of universal peace, and never have a hair plucked from their heads by way of suffering for Christ's sake. There is no language that can express the immeasurable folly of such Biblical expositions as these. They are immeasurable nonsense. Again, all these pretended Christian sects are particularly opposed to the idea that Christ is coming *speedily* in person, to take the dominion of the world; and *especially* to the idea that there is Bible evidence for believing that he will come during the present Jewish year. Against this they can find no words to express their indignation. If it could be deferred a thousand years or so, the idea might be endured. But to think that anybody should believe that Christ is coming the present year to take his seat on David's throne for ever, this is intolerable. In these particulars, therefore, the professed Christian world, Catholic and Protestant, are Antichrist. They will not submit to Christ's personal reign. They will not love his appearing, and especially not at present. Said a professed minister of the gospel, in the State of New Jersey, "If Christ is coming to reign in this world, I'll not stay with him." Said another minister in New York, "If Christ is coming thus to destroy his enemies, I'll not worship him." Said another minister in the State of Ohio, "God has no right to destroy the world at present. He had no right to make it to be destroyed at such a time." These men were all indulging the very spirit of Antichrist. Thus I have defined what Babylon, or Antichrist is. It is everything that rises in opposition to the personal reign of Christ on David's throne, and to the revealed time for his appearing: and here we do find the professed Christian world, Catholic and Protestant, on the side of Antichrist. They all say, let us take the kingdom, and let Christ, and the departed saints that have suffered with him, to whom the kingdom has been promised, remain where they are.

II. WHAT ARE WE TO UNDERSTAND BY THE FALL OF BABYLON? This is fully expressed in Scripture language, "Babylon the great is fallen, is fallen, *and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*" Babylon is fallen into this dreadful state. No Protestant would think this language too strong to express the true state of things in the Catholic church at the present time; and the Catholics in their turn would say the same things of Protestants. We need not stop to show how the language applies to Catholicism. The justice of the application is sufficiently obvious. But how is it with Protestant Christendom? How is she occupied? Is she not engaged, for her own aggrandizement, in every species of merchandise ascribed to Babylon, even to slaves and the souls of men? The spirit of oppression reigns, in greater or less portions of the leading sects, unrebuked; and a man may sell or buy his fellow-man, and then sit at the communion table, or even minister at the altar of God, and by the mass of Protestant Chritsendom go unreproved. Lust for power is seen among all the sects, and lust for gold is practically regarded by the multitude of Christ's professed disciples as a virtue, and they may resort to any means for acquiring wealth which does not amount to positive transgression of human law, and yet stand in the church as accredited members. Things in this respect, in the professed church, are entirely the reverse of what they were when as many as were possessors of houses and lands sold them, to be distributed for the advancement of the cause of Christ. Sumptuous dwellings and apparel, and equipage, are sought after by professed disciples of the meek and lowly Jesus, as though they were the supreme good; and you will see multitudes of such professed Christians puffing and strutting about the world in their proud and lofty bearing, and looking down upon the humble follower of the crucified Nazarene, (who dares be singular enough to carry out the principles of the religion of the cross,) as though they could find no language sufficient to express their contempt. Speak to them about the coming of Christ to take possession of his throne, and they show themselves sufficiently disgusted to spit in your face. Ask them to read anything on the subject, and they put on every possible expression of scorn. Even pretended ministers of the gospel, in multitudes, manifest all these feelings in relation to the coming and kingdom of Christ, and do their utmost to perpetuate and increase this state of feeling in their hearers. Mention to them the probability of Christ's coming in his glory during the present Jewish year, to take the throne of the world; and express to them your belief that the Bible fully teaches this, and they feel insulted that you should dare to mention in their presence a thing to them so utterly contemptible. They are ready to hold their breath, and thrust you from them as with a pair of tongs. Ask them if they have ever examined the Bible evidence of the immediate coming of the Lord, and they evidently feel degraded that you should think them capable of turning their thoughts to such a subject. Who are these mighty sons of pride, that God Almighty must not presume to speak to them through his word? Why, they are the professed disciples and ministers of Christ: and, in truth and reality, Antichrist. They are Babylon in its fallen state; their hearts are the habitations of devils, the hold of every foul spirit, the cage of every unclean and hateful bird. They are in their own estimation of vast consequence, but if they remain what they are a little longer, Jesus Christ will neither be afraid nor ashamed to smite them with the rod of his mouth, and with the breath of his lips to slay them. Many of them may be ready to inquire, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? But Christ will only profess unto them, "I never knew you, depart from me ye that work iniquity."

III. WHAT IS IT FOR GOD'S PEOPLE TO COME OUT OF BABYLON? "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." To come out of Babylon is to be converted to the true scriptural doctrine of the personal coming and kingdom of Christ; to receive the truth on this subject with all readiness of mind, as you find it plainly written out on the pages of the Bible: to love Christ's appearing, and rejoice in it, and fully and faithfully to avow to the world your unshrinking belief in God's word touching this momentous subject, and to do all in your power to open the eyes of others, and influence them to a similar course, that they may be ready to meet their Lord. Christ has said, "Whoso is ashamed of me and of *my words*, in this adulterous and sinful generation, of him shall the Son of Man be ashamed when he shall come in the glory of his Father, with the holy angels. Who are you that you should be ashamed of what God has written in his word, respecting the kingdom of Christ, and that you should wish to spiritualize it into some other meaning than God has expressed, for the purpose of making it more popular with those that fear not God? Stand up before the world and dare honestly to avow your belief in what the Almighty God has spoken. Give up the lust of the flesh, the lust of the eye, and the pride of life; wean yourself from the love of this present world, and be looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Be just as ready, also, to receive and confess all that God has been pleased to reveal touching the time of the establishment of the kingdom of Christ, as any other part of the subject. Why be ashamed of the time of Christ's coming?

Many are beginning to say, "We are satisfied that the usual notion about a spiritual kingdom of Christ and a temporal millennium, is altogether groundless, and that the coming of Christ is doubtless near;" but they feel a very great reluctance either to express or to hold any belief respecting the *time*. It is very popular not to know any thing about it, and a very convenient way of escaping reproach, to be able to say, "we know nothing about it." Thousands are glad that they don't know any thing about it, and are very fully determined that they will continue to know nothing about it; and some, though they profess to have examined the subject, are hindered from getting any light respecting the time, by the conviction that if they receive the light, they must avow it, and this will subject them to reproach. To escape reproach, therefore, they skulk away and hide themselves in darkness. Shame on these miserable skulkers! How will they bear the blazing light of Christ's face at His glorious appearing! They will want rocks and mountains to hide them in that hour.

By this time many will begin to say with a sneer of contempt, "You are trying to make it out that none but Millerites can be saved." Hold one moment, for your soul's sake, and tell, if you can, how he can be prepared for the kingdom of Christ, who is opposed to Christ's reigning in person on the throne which God has sworn to give him, and who is ashamed to believe and avow what God has revealed touching the time of Christ's appearing? If you can see any way into the kingdom of God for such a soul as that, I frankly confess you can see what I cannot. Do you still complain that I should try to make it appear that you are not a Christian? I have no such desire. I pray God that you may make it appear you are a Christian. But I do say, if you are a Christian, *come out of Babylon!* If you intend to be found a Christian when Christ appears, *come out of Babylon*, and come out Now! Throw away that miserable medley of ridiculous spiritualizing nonsense with which multitudes have so long been making the word of God of none effect, and dare to believe the Bible. It contains the wisdom of the infinite God as it is, and needs no alterations and emendations from men, as though they could tell what God means, better than He has been able to express it in his own language. He has sworn with an oath that he would raise up the seed of David to sit on David's throne; and the *kingdoms of this world* shall become the kingdoms of our Lord, and of His Christ, and He shall reign *for ever and ever!*

And now away forever with your miserable transcendental philosophy, that would make the throne of David a spiritual throne, and the coming of Christ to sit upon it as a spiritual coming, and his reign a spiritual reign. Thanks be to God, His kingdom cannot be blown up into such spiritual bubbles as these, for a thousand, or even 365 thousand years, and then blown for ever away into some etherial something, which some sneering infidel has defined, to be sitting on a cloud and singing Psalms to all eternity. No, no. Jesus Christ has been raised up in David's flesh immortalized, and he shall come in that flesh glorified, "and there shall be given Him dominion and glory, and a kingdom that all people, nations, and languages shall serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; and the saints of the Most High shall take the kingdom and shall possess the kingdom forever, even forever and ever." This is God's word; and all the spiritualizers on the footstool cannot alter it. They may undertake to tell what God means by it; but God has given His own meaning in His own language, and He will make it good in fulfilling it as He has caused it to be written. If God had meant something else and not this, He would have told us what He did mean. Just as though when God had given us truth in symbolic language, and then interpreted it that it might be fully understood, He had after all left it for men in their upstart folly, to improve His own revelation. My soul is pained when I reflect how the word of God has been rendered powerless upon the consciences and hearts of men, by the attempts which have been made to alter it into something else. And now a multitude of ministers of all the multiplied sects of Antichrist will begin to say, "Thus saying, thou reproachest us also," and will perhaps accuse me of dealing in wholesale denunciation. when I refuse to acknowledge them to be the true ministers of Christ. All I have to say is, if you are the true ministers of Christ, *come out of Babylon*, and no longer be opposed to the coming of Christ as the Bible declares he will come to take His seat forever on the throne which God has sworn to give Him. I do not say that you and your hearers may not have been converted to Christ; but I do say if you have, it remains for you to show it by coming out of Babylon, and by standing no longer opposed to the reign of Jesus. God never will alter His word to suit your carnal desires. He has written it, and as he has written it he will fulfil it: and if you are ashamed of it, he will be ashamed of you. Dare you believe the Bible? dare you preach it? Dare you bring out its plain testimony respecting the manner, the objects, and the time of Christ's coming, and tell the world that it is truth, and meet the consequences? Or will you turn away with a sneer, and call it Millerism, and go on prating about a spiritual reign of Christ? I tell you, if you continue in that course you will be reckoned with Antichrist, when the glorious Son of David comes to take his throne. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

IV. It remains that I speak of the consequences of refusing to come out of Babylon.—God declares her downfall, and foretells her destruction in time to give all His people who may be in her, an opportunity to come out and escape; and then, as a mighty angel would cast a millstone into the sea, God will cast down Babylon, and she shall be found no more at all. And now many will begin to say, if I confess my belief in the personal reign of Christ, and that that reign is immediately to commence, I shall lose my reputation, my influence, my friends, my all that I value on earth. And has not Christ said that you must do this? Has he not positively declared "whosoever he be of you that forsaketh not all that he hath, cannot be my disciple!" Do you say, I did that years ago, and have been acquiring friends and reputation since, and did not expect to be called upon to lay these down! And because you have taken up the cross once, do you claim that that ought to be sufficient, and that it is too hard to do it for Christ a second time? Has not Christ said in Luke 9 : 23, "If any man will come after me, let him deny himself, and take up his cross daily and follow me?" Having once sacrificed all for Christ, have you now acquired something which is too dear to be given up for him? Is it not he that ENDURETH the cross to the end, and that denies himself daily, that shall be saved? Do you begin to say, "I acquired this reputation for Christ, and hoped to use it for Him, and that it is now hard to part with it?" Very well, if you acquired it for Christ, then show your sincerity by being willing to sacrifice it for Christ when he calls. If you sought the birth of Isaac that God might be glorified in him, then be willing to offer Isaac on God's altar, that God may be glorified the more. Remember, you can never glorify God in the use of that which you are unwilling God should take away. You will never use anything for God's glory which you do not perfectly and continually hold at God's disposal It is not for you and me to say whether we will have reputation or not; but it is for us to say whether we will please God or not; and having done this, let the Lord decide what our reputation shall be. This he has decided already, that we shall have our names cast out as evil for his sake, and in this we ought ever to rejoice. Will you then, professed disciples of Jesus Christ, find the truth respecting the coming of the Lord, and hold it up, and leave the results with God? Friends will be tried and mortified, and feel themselves disgraced by you; your church will call you fanatical and foolish, thus to throw away your influence and curtail your usefulness; Satan will beset you with all manner of temptations, and a wicked world will laugh you to scorn; but can you not endure as much as this for Him who has endured ten thousand times more for you? Just remember then what must be the consequences of refusing to receive the truth and to abide by it. Babylon must be destroyed, and you with it. But, say a multitude of professed ministers and Christians, "I don't expect to be damned just because I don't believe in Millerism." Now don't let the devil cheat you out of heaven through your fears of bearing a single epithet of reproach. Does the Bible teach the personal coming of Christ to sit on David's throne? Has the Spirit of Christ which was in the prophets, SIGNIFIED A TIME, when it spake before of the sufferings of Christ and OF THE GLORY THAT SHOULD FOLLOW? So Peter has taught.

If you dare believe God, find out his truth on this subject, and hold it up to the world. If you hate the appearing of Christ, if you are opposed to his reigning personally over the earth, after God has sworn that he shall, if you are afraid or ashamed to receive and avow the truth on these momentous subjects, then blame not me for saying you are Antichrist. I do not say how many Christians, or how few there are in professed Christendom, but I do say, that in their present attitude of opposition to the personal reign of Christ, they are Antichrist, and they must abandon their present position and embrace and defend the truth, or go down with Babylon, into the bottom of the sea, and rise no more at all to life. They can have no resurrection at all, but to damnation.

To be found at Christ's appearing, as the numerous sects now are, in an attitude of hostility to His personal reign, ashamed to believe and confess what God has revealed as to the manner and time of his coming, must be their ruin. Say not in your heart, I have long been a servant of Christ, and therefore must be safe. He cannot be a faithful servant who for any reason hates his Lord's return and wishes it deferred, nor can you see His face in peace, while fear, or shame, or love of reputation, or anything else, leads you to indulge in any opposition of heart to His immediate appearing.

Come out of Babylon or perish. If you are a Christian, stand for Christ, and hold out unto the end. I do not undertake to say how many in these professed Christian sects will be saved or lost, but I hesitate not to say that every individual among them, who is found a true child of God in the end, will cease his opposition to Christ's personal reign, and be found at last faithfully defending the truth. Not one that is ever saved can remain in Babylon. Do not accuse me of a desire to cut you off from salvation. My only desire is to show you your danger, that I may induce you to hasten your escape; but take care, I beseech you, that you do not cut yourself off by remaining in Babylon. Do you say, "I am willing that Christ should reign as he pleases?" Are you willing to embrace Christ and His truth, and so let your light shine as to meet and unshrinkingly bear the cross? The offence of the cross has not ceased in the case of those who will avow and defend God's truth; though it must be confessed that in the popular religion of the day, there is no such thing as self denial; and this fact of itself proves that it is not the religion of Jesus. But cast off this ungodly world, carry out the religion of Jesus in all its principles, and from the Bible defend His personal coming in manner and time, His personal and eternal reign, and do your duty in seeking to induce others to prepare for it, and you will not be long in finding the cross. Thus may the Lord help you, reader, to come out of Babylon, and be no more a partaker of her sins, that you receive not of her plagues.

THE MIDNIGHT CRY.

THURSDAY, SEPTEMBER 21, 1843.

TO DR. BOND.

While stopping at the house of an aged Christian in Maryland, I took up your paper, in which you speak of the "Millerites" in the Maine Conference. I have not the paper now before me, but I recollect a statement which calls for your correction or defence. You stated that numerous chronological errors had been pointed out in our theory, any one of which was fatal to the whole system.

Now, from the post of observation where I have been stationed, I have never seen one of the errors fatal to the whole system to which you allude, and I trust you will feel it a duty to point them out or modify your expression.

Respectfully your brother, Ed. Cry.

HIS COMING.

Language fails, and imagination is powerless to conceive or describe the fearful glories of that moment. Yet the unerring pencil of inspiration has not left us destitute of glowing outlines of the imagery which shall burst upon the awe-struck gaze of men, at the appearing of Jesus Christ. From its teachings we learn, that His face shall be like the sun, with a rainbow about his head, his hair shall be as snow, and his eyes as a flame of fire, clothed with a garment down to the feet and girded with a golden girdle, and his voice as the sound of many waters. He shall come with great glory, upon the wings of the wind, seated upon a white cloud of dazzling splendor. He shall be heralded by a great sound of a trumpet, whose voice shall be so mighty, that it shall awaken the righteous dead. He shall be accompanied by hosts of angels, whose brightness and power shall be terrible: they shall compass the four winds of heaven to separate the children of the kingdom, from those who will not have him to rule over them:—these shall be caught up together in the air to remain forever with the Lord. The whole company of the redeemed shall stand upon a sea of glass, and sing the song of Moses and the Lamb—the song of victory and triumph, while seven mighty angels are pouring out the seven vials (or last plagues) of the wrath of God upon the wicked, to destroy them from the earth, which shall finally be melted with fervent heat, and purified and restored to its Eden beauty.

Then shall the Lord come and all his holy ones with him, and the New Jerusalem in all its glory shall descend, and the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people and He will be their God, and wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things shall have passed away. Amen, even so come, Lord Jesus.

C. S. M.

"IT HASTETH GREATLY."

The hour of His judgment is come! It is here! for the appointed times are fulfilled, and the promise of our God can never fail. The august and final moment, which seals the destiny of a world, is near. The hour of which Prophets and Apostles have earnestly inquired and spoken, and the beacon hope at which six thousand years of agony and sin have pointed, when the wicked shall cease from troubling, and the weary be at rest. At such a moment, how fearful is the responsibility of those whose hearts are opened to "understand" the position which is now occupied by our earth and its unconscious millions. The midnight hour has arrived, and the foolish and wise alike are sleeping. The royal bridegroom of heaven, (as predicted) seems to tarry, and many who have been watching have grown weary, and their scanty supply of oil is almost wasted. How then should we exhort one another as we see the day approaching, and cry aloud and spare not, if so be we may arouse our spirits from the fatal stupor, which, on the enchanted ground of 'sense and sight,' falls so heavily upon us. At no time has this lethargy of soul among believers appeared so alarming, as in the fearful calm, which is the certain presage of the hasting consummation Let us, then, renew our diligence with a watchfulness and prayer that never faints: for yet a few wasting sands, and all will be over. In the twinkling of an eye the door will be shut, and those who are filthy, shall be filthy still, and those who are holy shall go no more out forever. C. S. M.

TO THE EDITOR OF THE MIDNIGHT CRY.

[We always shrink from bringing matters which are merely *personal* into the paper, but the following is too good to be suppressed. Besides, it may excite, in other breasts a feeling akin to the deep emotion it has caused in my own.]

Look up, thou weary sentinel, nor faint
Because the darkest hour of night is come;
Nor fear as gathering damps of midnight fall
So heavily and chill upon thy head.
What tho' long nights have pass'd and found the still
A watcher 'midst the gloom? And thy thin robe
Has poorly sheltered from the blasts that sweep
In bitterness around. Yet rouse thee now!
The last dark watch is come; gird up thyself
And trim thy wasting lamp. *Watch well one hour.*
"Canst thou not watch one hour?" Yes, for that love
Which long has been thy watchword and thy joy
I know thou wilt. And He will surely come—
The long-expected, ere this watch is past
And take thee to thy rest. C. S. M.

* * *

We learn from a letter received from James Perrin, who is captain of a canal boat, running between Albany and Buffalo, some very interesting facts. After relating the manner in which he was lead to an examination and a belief of the truth of the Lord's speedy coming, which was first by hearing a minister denouncing it, he relates some interesting facts in reference to some emigrants from Norway, who took passage with him from Albany to Buffalo. He says: "Three of the number could speak English. I spoke to them concerning the coming of Christ this year, and asked them if they had heard any thing on the subject in their own country. They asked if it was Mr. Miller's prophecy. I told them it was so called. They then said that almost every paper among them, last fall and winter had more or less to say on the subject. I then showed them the Chart I have on board. The moment they saw it, they said that they had seen it in their own country."

To what an astonishing extent has this unutterable subject spread, and with what rapidity. Has not *This Gospel of the kingdom* of heaven at hand been well-nigh preached in all the world, as a witness? THEN *shall the end come..*

ADVENT CAMP-MEETING AT EXETER, N. H.

A Second Advent Camp-meeting will be held at Exeter, N. H., in a pleasant grove about 2 1-2 miles from the village. The meeting will commence on Tuesday, Sept. 26th, and continue one week Bros. Miller, Cox, Marsh, Cole, Jones, Hervey, Hasleton, Stockman, Churchill, and other efficient lecturers are expected to attend.

HINTS FOR CORRESPONDENTS.

1st.—Will those who communicate for our columns, be careful to write with *good black ink*. Many write us in blue, and poor ink, and it is almost impossible to make out what they write.

2d.—Be careful to have the lines far enough apart to allow room for interlining the necessary corrections. Some write so closely, that it is not only impossible to make the necessary corrections, but it is with extreme difficulty that we can decipher their manuscript, on account of the commingling of the long letters. Some very good articles are laid aside on that account, as it would be necessary to entirely re-write them, to put them in due shape for the press.

3d.—Let every correspondent present his ideas in the fewest words he can, and yet give them perspicuity. Our columns are in too great demand to allow of any redundancy of words.

BROTHER I. R. GATES.

If all laborers in our great cause imitated the example of this brother, we should have still more reason to be thankful, and we believe more good would be done. Wherever he goes, besides sowing the seed, with a liberal hand, he obtains subscribers to the Cry, that the excellent contributors to its columns may continue to preach when he is gone. We hope others will do likewise. In his last letter enclosing $2, he says:

"*Level Corner, September 8th*, 1843.

"Dear Bro. Southard,—I have just closed my course of lectures at White Deer Valley. I found much opposition and prejudice to contend with in that place, arising from the slanders and falsehoods that have poured through the corrupt channels of different papers that are published in our land. But I succeeded in getting a good hearing Much prejudice was removed, and very many seemed to be solemnly impressed with the near approach of the blessed Jesus. I hope to see some fruit of my labors there in eternity. My health is now good. I was enabled to give four lectures last Sabbath. When I look back on the year past and see how providentially ordered has been my course, I feel overwhelmed in love and gratitude to my Heavenly Father.

"When I first embraced the faith of my near coming Lord, I was very much afflicted with the complaint commonly known by the name of Bronchitis in my throat. I thought that I should soon lose my voice. But, thank the good Lord, I have been enabled the last year to give about 360 lectures in different parts of the country on this soul-cheering subject. I have rode through many storms, and have been much exposed, yet my health never was better than at the present time. My throat is almost if not entirely well. The Midnight Cry is read with much interest in this county. The last paper cheered my heart beyond what tongue could utter."

LETTER FROM ELDER B. F. ROBBINS.

Cuba, Allegany Co., Sept. 9, 1843.

Dear Brother Southard,—Feeling to sympathize with you and the dear brethren who are endeavoring to arouse a sleeping Church and world to the importance of a preparation for the coming of the Master, in your arduous self-denying labors, I concluded a word of encouragement would be acceptable.

Your efforts are not in vain in the Lord. Of this I was convinced in attending the annual meeting of the Harmony Baptist Association in Chautauque county last week. There I found a number of ministers and a larger number of brethren and sisters who are "looking for that blessed hope, the appearing," &c. The session of the Association was delightfully harmonious throughout, commencing with a sermon by Bro. A. Chapin, of Jamestown, on the subject of individual accountability at a near approaching judgment—a solemn subject, producing solemn impressions upon the crowded congregation. At the close of the meeting we enjoyed a season of social conference, when a number arose and expressed their convictions that the next meeting of the Harmony Association would in all probability be with the great association of the redeemed in the new earth, under the personal reign of our blessed Jesus in his everlasting kingdom.

In Jamestown, where I spent two or three days, I found at least thirty, including three ministers, who are what may be called consistent Second Advent brethren and sisters, and my intercourse with them was truly delightful. There is something in this sentiment that unites hearts in the closest union, and to me it was a season of refreshing, an antepast of the "everlasting inheritance of the saints." It was to me peculiarly encouraging after having so long encountered on all sides nothing but the most determined opposition. Permit me to say, dear brethren, be encouraged, God is at work by your instrumentality in preparing his dear children for the coming One. Though carnal professors, joined with a wicked world, stand in opposition to the truth you advocate, yet be assured God is with you, and though you labor in reproaches, in much opposition and with self-denial, yet the time is short and "the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearance of Jesus Christ."

In another part of the letter he says:

"In Allegany and Cattaraugus counties there is no particular opposition among the Baptist ministry, and some of them are seriously inquiring for truth."

We wish to say to Bro. Robbins that he is welcome to the Cry, and if he knows of any others, who wish to read and do good with it, who have not the means of paying, we shall be happy to send it them.

LETTER FROM PRESIDENT SHANNON.

Last spring, Pres. Shannon of Harodsburg, Ky., was invited to be present at our meetings. In his reply he makes some suggestions which are too good to remain unpublished. Though they have lost their freshness, they have not lost their value by having been kept back so long. He says:

"Great good might be done by a judicious address, intended directly and mainly to prove, that there will be no Millennium (if the Bible be true) till the Lord comes. It is so easy to demonstrate this, and to show the many absurdities involved in its denial, that by beginning to build on this foundation, you can with great facility stop the mouths of gainsayers, and open the eyes of the honest, but deluded, to see that they have been taught by sectarian priests to believe dogmas directly opposite to the uniform teaching of Jesus Christ and of the Apostles and Prophets.

"I would also suggest, that great care should be taken on this, as well as on every other subject, not to preach *opinions* for *faith*. In believing and teaching that for which we can find a plain '*Thus saith the Lord*,' we cannot err, unless God can lie. But there are ten thousand ways in which the strongest minds are liable to be misled (because they are *fallible* and ignorant at the best) so soon as they begin to draw their own inferences. By neglecting this distinction the body of Christ has been wickedly torn and rent into (I had almost said) a thousand fragments; and I know not but that even good men may have been ignorantly involved in this dreadful business. From what I have read of the writings of the Second Advent brethren, I rejoice to think, that they are far in advance of their sectarian neighbors in this respect, and having got their minds disenthralled from a slavish subjection to the traditions of the Elders, I trust they will go on to grow in grace and in KNOWLEDGE, until the Lord comes. I am anxious above all things, that they should not compromise so good a cause by dogmatically teaching as a matter of faith, that for which they cannot produce a plain thus saith the Lord. 'The prophet that hath a dream, let him tell *a dream*; and he that hath my word, let him speak *my word* faithfully. What is the chaff to the wheat? saith the Lord.'

"Sincerely yours, in the blessed hope of the glorious appearing, &c., James Shannon.

Bacon College, Harrodsburg, Ky., May 3d, 1843."

THE CAUSE ON LONG ISLAND.

Bro. Matthias writes from Patchogue that there has been much prejudice to be overcome, wherever the camp-meetings have been held on the island. This has generally been occasioned by the hard speeches and false reports of ministers and other influential persons. He adds:

"When the people hear for themselves, and find that we speak none other things than what was spoken by the prophets, they find they have been imposed upon, and seek redress by believing in Christ's speedy appearing, and becoming subjects of his glorious kingdom—open their doors to us and spread for us sumptuous tables.

"At Speonk, we were regarded with suspicion and distrust at first, but in the end many Christians were quickened, and many believed, and every mouth of opposition was stopped.

"At Wading River, some were convinced, and two hopefully converted; and on parting a goodly number arose for prayer.

"I think were we in the right spirit to deposit the leaven of the kingdom, God will take care that the whole lump will be leavened. That is, in plain language, all that wish, with all their hearts, that the Lord Jesus Christ should have the kingdom of this earth for his everlasting kingdom, will be brought into this blessed hope when made acquainted with God's word on the subject. Bro. Heyes has been with me in all the campaigns since the camp-meeting at this place; his health is good and his labors highly acceptable. Yours in the blessed hope,

BARNET MATTHIAS."

TERMINATION OF PROPHETIC PERIODS.

BY C. B. HOTCHKISS.

A writer in the Glad Tidings, at Rochester, having maintained that one year more is necessary to complete the prophetic periods, the following was called forth in reply. As that paper is no longer published, it was forwarded for insertion in the Midnight Cry, where we cheerfully give it a place. We omit the concluding argument, as it is founded on a mistake. The words "season" and "time," in Dan. 7: 12, are both the same [time] in the original.—ED. CRY.

Brother Fleming,—I have read the remarks of your correspondent, J. P. Ross, in the Glad Tidings of July 27th, who thinks all the Second Advent brethren have been mistaken in their prophetic calculations one year.

As far as I understand his reasoning, the conclusions to which he comes, are founded on the assumption, that the chronology in common use, placing the date of the decree of Artaxerxes to Ezra in the year that *would be called* 457 before the present or received chronological date of the birth of Christ is the true time for its date. It is true, if we commence in the year 457, and count down to the birth of Christ, we obtain only 456 years; which will make one short in the number necessary to complete 2300 in the year 1843. Whereas, to make the full and complete number of 457 years, the decree should be dated in the year 458, as some of our best writers on chronology do.

Dean Prideaux, more than 100 years since, with good and sufficient reasons, corrected Archbishop Usher's chronology in this period, and places this decree in the year 458, and of the Julian Period, 4256. By adding to this date 457 full and complete years, it brings us to the time of the reputed birth of Christ, the commencement of our Anno Domini. Now, if we add 33 years to the era of the crucifixion, it brings us to the Julian Period 4746; and we have the 70 weeks or the 490 years all numbered out, and according to the phasis of the moon in that year we have an excess of 14 days more, by commencing with the decree on the first day of the month.

That new moon, which brought the first succeeding full moon to take place, after the vernal equinox, is the first month of the Jewish year.

The command to Ezra cannot well be dated later than the first day of the first month. Ezra 7: 9. But as it was necessary for Christ to fulfil all righteousness, and "*Christ our Passover*" must be slain for us, and the time for that sacrifice was the full moon, at 3 o'clock P. M., or, according to Jewish reckoning, on the 9th hour of the 14th day of the 1st month.—Then, the lamb was to be slain, and Christ was "the Lamb of God who taketh away the sins of the world," and as all the types must be fulfilled, it was necessary that Christ should suffer at that day and hour.

Most Second Advent readers are acquainted with the evidences that Astronomy settles the fact that Christ suffered on the 3d of April A. D. 33. Dr. Weeks has labored to set aside the evidence, but to our mind, has signally failed; as much so as he did in his criticisms on the chronology of the Bible. If Christ perfectly fulfilled the type, and suffered at the appointed time, then it was on our Friday, the 3d of April, A. D. 33.

The evangelists record the fact, that the Saviour with the disciples ate the Passover on our Thursday, the day before he suffered; *that evening*, he was apprehended in the garden; *that night* taken before the chief priest; the *next morning*, examined before Pilate, and in the *afternoon* was executed. All the apparent difference in the evangelists, is in the conclusion that the time when our Saviour ate the Passover, was the true time for holding that feast. A moment's reflection will convince any one that if Christ was to fulfil all the ceremonial law, he could not possibly eat the Passover at the time appointed, for at that hour he was in the sepulchre; therefore he ate it *out of season*, on the day before, and then instituted the Lord's supper which was to succeed, and *this also* was *out of season*, not yet having suffered the thing pointed at in the supper. Both of these institutions therefore were observed in the nearest point of time in which it was possible to observe them, both of them being evening services, and were his last acts, except prayer, before he was betrayed. The passover looked backward, but it pointed more significantly forward to Christ's death. So also the Lord's supper, which took the place of the Passover, looked backward to Christ's death; but like the Passover, it most emphatically pointed to his return, and the realization of all the hopes of the redeemed. "Do this in remembrance of me. As oft as ye do it ye do shew the Lord's death till he come." How little is this consideration dwelt upon in the sacramental service of the church at this day! As proof of these positions, the reader is referred to John 13: 1, where it is expressly said, that the supper after it was ended, was *before the Passover.* John 18: 28. It is said, *after the night* when the chief priests had examined him, that they led him *early* to the judgment hall, but went not in "lest they should be defiled, *but that they might eat the Passover.*" John 19: 14. It is said after he was on the cross that it was "ABOUT THE SIXTH HOUR, and that it was the *preparation of the Passover.*" See also Mathew 27: 62, where it is said that the next day after he suffered, was "*the day after the preparation.* Those who hold the opposite of the above argument, maintain that the term preparation, meant the preparation for the Sabbath, as it is spoken of as a high day. But as we find the Jews coming to Pilate on their Sabbath, now our Saturday, and which is called "*the day after the preparation,*" it does not affect the argument, because it would be true both of the Passover and of the Sabbath; the Sabbath that year following the day in which the sacrifice was made of the paschal lamb.

It is true that Luke's gospel (22: 7) says, when the disciples were sent to prepare a place to eat the Passover, that it was "the day of unleavened bread when the passover must be killed." Those who think this was the day when the nation kept the feast, to harmonize the other accounts, are obliged to have the Lamb slain in the afternoon of Thursday, the 13th day of the moon, and then call the going down of the sun the 14th day—after twenty-four hours had passed away, then begin the 15th day, or the holy convocation which was kept as a Sabbath. The difficulties are, in addition to what the other evangelists say:—If the lamb was slain before the going down of the sun, as it was necessary to do, then it was slain on the 13th day, and not on the 14th, as they were commanded to do. Also if slain on the 13th day, they must have anticipated the full moon at least twenty-four hours—but the Jews were very particular to have the service at the full moon. The Lord commanded that the lamb which had been selected on the 10th should be kept until the 14th day of the month; when the evening came they were to kill the lamb. Ex. 12: 6. The margin reads between the two evenings, evidently teaching that it must be killed before the sun went down that shone on the 14th day. There is another difficulty with their view. Lev. 23: 5, 6, 7, it is said, "In the 14th day of the first month, at EVEN is the Lord's Passover." The *even* here, follows the afternoon on which the lamb was slain. 6th verse, "and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord, seven days ye must eat unleavened bread." 7th verse, "In the first day ye shall have an holy convocation; ye shall do no servile work therein." The fifteenth day then, must be the day on which the next sun shone after they had eat the Passover, and was the first day of the feast of unleavened bread. This day was to be kept holy like the Sabbath. If then Dr. Weeks is correct, the lamb was slain on the 13th day, and the holy convocation was on the second day of the feast, instead of the first. That such was not the fact, see John 19: 31, "The Jews therefore because it was the preparation; that the bodies should not remain upon the cross on the Sabbath day, *for that Sabbath day was an high day,*" &c. Why was this Sabbath an high day? Ans. Because two Sabbaths came together this year, viz: the seventh day of the week and the first day of unleavened bread when they had their holy convocation.

There is, to my mind, no other way to harmonize the different accounts given of this event, but the above; and this will free the mind of all perplexity, and gives full proof of the fact that we are right in our calculations of the time; for if all the Episcopal ceremonies were fulfilled, not even a bone was to be broken. *Then, the time* when he should suffer was also fulfilled when the lamb was slain.

If we have faith enough to believe that God fulfilled the prophecy of the 70 weeks, and it was not one year over, or one year short, as it necessarily must be one or more to be at any other time,—for there are no Passovers except from one complete Jewish year to another, and as we have seen that it was at the Passover he suffered, we are certain that wherever that point is found, there was the fulfillment of the 70 weeks, so far as his death, or being cut off, is meant. If any other portion of the 70 weeks is carried beyond the crucifixion, as there is reason to believe it was, yet it must all be included in *that Jewish year*, and before the commencement of one more additional year.

Here, then, we are not dependent upon the uncertain history of this period, but we have a prophetical arch which spans the whole of the 490 years, from the command to Ezra, reaching over to the time when Christ exclaimed, "It is finished."

Now, with the aid of this land-mark, and the helps of science, we can cut off 490 years from 2300, and beginning to count, one, two, and three, as each successive year is numbered out from the cross, until there have been added to the 490 years 1810 more, which we find completes the 2300 in April, 1843.

The same results will be seen of the 1290, which ended in 1798, about the first of July, as we suppose, being "the time of the end." Dan. 11: 40. Now 45 years added to this, makes 1335, the end of the vision; this brings us to 1843.

I must differ from your correspondent, who thinks one more year must be added,—which, to my mind, would make 1336 years. On his principle, all the prophetical numbers, to make harmony, must be carried forward one year; whereas there is not one of them, to my mind, which can with any argument be so extended.

There are three official characters ascribed to Christ in the work of Redemption and final Salvation. *The first, as a Prophet*, or teacher sent from God. Acts 3: 22. In this character he officiated from his baptism until about the close of the last week of the 70 mentioned in Daniel.

Second, that of a Priest. Hebrews 5: 6; 9: 11. Christ, in this character, commenced his official work, at, or near the end of the 70 weeks; when he made the offering of himself as the sacrificial lamb; and who afterwards went into the Holy of holies as the intercessor, and Mediator of his people, and who will continue to officiate until the other portion of the 2300 days are all completed, when the sanctuary will be cleansed, or justified, and he, like Aaron after the atonement was made, will come out to bless the people.—Lev. 9: 22. The High Priest went into the holy place alone. So also has our High Priest.* "The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool." "Whom the heavens must retain, until the restitution of all things." The atonement was made in the 7th month.—Lev. 16: 15.

The third character is that of a king. Psalms 2: 6—45; 6: 7. This office he assumes at the end of the vision, when the 2300 days are all run out; when he will come "to judge the quick and the dead, at his *appearing and kingdom.*" Then the *Nobleman* when he has returned, having received the kingdom, reckons with his servants. Then will he sit on the throne of his father David. This kingdom, which commences with the end of the 2300 days, shall be an everlasting kingdom, and all dominions shall serve and obey him. It would be incongruous, and out of place, for Christ to officiate in more than one of his official characters at a time. We find no acts of a priestly or kingly character whilst acting as a teacher. The High Priest, when he was making the atonement, could not act in any other capacity, whilst engaged in that service. So Paul represents, in his epistle to the Hebrews, that Christ is now engaged in his bodily form in the Holy of holies, doing this work for his people. We also reason from analogy, that in his prophetical and priestly office, that he has, and now does his work in his bodily form ; so also, must he in his kingly—but as the bodies of his subjects are not yet raised from their graves ; he cannot enter upon his kingly office, until he gathers his people from the quick and the dead.

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* Christ's servants do not receive their reward until the Nobleman returns, having received the kingdom. Paul and those who love his appearing, do not obtain their crowns until then.

If, as we have seen, and might farther show, that the typical sacrifices were all fulfilled, with perfect exactness, in the time and manner of Christ's death ; may we not also reason analogically, that the atonement, or the close of Christ's priestly office, at the end of the vision, may also be fulfilled, with the same exactness ? If this be so, then the most probable time in the year has not come, when Christ should come out and answer that prayer, " Thy kingdom come."

To corroborate this view, we find the last thing mentioned to be done in the 70 weeks, (Daniel 9 ; 24) is " to seal up the vision and" *prophet*, (as it reads in the margin) " anoint the Most Holy ;" or, as it should read, *Holy of holies*, being the same word that is so translated in other places. The word seal is sometimes used figuratively, to denote an act of confirmation ;—turn to the following passages: Eph. 1 : 13 ; 4 : 20 ; Rom. 4 : 11, and read them.

Then we may understand that by the fulfillment of so much, the remainder of the vision is made sure, and also *Christ*, *the prophet's teaching*, *and the promises* made, that he will come again ; by this act of his has confirmed and made it sure ; and also as he has now entered on the priestly office, he anoints the Holy of holies, to which he ascended fifty days after his death.

This anointing is generally applied to Christ as done at his baptism ; but this would be inverting the order of events. because *that* is the introduction of the prophet into his office, and the commencement of the last week ; and the first thing done after the point designated, as the 69 weeks had closed. This anointing of the Most Holy, or the Sanctuary, is not only the *last thing done*, but it follows the *reconciliation for iniquity*, the bringing in *everlasting righteousness*, and the *sealing up the vision and prophecy* or prophet This then, is a strong argument, that the word should be Holy of holies, and if so, the 70 weeks introduces Christ at the right hand of God in the true Holy of holies.

Moses was particularly directed to make a very choice ointment, that was to be called the holy ointment, which was not to touch man's flesh, nor was any more ever to be made like it. With this Moses was then commanded to anoint the tabernacle, the ark of the testimony, and all the holy furniture. This was done before Aaron the high priest was permitted to officiate there for the first time. Was not this typical of this anointing here ; the last thing mentioned in the 70 weeks, the anointing of the true Holy of holies ? I have heretofore thought that this anointing might refer to Christ, as anointed to his priestly office, or his kingly, as there are examples of anointing in the Bible for all of the offices which Christ sustains.—1 Kings, 19 : 16. Ex. 28 : 41. 1 Sam. 16 : 13.

The 26 and 27th verses evidently lead the mind to the end of the vision, when Christ might receive the anointing as a king : yet the 24th verse does appear to confine the events within the 70 weeks.

The 26th and 27th verses, speak of the *desolations* which commenced at the close of the 70 weeks—and which were to continue until the *consummation*, or end of the vision, *when the desolation* ;—" the little horn," was to have that poured upon him ; which was " *determined*," viz : be " broken without hands." Christ, when he wept over Jerusalem, which was just before his death, says, " *Behold your house is left unto you* DESOLATE." The desolation, or the reasons for its taking place was for the shedding the blood of the prophets. The rejection of the Messiah and their cutting him off, and the desolation were to come upon that generation.—Matth. 23 : 36. Mark 12 : 9. Dan. 9 : 27.

The last quotation, Dan. 9 : 27, reads, " The overspreading of abominations he shall make it desolate, even until the consummation." Who is so blind that they cannot see that *this desolation* still continues ; and the Jews and their city are the subjects of this prophecy. When will it end ? At the consummation. Is not this an unanswerable argument, that the 70 weeks were cut off from the 2300 days ; and that the ninth chapter is an explanation of the 8th ? It is there said, chap. 8 : 13, that the " *transgression of desolation*" would be to the end of 2300 days of the vision ; but does not say where the vision begins. The 9th chap. verse 24, tells us where to begin to count. Afterwards in the last verse, 27th, it is asserted that this *desolation* would continue to the *consummation*.—Consummation of what ?—Certainly of the desolation. And how long was that ? No less than 2300 days, when the one who made this desolation, shall have that poured upon him, which was *determined*.

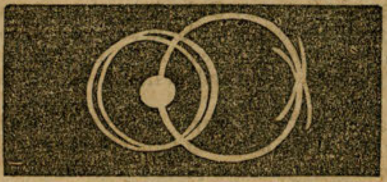
Who was this desolator, and when shall he be broken without hands ? We answer, *Rome, or the little horn*, at the end of 2300 days of the vision. Jerusalem must be trod under foot of the Gentiles until the *times* of the Gentiles be fulfilled ! i. e. the days or years in Daniel's vision.

I have been astonished and delighted, to see the wonderful harmony of the bible, on the Second Advent question. The more it is sifted by its opponents, the brighter do the investigations of its friends make it appear.

In all my researches after truth when I have taken the bible, that fountain of all truth, and made it its own expositor, instead of the expositions of men, the brighter does that truth shine, and now especially so on the subject of the prophecies since the seal of the visions of Daniel are now taken off. Every week, for some months past, has to my mind brought to light some hidden truth, and shown more distinctly, that *this year* closes up the day of probation of all that now live and move upon this earthly ball.

SIGNS IN THE SUN.

We have been an attentive reader of newspapers for many years, but we have never till this year, seen a notice of the wonderful solar phenomena which have, within a few months, excited such attention in various parts of the country. The Portsmouth (N. H.) Journal, of Sept. 9, contains the following—accompanied by an engraving representing the appearance of the heavens :



" On Wednesday last, about noon, when the atmosphere was clear with the exception of a few light clouds and some thin vapor, a circle was formed around the sun, of about 40 degrees in diameter, as definite as the deepest we ever saw around the moon. A second circle was then formed of the same size, of which the sun was about 10 degrees from the centre. A third circle, nearly as definite as the first, was also formed, the edge of which passed over the disk of the sun and extended north, about sixty degrees in diameter. Sections of other circles were formed on the north of the large circle. South-east and north-west of the sun, about 40 degrees distant, were sections of a large circle, in the colours of the rainbow. The sky presented a clear blue in some parts where the circles were well defined. It was noticed in our town generally for nearly two hours."

We do not say that philosophers cannot give reasons for all these things, though they have hitherto entirely failed to find such as would satisfy one another. But though they should be fully explained, that would not prevent their accomplishing Christ's predictions of the events which should precede his coming in the clouds of heaven, with power and great glory.

HOW TO AVOID FANATICISM.

The following was the advice of Edward Irving of England, who preached the doctrine of the Advent in that country, to his followers, many of whom ran into the wildest fanaticism, and thus brought the Advent cause into disrepute, and threw away their own influence. It is always useful to see where others have erred that we may avoid the rock whereon they shipwrecked, and stand alone on the word of God. Mr. Irving was a man of great power, and lectured to crowded audiences with great acceptance.

" Solemnly do I counsel those who have not been baptized with the Holy Ghost, to seek first the indwelling of Jesus, that they may abide in him, and that his word may abide in them, before they seek the indwelling of the Father. Most solemnly do I counsel those who have received power from on high, to be only the more jealous over their allegiance and obedience unto Jesus : for though God in that region is the same gracious God as in every other, yet there also will he suffer no name to be exalted but the name of Jesus ; and no will to be done but his, who is the Lord of all. Having Jesus' ministry of the Holy Ghost before us, we dare to say to every one thus gifted, Thou must carry thyself after this model, and take no liberty to deviate from it. And thus all false pretences are detected, all fanaticism and superstition prevented : and thus it is that the Spirit testifies to Jesus, the gift is subservient to the Lord of the gift, and the baptized acknowledges the Baptizer, with the Holy Ghost. Let him keep his heart and mind in Christ Jesus, otherwise he will wander into some form of error, and use his gift for some end of evil. That which he received as a true gift of the Spirit, may become an instrument of the flesh and end in the most abominable and foul prostitution of the Spirit to sensuality. This ariseth from forgeting our responsibility to Christ. The MAN Jesus is the Lord of the Spirit, and the mystery of godliness standeth in this, that the Holy Ghost hath condescended to act under the direction of man, as the Son of God hath humbled himself to become man, and God hath purposed to be bodied forth in the form of man. As it is with the Head, so with the members upholden by the Head. They also are expected under Christ to rule in the gift, and not by the gift to be over-ruled ; and if from this personal responsibility they turn away, then do I perceive that the flesh and the gift may intermingle in frightful and hideous confusion. For what keeps down the flesh but our renewed mind and will sustained by Christ the Head ? and if we, upon receiving a spiritual gift, do make it supersede the exercise of an enlightened understanding, discriminating between good and evil, and determining for the former, then is the flesh relieved from his master, and cometh in with all his violence to mingle in every thing which we utter. With those who surrender themselves to their gift, without regulating its use by the laws and commandments of Jesus. their utterances may become worse than profitless ; scandals and stumblingblocks to the spiritual ; to the carnal, occasions of mockery and blasphemy."

WESLEY'S ADVICE TO METHODISTS.

John Wesley was an ardent Adventist, and was looking for the Lord to come *about this time*. He was the founder of a powerful and respected sect, whom he cautioned against departing from the letter of the Word, as follows :

Brethren—" Beware of that daughter of pride, *enthusiasm* ! Oh ! keep at the utmost distance from it ; give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from him ; they may be from nature ; they may be from the Devil. Therefore ' believe not every spirit, but try the spirits whether they be of God.' Try all things by the written word, and let all bow down before it. You are in danger of enthusiasm every hour, if you depart ever so little from Scripture ; yea, or from the literal meaning of any text, taken in connexion with the context. And so you are, if you despise, or lightly esteem reason, knowledge, or human learning : every one of which is an excellent gift of God, and may serve the noblest purposes.

" I advise you never to use the words *wisdom*, *reason*, or *knowledge* by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean *worldly* wisdom, *useless* knowledge, *false* reasoning, say so: and throw away the chaff but not the wheat.

"One general inlet to enthusiasm is, expecting the end without the means; the expecting knowledge, for instance, without searching the Scripture, and consulting the children of God: the expecting spiritual strength without constant prayer, and steady watchfulness: the expecting any blessing without hearing the word of God at every opportunity.

"Some have been ignorant of this device of Satan. They have left off searching the Scriptures. They said 'God writes all the Scripture on my heart, therefore I have no need to read it.' Others thought they had not so much need of hearing, and so grew slack in attending preaching. Oh, take warning, you who are concerned herein. You have listened to the voice of a stranger. Fly back to Christ, and keep in the good old way, which was 'once delivered to the saints.'

"The very desire of *growing in grace*, may sometimes be an inlet of enthusiasm. As it continually leads us to seek *new grace*, it may lead us unawares to seek something else new, besides *new degrees* of love to God and man. So it has led some to fancy they had received gifts of a *new kind*, after a new heart, as, 1, The loving God with all our mind: 2, with all our soul: 3, with all our strength: 4, oneness with God: 5, oneness with Christ: 6, having our lives hid with Christ: 7, being dead with Christ: 8, raising with him: 9, the sitting with him in heavenly places: 10, the being taken up into his throne: 11, the being in the New Jerusalem: 12, the seeing the tabernacle of God come down among men: 13, the being dead to all works; 14, the not being liable to death, pain, grief or temptation.

"One ground of many of these mistakes is, the taking every fresh, strong application of any of these Scriptures to the heart, to be a gift of a *new kind*; notwithstanding that several of these Scriptures are not fulfilled yet; that most of the others are fulfilled when we are justified; the rest, the moment we are sanctified. It remains only to experience them in higher degrees: this is all we have to expect.

"Another ground of these and a thousand mistakes is, the not considering deeply, that love is the highest gift of God; humble, gentle, patient love; that all visions, revelations, manifestations whatever, are little things compared to love; and that all the gifts above mentioned, are the same with, or infinitely inferior to it.

"It were well you should be thorougly sensible of this: the heaven of heavens is love. There is nothing higher in religion: there is, in effect, nothing else: if you look for any thing but *more love*, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, have *you* received this or that blessing? If you mean any thing but *more love*, you are wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from sin, you are to aim at nothing more, but more of that love described in the thirteenth of the first epistle to the Corinthians. You can go no higher than this, till you are carried into Abraham's bosom.

"I say again beware of *enthusiasm*. Such as imagining you have the gift of prophesying, or the discerning of spirits, which I do not believe one of you has, no, nor ever had yet. Beware of judging people to be either right or wrong, by your own feelings. This is no Scriptural way of judging. Oh, keep close to the law, and to the testimony."

PHILADELPHIA.—Last Lord's day Bro. Litch preached in the morning. In the afternoon the sacrament of the Lord's supper was administered. It was estimated that there were nearly 2000 communicants. It was a precious season.

AN ITALIAN ROMAN CATHOLIC OATH.

We give below a copy of the Imitaition Oath of a Society in Italy. It is furnished us by an estimable Italian gentleman of this city, who is well known to very many, and is moving in the most respectable society. He is a native of Lombardy, and a "LIBERAL," in his native country, Italy; a lovely land, but crushed and trodden under foot, by the most enormous imposture and systematized priest-craft, which ever visited the world, in any age. He was a sufferer for liberty; and he escaped to this asylum of liberty.—This is the Oath which bound together the tyrants of Austria and Italy, and their civil and spiritual serfs, when they too successfully crushed the rising young liberty of Italy, when some thirteen years ago, she rose to put down civil and ghostly tyranny. He informs us that this Society, bound together by the same Oath, exists in *this* country; that there is a priest, and a band of them in Philadelphia, and in other cities. And should a much coveted insurrection favour them, their daggers will be speedily put in requisition. We live in eventful times. Spain is manfully shaking off the yoke of Rome, and Portugal is moving; an appalling Revolution, we think, we perceive lowering in the horizon of Ireland. May Almighty God have mercy on the dear Protestants of Ireland, and cover them by his omnipotence in the day of the approaching terrific conflict. And may God rebuke the infatuated, or "Jesuitical" Protestants, who in any way, or form, do help on the "Repeal movement." The following is a copy of the letter of our Italian friend.—*Prot. Vindicator.*

"In a curious work, never yet republished in this country, I find the following form of Oath of Initiation of a member of the Society, '*De la Sante Fide;* of our Holy Faith.'

"I, N—swear by the Most Holy Trinity, to permit my right hand to be cut off, or to die of hunger, or to die by the most excruciating torments, rather than to betray, or deceive one of the honored Fathers' (Jesuits,) ' or brothers of *the Catholic Apostolic Society*, to which I belong; or, if I do not scrupulously keep its laws, or give assistance to my brothers in distress. I swear, for ever to remain in the defence of the cause that I have embraced; not to spare an individual belonging to the infamous band of THE LIBERALS, whatever may be the birth, kindred, or fortune of any of them; nor to have pity on the cries of young or old; and to shed the blood of THE LIBERALS, even to the last drop,—without regard to sex, age, birth, or condition. Finally, I swear an implacable hatred *to the enemies of our sacred and only true Roman Catholic church.* And failing in this OATH, I do deserve,—and upon myself I do invoke ENDLESS PUNISHMENT IN THE ABODES OF THE DAMNED."—Merciful Father of us all, what an Oath!

THE LORD SHALL COME.

The Lord shall come! the earth shall quake,
The mountains to their centre shake;
And, withering from the vault of night,
The stars shall pale their feeble light!

The Lord shall come! a dreadful form,
With rainbow wreath and robes of storm;
On cherub wing, and wings of wind,
Appointed judge of all mankind.

Can this be He, who wont to stray
A pilgrim on the world's highway;
Oppressed by pow'r, mocked by pride,
The Nazarine,—the crucified?

While sinners in despair shall call,
"Rocks, hide us; mountains on us fall!"
The saints ascending from the tomb,
Shall joyful sing, "The Lord is come!"

HEBER.

For the Midnight Cry.

GOD'S WORD.

Thy *Word* is a *lamp* to my feet,
A glorious *light* to my path;
It furnishes spiritual meat,
And saves me from error and wrath.

It shows me the object of hope,
The Heaven's and earth all renewed;
My pilgrimage never shall stop,
Till I reach that blessed abode.

Its a CHART on life's stormy way,
Presenting the *seasons* and *times*
Regarding that glorious day,
It also presents me the *signs*.

Its a *deed* of the saints' blessed lot,
Vouch-safed in the Kingdom to come:
Whether skeptics believe it or not,
God's people will soon be at home.

Its a LAMP, a LIGHT and a CHART,
And a DEED of my heavenly home:
It proves to the joy of my heart,
My Saviour just ready to come.

L. D. FLEMING.

Newark, N. Y., Sept. 10, 1843.

COMING OF CHRIST.

Let the seventh angel sound on high,
Let shouts be heard thro' all the sky:
Kings of the earth, with glad accord,
Give up your kingdoms to the Lord.

Almighty God, thy pow'r assume,
Who wast, and art, and art to come;
Jesus, the Lamb, who once was slain,
For ever live, for ever reign.

The angry nations fret and roar,
That they can slay the saints no more;
On wings of vengeance flies our God,
To pay the long arrears of blood.

How must the rising dead appear;
Now the decisive sentence hear;
Now the dear martyrs of the Lord,
Receive an infinite reward.

WATTS.

ADVENT CAMP-MEETING.

There will be a Second Advent Meeting on land owned by Mr. Philip Davis, (known as Davis' Grove, on Tartle Hill,) about half a mile east of the Boston and Taunton Railroad, three miles north of New Bedford, 17 south of Taunton, and 4 north of Fairhaven village, to commence on Wednesday, Sept. 20, at 2 P. M. Bro. White, of Wrentham, Mass., and Bro. Snow, of Brooklyn, Ct., are engaged. Bro. T. Cole and I. Taylor are expected, and all other lecturers, who can attend, are invited. All necessary provisions will be attended to for the accommodation of friends from abroad. Come one, come all, and bring your tents.

LETTERS RECEIVED DURING THE WEEK ENDING SEPTEMBER 19.

POSTMASTERS.—Bridgeport, Conn., 50 cts.

Sennett, N. Y.; Prospect Ridge, Ala.; Seneca Falls, N. Y.; Bristol, Pa., each $1.

Perrysville, Ind.; Mount Pleasant, O.; North Hadley, Mass. (pays for vol. 4, N. C. and H. C. H.;) Jamestown, N. Y.; Montrose, Pa., each $2.

Akron, O., $5.

Waterbury, Ct.: Binghamton, N. Y., each $6.

Low Hampton, N. Y., (for B. Locke, Jr., South Ware, N. H.,) $10.

Painesville, O.; Wilmington, Vt.; Oppenheim, N. Y.; Parma Centre, N. Y.; Augusta, Geo.; Rose, N. Y.; Sandy Hill, N. Y.; Washington, Pa.; Shawneetown, Ill.

INDIVIDUALS.—J. R. Gates, $2.

Charles Friend, (Signs, vol. 5, $1,) M. Cry, $9.

Wm. Rogers, $10.

A Friend per C. F., $15.

B. F. Robbins; C. Beresford; Hiram Loudon; Wm. B. Elliot; C. S. Minor; Chas. Swartwout; C. B. Hotchkiss; S. Bliss; L. D. Fleming; Joseph L. Barlow (we will send to you and Bro. Kemp;) B. Matthias.

W. W. Ives $1 00

THE MIDNIGHT CRY!

VOL. V.—NO. 6. NEW-YORK, THURSDAY, SEPTEMBER 28, 1843. WHOLE NO. 85.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

There will be Lectures on the Second Advent of Christ in 1843, at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

MEETINGS AT BROOKLYN,

In the "HOUSE OF PRAYER," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

UTICA, N. Y.—Bro. Swartwout writes: "Our meetings are growing more interesting." He mentions the case of a strong opposer, who, last winter, told one of his brethren who joined the Second Advent band, that he would show him his mistake in 1844. That opposer is now dead, his time of probation having closed without his seeing 1844.

RICHFORD, N. Y.—This is one of the places visited by a brother from this city, who left his merchandize for a time that he might preach Christ. A brother writes from there that many are deeply impressed, and some are seeking salvation. Several friends of the cause have agreed to meet together every Monday evening for prayer and the study of the Bible on this subject. The ministers in Richford, Berkshire and Newark Valley are strongly arrayed against the Second Advent doctrine. One of them (Mr. Morse) said in a public discourse, that Millerism was worse than Mormonism. Still, many of the people are anxious to hear and judge for themselves.

SALISBURY, N. Y.—Mr. Cole, an aged brother, who began to examine Bro. Miller's views a few years ago, writes: "At my first trying to have my brethren look at Mr. Miller's system, there was no one of the church that stood with me for three years; but thanks be to God, the light is beginning to shine; our beloved Pastor is now fearlessly vindicating the three great and very important points of doctrine as held by Mr. Miller, showing the impracticability from the Scriptures of a temporal Millennium, proving that it will be where and when all of the glorious promises made to Abraham, Isaac and Jacob, will be realized, on the new earth.

I never have had but little of the world at my command, but this glorious light, which I do believe is from heaven, (because it sheds such light on the holy word,) has gladdened the hearts of so many, I have a desire to share with my dear brethren in sustaining all the publications now in operation, for which I here enclose you five dollars.

JONATHAN COLE.
Salisbury, Herkimer Co., N. Y.

FRANCONIA, N. H.—A brother in Vermont writes: "I attended a Second Advent camp-meeting (for the first time) at Franconia, N. H., and I found many that were strong in the faith, giving glory to God; and I believe much good was done in the name of Jesus. I saw there more cases of sanctification than I have ever seen before at one meeting, and they were all in possession of something that had cast out fear for their united prayers were, 'Come, Lord Jesus, come quickly.'"

TO CORRESPONDENTS.—We regret that we cannot oblige our brother J. M. by inserting his letter to J. H. A portion of it would be inappropriate in our columns, and part of it is personal. It is also a rule with us not to take part in controversies between sects, unless there is evident necessity for it.

EXTRAORDINARY APPEARANCES,

WITNESSED BY ELIJAH CLARK, OF SOUTHWOLD, LONDON DISTRICT, CANADA WEST.

Last Friday night, Sept 8th, the moon arrested attention by a sudden unusual redness. Then the exact appearance of moons, to the number of six or seven, fell down, one after another, as from the location of the true moon. The last of these apparent falling moons was, however, of a very singular redness—and from it a column proceeded upwards and another downwards of a green color. The light was accompanied by a brief appearance of columns of smoke issuing from the true moon. Finally, the true moon was encircled by a large ring, within which six or seven other apparent moons appeared, all dotted over with seeming stars; larger, however, than the appearance of real stars; and these many starlike spots were crossed by small lines. The beholder was much astonished at this, and testifies that a degree of scepticism upon the Second Advent was perfectly driven away from his mind by the unaccountable display; he is satisfied the hand of God was in it. It was late at night the sights were witnessed, and the whole lasted about an hour.

We would certify that the character of Mr. Clark prevents doubts of his testimony in this region.

ADDISON A. SAWIN,
(Signed) DAYTON F. REED,
DANIEL CAMPBELL.

We clip the following items from the True Sun of Monday:

"The Millerites have erected their big tent near Cincinnati, and religious service is now performed there daily."

"The Mayor of Toronto has officially denied his permission to Mr. Fitch to deliver lectures on the Second Advent in the City Hall of the Metropolis of Canada West."

THE STONE KINGDOM,

Or the kingdom of God, by which all earthly kingdoms are to be destroyed, as symbolized by the stone in the 2d chapter of Daniel.

BY C. FITCH.

The interpretation of the stone is the following: Dan. 2: 44, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people: *it shall break in pieces and consume all these kingdoms*, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure."

The advocates of a temporal millennium say that this kingdom is the gospel kingdom. To this view there are the following objections:

1. It was never the design of the gospel to establish a kingdom in this present world.—Christ said, "my kingdom is not of this world." The gospel was a proclamation: "The kingdom of heaven is at hand!" It was to be a witness unto all nations of this fact, that the time for the establishment of the kingdom of God was near; and was a call upon all who heard it to be in readiness. The Bible no where says that the kingdom of God had come.

2. The gospel was never designed to break in pieces and consume the kingdoms of this world. It enlightens, purifies, and fits for the kingdom of God. If the nations of the world were converted and saved, then the dream would not be certain nor the interpretation thereof sure, for that declares *they shall be broken in pieces and consumed.* Now to say that to convert and save, is the same thing as to break in pieces and consume, is entirely to wrest the word of God from its plain testimony, and attach it to a meaning precisely opposite to that which its language plainly expresses. It is to pronise peace, when God has denounced destruction; it is to put light where God said darkness, and good where God has pronounced evil.

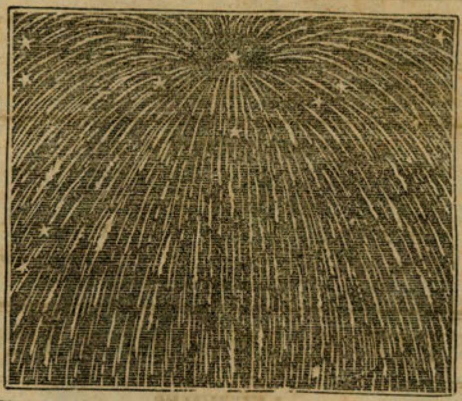
But what is the kingdom which is to destroy the kingdoms of this world, and then fill the whole earth and stand forever? A few passages of God's blessed word will fully answer the question.

A kingdom of course includes a king and subjects. Ps. 2: 6, "Yet have I set my king upon my holy hill Zion. I will declare the decree: The Lord hath said unto me, thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession, *thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.*" Not convert and save them. They are to be *broken, dashed in pieces.* Rev. 2: 26, 29, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers: even as I received of my Father."

The same power therefore which Christ receives of the Father to dash in pices the nations, He gives to saints; to every one that overcometh and keepeth his words unto the end. In connection with these scriptures read in the 149th Psalm, from the 5th verse: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hands, to execute vengeance upon the heathen, and punishments upon the people; to bind the kings with chains and their nobles with fetters of iron; to execute the judgment written. This honor have all the saints. Praise ye the Lord." *All the saints*, then, are to have the honor of executing vengeance upon the heathen and punishments upon the people. See also 1 Cor. 6: 1, "Dare any of you, having a matter against another, go to law before the unjust and not before the saints? *Do ye not know that the saints shall judge the world?*" Jude 14th verse, "And Enoch also, the 7th from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of His saints, *to execute judgment upon all*, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Zechariah, in his 14th chapter, prophesies of the time when the Lord shall go forth and fight against the nations, and His feet in that day shall stand on the mount of Olives, "and the Lord my God shall come and all the saints with thee." Joel also foretels the same, when in his 2nd chapter we read, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. A great people and a strong, there hath not been even the like, neither shall there be to the years of many generations. The appearance of them is as the appearance of horses, and as horsemen so shall they run. Before their faces the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; when they fall upon the sword they shall not be wounded. The earth shall quake before them; the heavens shall tremble; and the Lord shall utter His voice before His army, for His camp is very great, for He is strong that executeth His word, for the day of the Lord is great and very terrible, and who can abide it?" Here then is an army of immortal ones, inasmuch as they cannot be wounded by falling upon the sword. The same events are predicted in the 19th of the Rev., where the *Faithful and True*, with many crowns on His head, rides forth at the head of all the armies in heaven; when the nations are smitten and all the fowls of the air filled with their flesh. The fulfilment of all these will be on this wise: The Lord himself shall descend from heaven with a shout and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise—in a twinkling of an eye the saints that are alive and remain unto the coming of the Lord shall put on immortality—and with the risen saints go up to meet the Lord is the air. They are now with Christ, an immortal army that cannot be wounded by falling on the sword.—And now the Lord my God shall come, and all the saints with Him, against the nations of the wicked, who were left in the earth when the saints were caught up to meet the Lord in the air. And a loud voice in heaven shall proclaim, *Now is come salvation and strength, and the kingdom of our God, and the power of His Christ.*—Now they break the nations with a rod of iron, and dash them in pieces like a potter's vessel. The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth—and an angel standing in the sun shall cry with a loud voice to all the fowls in the midst of heaven, "Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and those that sit on them, and the flesh of all, both free and bond, both small and great. And I saw the beast and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse and against his army. And the beast was taken, and with him the false prophets that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat on the horse, which proceeded out of His mouth, and all the fowls of the air were filled with their flesh."

We see therefore that Christ and the immortal saints are to break in pieces and consume the nations of the earth. Jesus Christ and the saints are the kingdom of God. It is theirs to execute vengeance upon the heathen and punishments upon the people. And when all the heathen shall assemble themselves and come, and gather themselves together ronnd about, thither shall the Lord cause His mighty ones to come down, and there shall he sit to judge the heathen round about—and the Lord also shall roar out of Zion and utter his voice from Jrusalem, and the heavens and the earth shall shake, but the Lord will be the hope of His people and the strength of the children of Israel. And when the wicked shall be cut off from the earth and the transgressors rooted out of it, then the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and they shall take the kingdom and shall possess the kingdom forever, even forever and ever. And one like the Son of man shall appear in the clouds of heaven, and there shall be given him dominion and glory, and a kingdom that all people, nations, and languages shall serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. This is the kingdom symbolized by the stone, that is to break in pieces and consume the kingdoms of the world, and then fill the earth and stand forever. Thus the dream will be certain, and the interpretation thereof sure. And then will be heard great voices in heaven, saying the kingdoms of this world are the kingdoms of the Lord and of His Christ, and he shall reign forever and ever. Then the Lord God shall give unto Him the throne of His Father David, and he shall reign over the house of Jacob forever, and of His kingdom there shall be no end. Then Abraham, risen from the grave, shall have the everlasting possession which God promised him and his seed, which is Christ, and as many as are Abraham's seed through faith in Christ, shall find themselves heirs of God and joint heirs with Christ; to whom shall then be given the world, of which Abraham had the promise, that he and his seed should be the heirs. See Rom. 4: 13, "Then the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace; the seed of the wicked shall be cut off, and the righteous inherit the land and dwell therein forever." See 37th Ps., "He that testifieth these things saith surely I come quickly. Amen. Even so come Lord Jesus."

"SIGNS IN THE STARS."



When it is foretold that "the stars shall fall from heaven unto the earth, even as a fig-tree casteth her untimely figs," every common sense reader must perceive that this cannot relate to the fixed stars, which are much larger than the earth, and, of course, would dash it in pieces if they should strike it. This language should be understood by us just as it would naturally be by those to whom it was first addressed. Thomas Burnet has no doubt judged rightly. In his "Theory of the Earth," published in 1697, he says:

"The last sign before the coming of Christ, is the falling stars."

He adds:—

"No doubt there will be all sorts of fiery meteors at that time, and amongst others, those called falling stars, which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vines, or figs from the fig-tree, they would make an astonishing sight."

Compare this reasonable opinion, written nearly one hundred and fifty years ago, with a few modern testimonies, and what candid inquirer can deny that the prophecy has been fulfilled?

The first was written by Henry Dana Ward, and published in the Journal of Commerce, of November 15th, 1833.

"*For the Journal of Commerce.*

"THE FALLING STARS.—In your paper this morning, some notice is taken of the phenomenon of yesterday. It comes so far short of the view taken of it by myself, and a number of friends who gazed upon it with me, that I send you the story of that eventful scene as we witnessed it.

"One of the family arose at five o'clock, A. M., to prepare for leaving the city in the seven o'clock boat. He threw up the window to see whether the dawn had come; and behold the east was lighted up, and the heavens were apparently falling. He rubbed his eyes, first in doubt, but seeing on every side the starry firmament, as if it were broken up, and falling like the flakes of snow and whitening the skies, he aroused the whole family. At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and METEORS. The zenith, the north, and the west, all showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed: 'See how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell *unto the earth*, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty mind.' Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between *stars* of heaven and *meteors* of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and *fixed* stars forbid the idea of *their* falling *unto the earth.* Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They *cannot* fall unto the earth; but *these* fell toward the earth.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy here quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.'—I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth:' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'See how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from *several* trees shaken, but from *one*—those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell toward the south. And they fell not as the *ripe* fruit falls. Far from it; but they *flew*, they were CAST like the *unripe* fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, *straight* off, descending—and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house. I walked into the Park with two gentlemen of Pearl street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only the prophet. What should be next we we were at a loss to conceive, consistent with the usual course of events. We asked the watchman how long this had been—he said, 'About four o'clock it was thickest.'

"We gazed until the rising sun put out the lesser *falling* stars with the lesser *fixed* stars, and until the morning star stood alone in the east, to introduce the bright orb of day. I here take the remark of one of my friends in mercantile life, who is as well informed in polite learning as most intelligent merchants of our city, who have not made science their study. Sitting down to breakfast, we spoke of the scene, and he said, 'I kept my eyes fixed on the morning star. I thought while that stood firm we were safe; but I feared every moment that would go, and all would go with it.' Be assured, Messrs. Editors, this was the language of nature, in full flow of feeling, just after an hour's watch of the magnificent scene, and was met with an open response of approbation from other intelligent eye-witnesses. The reader will see that this remark proceeded from an almost irresistible impression of intelligent eye-witnesses, that the firmament had given way—that the whole host of stars had broken up—yet hope clung te the morning star, which never shone more glorious.

"In this narrative, I have spoken not of causes, but of appearances, and the appearances according to the impressions they made on men. I know not how to convey a more accurate notion of them, and yet some will say, 'It is fanciful.' Such may know my opinion, that no fancy is adequate to realize with any description, the solemn interest of the scene; and that it required no fancy to heighten the picture, but a sound, well-informed, and enlightened reason, to check the fancy, and to restrain it from running headlong into the idea of the thing which this scene is made in prophecy to prognosticate. Men will say, 'Where is the promise of his coming, for since the fathers fell asleep, all things continue as the were from the beginning of the creation.'—2 Pet. 3 : 4. 'But the day of the Lord will come,' and although with him a thousand years are as one day, and one day as a thousand years, it is wise to learn from the teachings of his providence, as well as of his word. No philosopher or scholar has told or recorded an event (I suppose) like that of yesterday morning. A prophet of 1800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling, to mean falling stars: or '*hoi asteres tou ouranou epesan teen geen*,' in the only sense in, which it is possible to be literally true. Would I stop all business? No. '*Be diligent in business*,' is the apostle's word, and that must stand."

MR. WARD, on present inquiry, has furnished the following additional remarks on the phenomenon.

"This scene astounded men from two o'clock, A. M., until half past six, A. M., and yet no alarm was made, no public notice was given.—It is often asked, 'Why did they not arouse the city?' I reply, the overwhelming interest of the scene was such, that the man who went out of doors to wake his neighbors, forgot his purpose, in mute astonishment at the sight: and one whe would extend his hand toward a bell knob, might be drawn from the reach of his design by the shower of stars that on every side alike caught his attention, and threatened his head, and seemed to fall around him.

"Many witnesses did affirm in the midst of the scene and after, that they saw the stars fall to the ground; but questioned closely, the fall was behind the houses, or over the fences, and proved so far, an optical illusion.

"The dawn was a full hour that morning earlier than usual, and the whole eastern sky was transparent like molten glass, so as I never witnessed before or since. An open arch of brilliant light arose from the east, above which arch stood the morning star, inexpressibly glorious for its brilliance and firmness on the face of the dark, transparent, and bursting firmament.

"It is now nine years since the foregoing communication was furnished for the Journal of Commerce. Not a word of the description seems to be overdrawn—many things might be added to fill it up; but it is better for it to remain the honest and candid impression of the mind the day after the scene, than to be diluted with subsequent reflections. The description is right, whatever instruction it may convey to the reader's mind: but the writers mind is disposed to receive it as in the beginning. The impressions were irresistible, and are abiding.

"New York, Dec. 7, 1842."

From "The Chris. Adv. and Journal," Dec. 13, 1833.

"The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character, as to be entitled to more than a mere passing notice. . . . . The lively and graphic descriptions which have appeared in various public journals, do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display; and I hesitate not to say, that no one who did not witness it, can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point, near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the occasion, and illuminated the firmament with lines of irradiating light. Some corruscated in their course, and thus connected themselves with others by lateral paths of brightness; while many sped their way in straight and even lines, and left luminous streaks behind them, which continued some seconds after the meteors were lost in the distance, or extinguished in the density of our atmosphere. They differed both in magnitude and velocity, some appearing as mere points, and others of the size of Venus and Jupiter."

(Signed,) F. REED."

"The Connecticut Observer, of Nov. 25, 1833, copied from the Old Countryman, reads as follows:—'We pronounce the raining of fire, which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described, not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold.'"—*Signs of the Times, Nov.* 9, 1842.

"THE WISDOM OF THEIR WISE MEN SHALL PERISH." Isa. 29: 14.

When shall such a lamentable state of things exist? When the spirit of deep sleep is poured out upon the "*prophets*," "*rulers*," and "*seers*," (verse 10). At the time when "the vision of all"—the vision that reaches to the end of time, becomes to these prophets as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: ver. 11. Nothing has been more common within a few years past, among teachers of religion, than to hear them say of the prophecies, particularly of Daniel, and the Revelation to John, that they are sealed books. You cannot understand them, for Daniel was commanded to "seal up the words till the time of the end," &c. And that John was told to "seal up those things which the seven thunders uttered," without telling us, in the first case, that "at the time of the end, many should run to and fro, and knowledge should be increased," and that the wise *should* understand; and in the other case, that John was commanded *not to write* the things which the seven thunders uttered: but that he was commanded to "*seal not* the sayings of the prophecy of *this* book, (the things that are written) for the time is at hand. Man is so constituted that he will have a reason for all his neglects and omissions, as well as for all the positions he assumes, whether those reasons are plausable or not. The only way we can judge of the soundness of positions taken, is by the plausibility of the reasoning offered to sustain them. Among those that acknowledge they do not understand the visions of John and Daniel, but few reasons, besides those presented above, are offered: "I have not given them my attention"—"I have not had time to look into these things"—"I do not believe any man understands them." These are about the sum of reasons for not understanding.

We, not long since, appealed to a Methodist clergyman of some eminence, for his views of the eighth and ninth chapters of Daniel; particularly the 13th and 14th verses of the eighth chapter. He frankly replied, "I do not understand it." But this will not answer, for according to Isa. 29: 11—13, you endanger yourself by remaining in ignorance. Again, you know it is said, "the wise shall understand." "O well," said he, "you are one of the *wise ones*—and when I have any customers that want to know about Daniel, I will send them to you." At this reply, a number of persons that were listening, raised a hearty laugh, which, of course, was an overpowering argument—so he carried the day, or as I should say, "*prevailed.*"

What does God say of those to whom "the vision of all" is become as the words of a book that is sealed? Ver. 13, 14—"Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Sound scriptural arguments soon sweep away the objections raised by the class that do not understand, and now the (worldly) *wise* and *prudent* are appealed to—they surely can understand. They have come forward and given their strong reasons—they profess to understand "the vision" *of all*—and how do their strong reasons look? How do they compare with the common sense meaning of the word of God? Look at the conclusions arrived at by Professor Stewart, in his remarks upon the prophecies of Daniel. One of the most learned men in our land—one who has contributed largely to the literature, and sound philosophy of the present age. According to him, the prominent subject of this prophecy, which he assumes to be Antiochus Epiphanes, ceased to exist two thousand years ago, and to make out his position, such language as the following is said to have had its accomplishment at that time: Dan. 7: 9. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool—his throne was like the fiery flame, and his wheels as burning fire. Ver. 10. "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: THE JUDGMENT was set, and the books were opened. Dan. 12: 2, 3. "And many of them that sleep in the *dust of the earth* shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." All this is said by this *wise* man to have been fulfilled one hundred and sixty years before Christ, while no record of its fulfillment is produced. Here we have the best arguments that have been produced against the doctrine of the Lord's coming in 1843. To make out the argument, such a rendering of such scripture has been necessary.

The *same* wise man has the great leading events named in the book of Revelations, all accomplished in the seige of Jerusalem by the Romans, which, according to some chronologists, was before the book of Revelations was written. According to these views, where are the christian's glorious promises? Where are his blessed prospects?

If this is not making the hearts of God's people sad what can, provided the sentiment be embraced? But what school boy that knows his Bible cannot, with the utmost ease, refute the argument? God says of that persecuting power, "it prevailed against the Saints until the Ancient of Days came, and the time came that the Saints possessed the kingdom." Professor Stewart says, in substance, it prevailed till Judas Macabeus came, and the carnal Jew possessed the privilege of the temple worship. How far from *perishing* is the wisdom of this wise man, the word of God, without note or comment, being the judge?

God has said "the wise shall understand" the vision. The time therein named, viz. "the end" has come, and God will according to promise, have it understood. Accordingly, whoever lifts the pen or voice to hinder the understanding of it; in them the word of God seems to be most signally fulfilled: "the wisdom of your wise men shall perish."

Another *wise* man said to us the other day, "there is one thing true of your Second Advent people,—it is said, false prophets shall arise in the *last days*, and you are fulfilling this prophecy." This man had to preach the *last days* against his own design, so his wisdom *perished*. He forgot, also, that there was no bible proof that any true prophets should arise in the *last days*, and in his *prediction*, himself becomes another *sign*. Another particular, very learned friend, by letter, severely reprobates our course, and adds,

"I believe this is one of the *last efforts* of Satan to destroy the church of God, but he cannot prevail against her," &c. As God would have it, he too, had to preach the Second Advent doctrine, though not designedly; for from the character given Satan in the bible, he might have known that Satan's *last efforts* would be put forth not long before he is to be locked up in the bottomless pit, and that is at the time of the resurrection of the righteous dead, (Rev. 20: 4, 5,) which cannot be very far from 1843, if Satan is now putting forth his *last efforts*. Where is the wisdom of this wise man?

CAMP-MEETING AT BELLVILLE.

This meeting closed on Sabbath evening last, having continued nine days. The weather was favorable, and the attendance generally good. The principal part of the labors were performed by brethren Teall and Matthias.

Bro. Litch was with them in the commencement of the meeting, and brethren Jacobs and Young at its close. The attendance was very large on the Sabbath, and an excellent influence was exerted. The Lord's Supper was administered at the close of the afternoon service, and it proved a soul-refreshing season. Many rejoiced and praised God aloud. The Roman Catholics were very much disturbed; the meeting being located between their church and parsonage. They made some attempt to interrupt us.—They however did nothing but "*speak great words.*"

Second Advent meetings are to be held at the house of Bro. Bennett in Bellville on Wednesday evenings, till the Lord comes.

THE MIDNIGHT CRY.

THURSDAY, SEPTEMBER 28, 1843.

EDITORIAL CORRESPONDENCE.

THE WEST.—CINCINNATI.—We arrived in this city in safety, on the 13th inst. We found the friends here prepared for the meeting, and ready to co-operate to the extent of their ability to sustain the proposed campaign. There is a goodly number of believers raised here through the labors of brethren Caldwell, Cook, Pratt and others. But as yet, the city has not been aroused; nor the clergy, as a general thing, called out. Most of them stand upon their dignity, and contemptuously imagine, "what do these feeble Jews?" The present movement, in connexion with the valuable labors of the brethren before, it is hoped, by the blessing of God, will wake up this whole region to the examination of the great question.

Our meeting was to have commenced this day; but we are visited with heavy rains, and shall be unable to raise the tent for several days. In the mean time, *College Hall* has been secured, and we have commenced our regular meetings, and shall continue till we are able to pitch our tent.

We shall start our new paper next week. We give it the appropriate name of the "*Western Midnight Cry.*" We have secured the valuable services of Bro. Storrs to conduct it. We design to give only one or two pages of original matter for the present, as our object will be first of all, to lay before this community the reasons of our hope, in the clear and full illustrations of the *time* of the Advent, which have already appeared in the "Midnight Cry" and "Signs of the Times." To publish the *same things*, is important to those who are seeking a knowledge of the first principles of the prophetic portion of the oracles of God.

We have opened a *general depot* for the west in Fifth st., a few doors west of Main st. A full supply of books and papers will be kept for this part of the country. These will be scattered according to our ability. As yet, little or nothing has been received for publications. JOSHUA V. HIMES.

Cincinnati, Sept. 15, 1843.

BRIDGEPORT CAMP-MEETING AGAIN.

Not having been present at that meeting, about which so much has been said, we were obliged to depend on the representations of others. We supposed Bro. Litch would not go beyond the truth, but it is possible he did not consider the force of his words, when he stated that the picture in the daily paper was "no darker than the truth would warrant." Bro. Chittenden, who was also present, has addressed us the following note:

KENT, Conn., Sept. 18, 1843.

Dear. Bro Southard,—I was not a little surprised in reading the protest of Bro. Litch, as to the proceedings at the Bridgeport camp-meeting, to find him asserting that the paragraph respecting it, published in the New York Journal of Commerce, was all true.

I should like to ask Bro. Litch if he saw any individuals cut off their hair, and others pull it out? Did he hear all the "*leaders*" testify—or any of them—that these men were inspired, and to stop them would be to sin against the Holy Ghost? Did Bro. Litch mean to be understood to say that such a scene of impiety and fanaticism has only been equalled by Matthias, since Columbus set foot upon these shores? Yes, Bro. Litch has said all this, and more; and in so doing, in the opinion of many of his friends in Connecticut, he has spoken hastily, yea, unadvisedly with his lips. Some extravagances and fanaticism did exist, which were deprecated by many of the brethren, but the circumstances under which they were placed, being new to them, they did not know how to act. The article, however, contained too much truth, and it is to be desired that such scenes may never occur again. But after all, the insanity of throwing away a safety-chain or a set of false teeth, is not to be compared with the insanity of those who are throwing away their immortality and bartering eternal life for that which shall perish, "when the Lord my God shall come and all the saints with him." Oh! that the thunder of the midnight cry, made as it is, from "the sure word of prophecy," might dispel the worse than madness of those who are proclaiming peace and safety when destruction cometh.

Yours, in faith of beholding the glorious appearing of the great God and our Savionr Jesus Christ in 1843, H. A. Chittenden,

THE PRESENT O'CONNELL AGITATION IN IRELAND.

Does not this peculiar and extraordinary agitation combine with other aspects of present earthly affairs to present the very *last*, LAST crisis of the affairs of time? Namely, the efforts of Popery to rise again, as predicted to take place just as Christ is to descend. See the evidence. Please to turn to Dan. 7 : 11. Those acquainted with the true interpretation of the prophecy in this chapter, are very clear in the view of the horn spoken of at this 11th verse being Popery. And that its complete destruction here foretold, cannot be but "with the brightness of Christ's coming." 2 Thess. 2 : 8. Its destruction here is associated with the destruction, the giving to the burning flame, of the last beast in its last modification, the violent subversion of earthly governments, after the fourth or last great empire should go into its last state. The end of the world, in short, is plainly taught here, and, what I am coming specially to notice, the reason for it is assigned, viz: "I beheld then, BECAUSE of the voice of the great words which the *horn* (Popery) spake: I beheld, even till the beast was slain, and his *body destroyed* and given to the burning flame." When I first contemplated this passage, while impartially searching after truth, I was struck forcibly with the conviction that a reason existed in the Divine mind for bringing the world to an end when a certain crisis had arrived when Popery would be about finding corruption enough in this world to regain its blighting foothold, that rather than allow a very wicked world to relapse into a state to foster such a beast again, the consummation should take place, and Christ be revealed to cut the matter short.

A parallel to this prediction may be discovered in Rev. 19 : 19, and perhaps a score of other passages in the prophets, and some others in Rev. have allusion to the same thing. Popery is to be gathering together to battle to make a struggle just as Christ appears. The political corruption and infidel influence of the fallen world, will be with it in spirit "against him that sits on the horse and against his army or cause," and the beast will be taken, &c., "and cast alive into a lake of fire burning with brimstone." The present movement under O'Connell is perfectly Popish at the bottom, notwithstanding "the kings of the earth and their armies," many nations are ready to back it up. At its late and most alarming "gathering" at Tara Hill, Popish mass was pompously celebrated three or four times, as introductory to the meeting. The careless observer will soon be aroused by the last trumpet, but it will then be too late. A. A. Sawin.

MORMONISM.

Several pretended apostles of this delusion are now in the city. They are trying to raise money to complete the temple at Nauvoo, and urging true believers to go to that city. One brother who had heard them, has requested us to copy an article he published in one of the daily papers. We make room for a part of it. He first gives specimens of the pretended revelations to Joseph Smith, extracted from their book of Doctrines and comments:

Page 92—"Verily, verily, I say unto you who now have my words, which is my voice, and as I said unto mine apostles even do I say unto you, for you are mine apostles—Even God's High priests, ye are they whom my Father hath given me, and every soul who believeth on your words and is baptized shall receive the Holy Ghost, and these signs shall follow them, &c. Verily, verily, I say unto you, they who believe not on your word shall be damned, and shall not come into my Father's kingdom, and this revelation unto you and commandment is in force this very hour upon all the world."

Mormon Bible, page 78—"Wherefore, as they were white and exceeding fair and delightsome, that they might not be enticing unto my people, the Lord God caused a skin of blackness to come upon them, and thus saith the Lord God, they shall be loathsome unto thy people, save they repent of their iniquities, and cursed shall be the seed of him that mixeth with their seed, for they shall be cursed even with the same cursing, and the Lord spake it, and it was done." Here they tell you how the Lord turned white people into black ones. Can you believe this? Page 519 and 520—"But the disciples bear record that he gave them power to give the Holy Ghost, and I will show unto you hereafter that this record is true." Here they presume to state that Christ gave them power to give the Holy Ghost, and therefore assume to have power over him. Page 573—"Therefore, touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness," &c. Here, instead of the Lord instructing them what to do, they presume to instruct the Lord and dictate rules to him. Page 576, "And he that shall deny these things, let him be accursed, for unto them will I show no greater things, saith Jesus Christ."

Now I ask the people to look at these impostors' works, and see how they belie God the Father, and the Lord Jesus Christ, and the Holy Ghost, even the very God that made them, in putting such revelations in His mouth.

One of these self-styled Apostles, on Sunday evening, said: "We do not come as uninspired men with our opinions, like Mr. Miller and others, but with *Thus saith the Lord.*"

Truly, false Christs have arisen, and we can only account for the multitudes who are deluded by them, by remembering Christ's words: "If it were possible, they shall deceive the very elect."

LETTER FROM CANADA.

Brother Addison A. Sawin writes us from Southold, Canada West, (Sept. 14,) where he was holding a camp-meeting. He says:

"Here we have a large field already ripe for the harvest. I have disposed of the few books I obtained. I find many who wish for the Hymn Book, Bibles and Testaments. A Bro. Petit, who formerly has been a minister of the Methodist Church, is still in the vicinity, doing what he can to sound the cry.

When I arrived at Port Stanley, I gave two lectures, and left for London, under a very urgent call from the friends here and at other places, for a course. Bro. Dayton F. Reed and Daniel Campbell were then holding a meeting at London. I labored there a short time with them, where they met a most powerful opposition, but held on near two weeks, closing last Sunday. Here, a few weeks ago, Bro. Reed met the most learned man among the opposition, and held a long discussion with excellent success and effect on the community. Truth triumphed gloriously. I then went to Kilworth and delivered a course. People, as usual, were very much prejudiced, but soon gave way and paid good attention. One old man, once a professor, of late a volent enemy of the truth, came out for prayers, and professed to return fully to God. Other such backsliders have been blessed, while sinners are deeply impressed. God talks to them here as he did in New England last winter. There is not that deadness and torpor in religious subjects that there is in the States; truth takes effect. I have not seen so promising a field since I came into the faith of Christ's immediate coming. Although I have not been here three weeks, I have had urgent calls from all directions, near a score in number. "Do come," says one, "to our place, and thousands who are starving to hear, will turn out." Twenty brethren might find all they could do in Western Canada. If I had strength, I would lecture and preach four times a day; but once or twice, and three times on the Sabbath, is all I can do. May God help brethren to pray for us in Canada. Here we are, entirely shut out from the world; I hear not a lisp from any of the brethren; but I am willing to live in log houses and endure every privation till Jesus comes.

LETTER FROM LONDON.

September 1, 1843.

Dear Brother Southard,

It is now three months since I left New-York and the dear brethren who are looking for the coming of our dear Lord and Saviour.

I was five weeks in Bristol, and have been, first and last, about five weeks in London. You may easily imagine that it was with no little difficulty that I discovered the brethren in this city, where there are upwards of two millions of inhabitants; but, thanks be to God, I have found them, and I assure you that it filled me with great joy to meet those people who love the appearing of our dear Lord. It seems to me that He favors those who are waiting and looking for Him, with many spiritual blessings.

Brethren Winter and Burgess, are preaching about the country, and the Lord gives them some souls in every place. There seems to be a growing interest in this truth.

Brother Paul is doing a little in Dublin.

There are a number of believers in London, but no lecturer, and this is much to be deplored, as we are convinced that there are thousands who would rejoice to hear the whole subject from some good lecturer.

I am writing this in the company of Brother Lloyd and his wife, who have taken a great interest in the subject, and are disposing of and distributing works and papers.

We are all deeply impressed with the necessity of your sending three or four powerful lecturers to this city. It is our constant prayer to God that men may be raised up here who fully understand the subject, and who would fearlessly proclaim it. Oh that our prayer may be answered, and that He will urge you in America to send three or four immediately. One such lecturer as Br. Storrs or Litch, would raise such a cry in London as would be resounded throughout the United Kingdom. London is the great centre, and all that is done here is felt throughout the country.

What is the reason that a *press* cannot be established here as well as in New-York? The people are as willing to hear the truth and perhaps more so than in many other places.

There are a great many ministers of God, men of talent who are only waiting for some able lecturer to confirm them in their views and show them an example.

By the love which you and the brethren profess to have for poor sinners, use every exertion to send us help whilst there is yet time: and if you cannot raise funds enough to send them in the cabin, send them in the second cabin; and if you can't send them in the second cabin, they love God and his work sufficiently to come in the steerage. If you cannot send four, send three; if you can't send three, send two, but at all events send one first rate lecturer.

Oh if we only had Bro. Storrs here, you would soon hear glorious news from England; thousands of souls would be shouting praises to God for having sent them so mighty a preacher of the glorious gospel of Jesus Christ.

We cannot send you any money for this purpose, as all that we can raise is used up in scattering the publications. All that we want is powerful lecturers and then money would be the last thing we should have to talk about, for there are numbers who can afford and would willingly help on the spread of the glorious truth (if they were shown it) by contributing that which is so necessary—money.

When some dozen of us were met the other day at Bro. Lloyd's talking over and rejoicing in the anticipation of the speedy appearing of our dear Saviour, the subject of the support of lecturers, from the U. States was introduced. "Oh! they should not want" said one: "I will agree to find one in bread" said another. "He can lodge in my house" said Bro. Lloyd; so you perceive the people know what is necessary.

Several clergymen of the Church of England are preaching this doctrine in the country; one in Kent, lectures twice during the week.

I got my chart out the other night at a little chapel in Westminster, and explained to the people the visions of the 2d and 8th chapters of Daniel. I was listened to with great attention. Many questions were asked, and my replies gave satisfaction. After the meeting, it was agreed that we should come together again next week, and converse on the subject, taking the Bible for our foundation. Pray that God may bless our endeavors.

Praying that God will strengthen and confirm you in the truth, and give you *all* grace to hold out unto the end, I remain, dear Brother,

Yours in the same blessed hope,
EDWARD ROUTON.

N. B. In the name of our dear Lord, we implore you to send as many preachers as you can, and as quickly as possible. Lay this subject before the brethren, and urge it upon them.

We do not know how to urge this subject more strongly, but we will here add a letter received some months ago from the sister Lloyd, who is mentioned Bro. Routon.

DEAR BROTHER HIMES:—I feel great pleasure in communicating my thoughts and feelings on the subject of our Lord's Second Advent, to the brethren and sisters in America, (who may see this) who love his appearing.

Since brother Winter's return from America, I have delightfully contemplated the subject of the Second Advent in 1843. Some time previous to this, my mind had been depressed, when looking at the awful state of apostacy, into which the Churches are fallen; and have thought the sin of the world and the church would call down the judgments of God upon them. My mind was confused on the subject of the millennium, and of the Jews' return, (the general topics of our opponents.) I have been in great straits of mind, not having the proper *key* to unlock the truth, and therefore could not get at it.

I thank God I ever saw any of the productions of the American press on the subject of the coming Glory, and the time when to expect that glory. My soul is in a much better state since I have heard of this blessed truth; and believe that the Lord is soon coming to set us free. As Mrs. Winter is my sister our own house was their first port on their return. When they began to tell us of these things, my eyes were soon opened to see the errors we had imbibed concerning the truth of God. I eagerly grasped at every word; praise God, it was a great relief to my mind, to know deliverance was nigh; the Bible appeared like a new revelation from God, and the more we search, the better and clearer it appears.

My husband believes it, and loves the appearing of the Lord Jesus; O what a glorious hope is ours!

We want lecturers; we want the use of a press; we want money. There are many in this city who are reading the books; as we lend and give, but few sell. Many believe a part of the truth, most of them are afraid to believe it. Many are anxious to hear lectures on this subject; and there is every prospect of their being attended with great good. I have stated these particulars that you may see the position in which we stand, and our need of help. Dear brethren in the blessed hope, for the honor of God and of his blessed and solemn truths contained in his word, do come and help us. We have been praying for God to raise up laborers, or send us help from America, and we joyfully received the news we had from the Boston Conference of efficient lecturers coming over. We began to think the Lord was about to answer our prayers; but as we have not heard from, or seen them, are afraid they do not intend to come, and which induced me to write, begging you will lose no time, nor let any thing prevent their coming. I hope the agitation in Ireland will not prevent. The friends here do not think it will; as there is room in other parts to work. Do send help immediately, if possible. Our case is urgent. Time is short, souls are ripening for destruction; and the truth is hid in a corner. The world and the church are scoffing; and looking upon us as fools, and madmen. Thank God, we have truth on our side; and it will soon be proved who are the most foolish. Brother Winter and another brother are still travelling about the country on foot, and visiting the towns and villages. They speak in the open air. On some occasions, when proper notice is given, they have a good number to hear. He says he has had better congregations lately, than he has had before, since he left America. The Lord has been with them, and blessed their labors. Brother Paul was with us a few weeks, and preached in the streets of London. He is now in Dublin, sounding the midnight cry. Brother Winter received some copies of the Signs of the Times, with which he was much interested. We shall be glad to hear from the brethren, and hope you will let us know whether or not you can possibly send us any of your good lecturers.

Yours in the blessed hope of the first resurrection and speedy coming of the Lord with his holy angels.

ELIZABETH LLOYD,
21 *Parker's Terrace, Neckinger Road, Bermondsy,*
London, July 11*th*, 1843.

LETTER FROM BRO. T. F. BARRY.

ROCHESTER, Sept. 18, 1843.

Bro. Southard,—I am yet in Rochester, N. Y., and its vicinity. Here we occupy a spacious hall that holds about 2000 persons. Our meetings are full on Sundays. Last Sunday I baptized *nine;* administered the Lord's Supper to hundreds, who are looking for our "SHORTLY expected and glorious King," and assisted in the ordination of Bro. L. D. Mansfield to the work of the ministry. He has been a true yoke-fellow in giving the Midnight Cry in this section.

In Buffalo the brethren have secured a hall, hold meetings, and are spreading abroad the soul-stirring truth. Bro. M. for a few weeks will be among them. While I read of camp-meetings, east, south, &c., for a moment I wish I could attend them, then looking over this section, I am satisfied God bids me here labor and sow the seed, and I have as great. if not more joy in preaching Christ's coming *in glory*, and the *time* for that glorious appearing, as I did in preaching his suffering and the time thereof. This week the "Mission Board" has met here. They have quoted the ordinary texts to prove the world's conversion, such as Ps. 2, Rev. 11:15, and Matt. 24:14. The society laid out $3000 in fitting up a good meeting-house, in part for the Board to meet in: probably a greater sum than was contributed at the meeting for missionary purposes.

We are expecting Bro. Miller here soon. Many in Canada are waiting anxiously to know of his arrival here, that they may come over in the steamboat to hear him. THOS. F. BARRY.

FOREIGN NEWS.

Just after our last paper went to press, European news was received, which was brought by the Caledonia. We copy a few facts, mostly from Willmer & Smith's European Times, illustrating the present state of the world.

In England, the Queen has just prorogued the Parliament, by a speech which seems singularly ill adapted to restore peace either in Scotland or Ireland.

Respecting the union between England and Ireland, she says to Parliament:

"It has been my firm determination, with your support, and under the blessing of Divine Providence, to maintain inviolate that great bond of connection between the two countries.

"I have forborne from requiring additional powers for counteraction of designs hostile to the concord and welfare of my dominions, as well from my unwillingness to distrust the efficacy of the ordinary law, as from my reliance on the good sense and patriotism of my people, and on the solemn declaration of parliament in support of the legislative union.

"I feel assured that those of my faithful subjects who have influence and authority in Ireland, will discourage to the utmost of their power a system of pernicious agitation which disturbs the industry and retards the improvement of that country, and excites feelings of mutual distrust and animosity between different classes of my people."

Thus the Queen has committed herself against repeal, in a way which leaves no room for retreat, while she knows that the movement in Ireland is like a mighty torrent, swelling every hour, and threatening soon to break down every barrier which may be raised against it. The Times says:

"O'Connell continues to blaze away in Ireland. The agitation increases, if possible in intensity, and the rent is kept well up to the mark—swelled by contributions from various parts of the American continent. He has attacked the Queen's speech with great ferocity, treating it as the speech of the ministers, and wishing it to be believed that her Majesty was *coerced* into its delivery—that she is not a free agent—and that a resignation would have been the result of a refusal. This does not tally, however, with the marked intonation which her majesty is said to have imparted to the reading of the passages about the repeal agitation. That reading plainly indicated *her* feeling on the subject."

O'Connell has gone so far as to publish his plan for the organization of the Irish Parliament, to consist of 300 members. The Times contains a list of 32 counties and 80 towns with the number of members for each.

The extent to which this agitation has stirred up the people may be judged from the following item:

"A list of the various repeal meetings held in Ireland from March 19th to August 15th, with the numbers attending each, as reported by the repeal journals, has been published in the Times, from which it appears that the total number of persons who are said to have attended these meetings is **8,610,000!!**"

There was a "monster" meeting at Roscommon, on Sunday, Aug. 27th. Mr. O'Connell's allusion to the possibility of fighting appears a shade more distinct than usual; he was mentioning his first hope, "of Father Matthew's creation"—

"Oh, how he loved teetotalism! It was the finest effluence of human virtue, and he had made a rule that any one who disregarded its solemn obligations and broke the pledge should not be admitted to the Repeal ranks. Napoleon had boasted of his body-guards, but he could boast of a more than imperial guard—a Christian guard of virtuous teetotalers. (Cheers.)—The mighty moral miracle of 5,000,000 men pledged against intoxicating liquors had come from the hand of God, and he hailed it as the precursor of the liberty of Ireland. The man who drank might, to be sure, elevate his courage thereby, and go to the battle-field; but in a little time he became tired, and was good for nothing. But if he had to go to battle, he should have the strong and steady teetotalers with him; the teetotal bands would play before them, and animate them in the times of peril; their wives and daughters, thanking God for their sobriety, would be praying for their safety; and he told them there was not an army in the world that he would not fight with his teetotalers. (Long continued cheering and waiving of hats.) Yes, teetotalism was the first sure ground on which rested their hope of sweeping away Saxon dimination, and giving Ireland to the Irish." (Renewed cheering.)

He alluded to the previous meetings of the kind—

"The last he had been present at was the meeting of meetings, the gigantic assemblage of Tara Hill; and on that spot, sacred to liberty and to Irish independence, where their princes were crowned and sworn to keep the foreigner and stranger from trespassing on their shores—where St. Patrick raised the standard of Christianity—on that spot he had proclaimed that the union was void; that it was no union in point of constitutional law. (Cheers.) One million five hundred thousand persons had at Tara given their assent to the finding, and he came there that day to ask them to confirm the verdict." (Cries of "we do so.")

We do not see how Ireland can be quieted except by conciliation, of which the Queen allows no hope—or by blood, which cannot begin to flow without terrible results.

WALES.—There is no material alteration in the condition of South Wales. The toll-gate riots are less numerous than usual; but why?—"The fact of fewer gates being pulled down," says the correspondent of the Times, "does not indicate any abatement of the hatred to toll-bars in the people, but merely arises from the fact of there being very few obnoxious gates and bars left standing in the country, and those that are so, are obliged to be constantly guarded to insure their safety."

He states that he had just rode 51 miles, and that at only two gates was toll demanded, both of these being guarded by the military. At 12 others no toll was asked, the gates being down, the posts sawn through, and most of the toll-houses in ruins. The gates being thus destroyed, Rebecca appears inclined to proceed to still further extremities. A most daring outrage was lately committed by her and her followers at Llanon. They beset the house of a Mr. Edwards, an impropriator of tithes, and fired at him as he lay in bed. They also ravaged his garden, and wounded a child in the arms of a woman at whom they had fired. Incendiary fires had also taken place, and fears are entertained that matters will grow worse as the long nights approach.

"Distress."—There are now no fewer than 6000 unoccupied dwellings, mills, and warehouses, in the parish of Leeds.

"Fulness of Bread."—Peas were selling in Nottingham market, on Saturday last, at three half-pence per peck.

Potatoes are so plentiful in Ireland, that they can be had in many places at one penny per stone.

Mr. Buxton states that 150,000 slaves are still annually taken from Africa, of whom 90,000 are imported into Brazil.

It is stated, in a letter from Rome, in the Angsburg Gazette, that several Chinese who have been educated there for the priesthood of the Propaganda, have set out to preach the gospel in their native country.

Troubles in the Roman States.—We have received a letter from the Roman States, giving an account of the troubles which have arisen there. It seems that an insurrection was prepared for the month of August, in Sicily and Naples, as well as in the Legations. The King of Napies had, however, taken every precaution. He has sent a number of troops to Sicily, and has taken steps to fortify Messina and Syracuse. It was on the rumor of some troubles in Naples that the liberals of Ravenna thought the time was come to make a demonstration. The papal legate, Spinola, was, however, on his guard, and most of those suspected were seized. Many, however, escaped to the coast. It is said that the Austrian garrison of Ferrara was augmented. The Duke of Modena's police minister, Ricci, has not only been dismissed in disgrace, but he has thought it necessary to fly to hide himself as implicated in these troubles.

The Augsburgh Gazette, of the 27th ult., publishes the following extract of a letter dated Coire, Aug. 25th:

"An insurrection has just broken out at Bologna, which has ramifications throughout Central and Lower Italy. *500 to 600* armed men, mostly composed of political refugees and smugglers, having failed to surprise the authorities at Bologna, fled to the mountains. Amongst the leaders are said to be the Marquis Tenara, the Count Zambeceiri, and M. Melara, an ex-officer of the Piedmontese army. A captain of the gend'armerie, who pursued them, was killed at Savigno, with several of his men. The treasury chest at Bologna had been removed to the head quarters of the Count de Salis Zisere. Three companies of the 18th regiment, and forty men of the foreign regiment, have been despatched in pursuit of the insurgents."

A riot took place at Naples in the Church dell' Annunziato, on the eve of the festival of the Assumption. The disorder arose from the crowded state of the sacred edifice. Swiss soldiers were called in, and were attacked by the populace with knives, &c; and on another party of military arriving, they fired on the people, and suppressed the tumult. Some lives were lost, and about twenty persons were carried to the hospital severely wounded.

All these facts show that the Papal States are in a state of ferment.

Spain.—"The latest accounts from this ill-fated country present her as bordering on a state of complete anarchy. Already Narvaez, Serrano, and the other revolutionary leaders find the ground giving way under their feet. General Concha, his brother the Brigadier, and General Roncali, who played so conspicuous a part in the expulsion of Espartero, have recently arrived at Madrid, urgently desiring to be relieved from active service, as rats are observed to quit a falling house. It is indeed time. Even in Madrid the troops cannot be depended upon. The regiment of Pavia, quartered there, recently refused to parade, and the regiment of the Princess is in a state almost amounting to mutiny. Affairs in the provinces are still worse. The Biscayans in the north loudly demand their ancient *fueros*, while in the south Cadiz is almost in insurrection for the return of Espartero, and has been declared by the actual government in a state of siege. The accounts from Saragossa, Burgos, and Barcelona, are more alarming still. In those cities juntas completely rule the roast, to the entire nullification of the orders of government.

"An order of the government, dated the 10th, interdicted the assembly of a 'General Junta,' which was to take place at Guernica on the 15th. The Junta at Barcelona had again declared itself "supreme;" and Prim, who had arrived there to assume the governorship, in vain endeavored to conciliate the Exaltado majority. Blood had been shed, one man having been killed in an affray with the troops, and the Junta had withdrawn to Atarazanas."

Espartero, the late regent, has arrived in England, where he is received with great attention and hospitality, by the nobility. When leaving Spain he protested against every act of government which the Revolutionists might execute, "contrary to the constitution of the monarchy." In the mean time the friends of Espartero and Constitutional Government appear to be rousing themselves, particularly at Madrid. The Expectador (Esparterist paper) speaks openly of the "illegality and tyranny" of the present government.

By a decree dated the 16th, government had declared Don Baldomero Espartero, and those who signed his protest, deprived of their titles, ranks, employments, and decorations.

The committee charged with the examination into the damage caused at Seville by the late bombardment have commenced their inquiries. Upwards of three hundred houses, and property estimated together at 4,000,000 of reals were destroyed.

The *Evening Chronicle* states, that the *Debats* has telegraphic news from Barcelona of the 29th. Great disquietude prevailed. Rioters had pulled down the electoral lists from the doors of the Provincial Deputation. No troops had arrived, and this increased the agitation.

Greece.—Letters from Athens announce that the affairs of Greece have arrived at a crisis, and that nothing but a complete change of system could prevent the kingdom from falling a prey to anarchy. The king, however, appeared to persevere in his old plan, for although both the army and navy were reduced to the lowest amount, his majesty had created eight Major generals and two rear admirals.

Another paper says:

"The affairs of Greece appear to be in a most deplorable condition. So heavy are the exactions of government that they amount to a prohibition of trade. The people are absolutely in want of bread, and a letter from Athens says they are worse off than during the struggle for independence."

Accounts from Athens, the 11th ult., state that the Greek government had suspended twenty-five professors of the university, in compliance, it is said, with the desire of the protective powers, who insisted on the strictest system of economy being introduced into the finances.

A Riot at Jerusalem.—Private letters from Beyrout of the 3d ult., state that M. de Lentivy, the newly appointed French Consul at Jerusalem, having imprudently hoisted the tri-colored flag at the consulate on the 27th of July, in commemoration of the revolution of 1830, the people become infuriated at a proceeding, hitherto without example in a holy city of the Moslems, and threatened, if the offensive emblem was not instantly taken down, to sound the signal of the "ghuzy," or extermination of the infidels. M. de Lentivy refusing to comply with this injunction, the mob attacked the consulate, shots were exchanged, and several wounded, and the tumult only ended when the flag was removed.

Turkey.—The Constitutionel gives the following, without date, from its correspondent at St. Petersburgh: "An effective force of 120,000 men, with 160 cannon, has been collected on the line of the Lower Danube, and the fleet on the Black Sea has received orders to be in readiness for service. The Semaphore de Marseilles contains a letter from Constantinople of the 27th ult., in which it is affirmed that a Russian military force had invaded the Ottoman territory, under a pretext of preventing a collision between the people of Kapolet and Gouriel."

There had been a terrible massacre of the Nestorians by the Koords, which caused some sensation at Constantinople. The Augsburgh Gazette says: "The Turkish population at Priedow, in Bosnia, and its environs, have risen, and are marching in arms against the Pacha, who keeps himself shut up in the fortress of Banjalaka."

The Levant mail has brought Constantinople letters of the 17th. The Porte seemed inclined to pursue an Anti-Christian policy. Izzet Pacha had been appointed to inquire into the disturbances of Bosnia. Accounts from Erzeroum were not satisfactory. Negotiations were suspended, and the Persians collecting troops. The plague had made its appearance.

The London Times also mentions a fact which illustrates the humiliating position occupied by the Turkish government:

"We have received a private letter from our correspondent at Constantinople, dated the 17th ult., at which period considerable anxiety prevailed in that city in consequence of a demand made by the Russian Minister to the Porte for permission to march a *corps de armee* of 20,000 men to the Servian frontier, to enforce the entire fulfilment of the conditions imposed by the Emperor on the Servians."

From the "Second Advent."

REFLECTIONS

On the last Instructions to Daniel—The attending circumstances with which they are introduced significant of their transcendant importance.

The visits of the heavenly messengers to man, most generally have had a paralyzing and overwhelming influence. No instance is recorded of an effect of this kind to the extent of that of which Daniel was the subject at his last interview—and hence we infer in the closing of the series of messages to the prophet, the amazing and solemn import of the communication about to be made.

It appears when Daniel was carried captive to Babylon, in the first year of Nebuchadnezzar, that he is thought to have been from twelve to twenty years of age. About ten years after this event, Ezekiel ranks him with Noah and Job, for his piety. He was a young man when he interpreted Nebuchadnezzar's dream, perhaps twenty-six to twenty-eight years. He had the visions of the seventh chapter forty-eight years after interpreting Nebuchadnezzar's dream; fifty years after, that of the eighth chapter; sixty-five years after, the events of the ninth chapter, and seventy years later, the events of the tenth, eleventh, and twelfth chapters; at which time he would have been upwards of ninety years old.

Before proceeding directly to the consideration of the tenth chapter, where these last instructions begin, it may be proper to remark, that when any new, important, or special information is about to be communicated to his people, by the Lord, the circumstances, preceding or attending such communication, are peculiar and significant. When the Lord would call Moses to lead his people out of Egypt, his attention is arrested while leading Jethro's flock, by the "great sight" of the burning bush. When Israel was to be brought forth, it was preceded by "signs and wonders in the land of Ham." When he was about to give "tables of stone, a law and commandments," Sinai's towering rock quaked to its base, and its cloud-capt top was invested with the "*thick darkness*," and now blazing with "devouring fire." When the Savour was about to make his advent, Gabriel, who, five hundred years before, had been sent to Daniel, comes to the priest-officiating Zacharias, and "the handmaid of the Lord," on errands of glad tidings. Man is permitted to listen once for a moment to the songs of heaven, bearing down to earth the descending Saviour. When the Gentiles are to have preached to them a common salvation, Peter is informed by suitable indications of the Lord's will. John's visions are introduced by a view of Christ, in the first chapter of Revelation, described with great sublimity.

We will look at those cases of visions or the appearance of heavenly messengers, which are the most remarkable for their effects, noting the precise language in which those defects are described. In the instance of Ezekiel, first chapter, he "fell upon his face."

When Gabriel came to Daniel the first time, in the eighth chapter, he "fell upon his face," and "was in a deep sleep, with his face toward the ground." The keepers at Christ's tomb, for fear of the angel, "did shake, and became as dead men." The women at the sepulchre were afraid, and bowed down their faces to the earth at the presence of the two angels. And John, when he saw one like to the Son of man, "fell at his feet as dead." But the account in the tenth chapter of Daniel, of the effect of the appearance of the heavenly messenger upon him, is without a parallel. It is supposed this is, as in the first of Revelations, the Lord Jesus Christ—the descriptions being very similar. It appears that Daniel, in this instance, mentions in what part of the year these things transpired. Before, he had given the date of his visions only as in such a year of the reigning king. But now, he gives the month, and day of the month. We can imagine how the *first* month, "the beginning of months," was regarded by a Jew. We can perhaps see why Daniel in this month should give himself to a season of protracted fasting and devotion. It was in the first month that Ezra went up to Jerusalem, and that Christ hung upon the cross. The events related in this tenth chapter, seem to have occurred in the day time, by the side of the river Hiddekel. Daniel says of the men that were with him, and who saw not the vision, that a great quaking fell upon them, so that they fled—that there remained no strength in him—his comeliness or vigor was turned into corruption—and when he heard the voice of his words was in a deep sleep on his face toward the ground. Then a hand touched him that set him upon his hands and knees, and he was told to stand upright—then he stood trembling. When the angel had spoken further, Daniel set his face toward the ground and became dumb—then his lips were touched and he opened his mouth and said he retained no strength—nor was any breath in him. Then he was touched again, and strengthened, and told to be strong—then he was strengthened. The whole account shows the great efforts, even of the angel, to strengthen Daniel. The like is not elsewhere found. From all analogy on this point in the Bible, we ask, what meaneth these things—this overpowering effect upon Daniel's mind and body? What is it but the revealing of things to transpire in the last end of the indignation—the time of the end—*the end itself?*

There is a direction in chapter 12: 4, to shut up the word and seal the book to the time of the end. Are we to infer, therefore, that the words are never to be understood? There is an express promise (10th verse) given in all the form of the most solemn asseveration, while he who was clothed in fine linen upon the river has uplifted "his right hand, and his left hand unto heaven, swearing by him that liveth for ever and ever," that "the wise shall understand!" Can we not truly say, "*this day is this scripture fulfilled in your ears?*" If Daniel is not now understood, when will he be?

It is remarkable, that when the great periods of time in Daniel are given, there are just at that moment two or more heavenly messengers present in his vision. In the eighth chapter, it is the "WONDERFUL NUMBERER," who gives the 2300 days, in answer to the question of the other "saint." And in the twelfth chapter. "there stood other two" when the periods then are given. *Let not this most extraordinary fact be forgotten.*

From the time he addresses the angel, tenth chapter, nineteenth verse, *Let my Lord speak*, Daniel becomes a profound listener to all the angel says, and *never after* does he reply, nor does a single word break from his lips till, in the progress of these instructions, another significant, august and very solemn scene is presented of two additional heavenly messengers, one of them himself inquiring, "How long to the end of these wonders?" (Into which things the angels desire to look.) At length, Daniel becomes moved—his bosom swells and seems to respond to the same inquiry. He witnesses this new and amazing scene—a scene of most solemn import in the scriptures; and as he beholds, the profound silence he has observed is broken by the strong emotions of his soul, poured out in the *last* and the *only* words he utters, in the deeply pathetic and interrogative exclamation, "O, MY LORD—WHAT—SHALL BE THE END—OF THESE THINGS?" And here dies on Daniel's lips the part he had taken in this dialogue of earth's drama, so deeply interesting to him, so indescribably momentous to all. The heavenly messenger closes, his hands still uplifted, with the assurance to Daniel, that he shall stand in his lot at the end of THE DAYS. This event we believe transpires in 1843.

The time, times and a half—the 1290 days—the 1335 days—the 2300 days of the TIME PROPHET, are now about wasted, and just ready to crumble and fall into that gulf that swallows up all probation.

The phrase "the end" occurs seven times in the twelfth chapter, and its equivalent "at that time," five times more. Every thing about the manner of the closing of the message to Daniel is full of meaning, and it seems as if the angel would proclaim with trumpet voice, the End, the End, the End—the End, *the End*—THE END.

Dr. Scott thinks that when the 1290 days are ended, the millennium then begins; and when the 1335 days are complete, it is fully set up. Now we agree with the Doctor as to the *time* of this event, only we differ from him in regard to the *character* of the event, and this difference is a chasm no mind can span.

As connected with the 2300 days, we observe, that Jerusalem, rising from its ashes in the time of Ezra, at the commencement of the 2300 days, was most eminently typical of the New Jerusalem, "the beloved city," at the other end of the scale. See Rev. 20: 9. At the time of Ezra, too, was fulfilled Isaiah's prophecy, concerning the scattered and exiled Jews over the "hundred, twenty and seven provinces," by the decrees of Persian kings, permitting their return. And it shall come to pass in that day, that the *great trumpet* shall be blown, and they shall come which were ready to perish." And this was as typical of the great event at the opposite end of the 2300 days, when the Son of man "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." A. PENFIELD.

WESTERN MIDNIGHT CRY.—We have received the first number, dated Sept. 20. It is conducted by Bro. Storrs and is well filled.

A Second Advent camp-meeting is to commence Saturday, Oct. 15, in Brownsville, Union county, Ind.

It seems the Western Christian Advocate, the Methodist Episcopal paper in Cincinnati, has published an extract from the "Synopsis of Miller's Views," and the editor seems to regret that Mr. Miller takes in good earnest the occasional satire of Christian editors. To this Bro. Storrs replies:

"Very likely Mr. Miller deserves censure for believing that these editors mean what they say—he ought to know them better—he will doubtless learn wisdom. In the meantime, we hope those editors will read Prov. 26: 18, 19."

Respecting the meetings, we extract the following:

THE GREAT TENT.—In consequence of the rain, which poured down in torrents upon us, we were unable to get up our Tent so as to commence our meeting in that till Sabbath morning. We commenced in College Hall on Thursday evening, and continued there Friday and Saturday, with deeply attentive audiences.

Sabbath day the Tent was crowded, and hundreds outside that could not gain admission. The most perfect order reigned within the Tent, and the most fixed attention during three discourses of one hour and a half each.

The *people* evidently are anxious to hear on this great question: and we are determined that nothing shall be lacking on our part to give them the desired information.

Many have come from the surrounding country some 30, 40, 50, and 60 miles; and the cry on every side is, "Come over and help us."

Our meeting will be continued, if God will, in the Tent, in this city, probably some eight or ten days longer.

THE WARNING AND INVITATION.

Dark clouds arise,
And o'er the skies
An awful storm 's portending,
Each sail is trimmed
And in the wind,
The towering mast is bending.

The billows rise—
The lightning flies—
While thunders loud are roaring;
With lifted eyes
The sailor cries,
Mercy from God imploring.

A moment more,
And on the shore
He hears the billows sounding—
His bark is lost
Upon the coast,
And death is all arouud him.

Thus, sinner, dear,
While you are here,
Upon life's ocean sailing,
A dreadful cloud
Your hopes enshroud,
As every pulse is telling.

The tyrant's power,
In one brief hour,
Thy earthly ties will sever;
Its gilded toys
Are passing joys,
That bloom to die forever.

But, hark! again
Across the main
The awful trump is sounding—
The judgment comes,
In thickest gloom,
To chaos earth is boundidg.

The Bridegroom comes
And bursts the tombs,
The saints to heaven ascending:
See yonder! see,
'Tis he, 'tis he—
The rocks and mountains rending

Oh, sinner, say,
Is Christ to-day
Your hope—your only portion?
Then onward sail,
With pleasant gale,
You 're near a *peaceful* ocean, E. J.

LETTERS RECEIVED DURING THE WEEK ENDING SEPTEMBER 27.

POSTMASTERS.—Union Mills, N. Y.; Little Falls, N. Y., each 50 cts.

Mount Pleasant, Wiskonsin Ter'y; Waterbury, Vt.; Southington, Ct.; Glastenbury, Ct.; Waterbury, Ct.; Burnt Hills, N. Y.; Rushville, Ind.; Woodstock, Vt.; Brownsboro', Ky.; Salem, Fauquier Co., Va., each $1.

Weathersfield, Vt., $3.

Topsham, Me., $4.

Smith's Landing, N. J., $13.

High Spire, Pa.; Bethlehem, Pa.; Dayton, Ill.; Delevan, N. Y. (the letter of Aug. 16, containing $1, was duly received:) Mount Pleasant, O.

INDIVIDUALS.—W. Walker; C. Swartwout; J. Wyeth (postage 37 1-2 cts.;) J. Jones, each $1.

James Fowlis, $2.

C. B. Hotchkiss, $3.

O. M. Rice (paid Rochester Depot,) $5.

S. S. Brewer, $6.

Clark Flint, (paid Rochester Depot,) $30.

THE MIDNIGHT CRY!

VOL. V.—No. 7. NEW-YORK, THURSDAY, OCTOBER 5, 1843. WHOLE No. 86.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

There will be Lectures on the Second Advent of Christ in 1843, at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

MEETINGS AT BROOKLYN,

In the "HOUSE OF PRAYER," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

HOLINESS.—No subject can be more important than that which relates to our readiness to meet Christ. Two books on this great topic have just been issued at Boston. The first is the substance of a sermon preached by Bro. N. Hervey, at the Tabernacle. It is entitled "A SCRIPTURAL VIEW OF THE DOCTRINE OF SANCTIFICATION: 1. The nature of the doctrine. 2. The means by which the heart is sanctified. 3. Its internal witness. 4. Its fruits."

This is interesting and instructive. It discountenances extravagance, but does not lower the Bible standard of holiness. It is for sale at this office. Price 8 cents.

We have also received "Gospel Holiness, and a Scriptural Anointing; illustrated and enforced. By H. B. Skinner." We are much pleased with that part of the book we have read. It is for sale here. Price 8 cents.

BIBLE READER, No. 3.—Bro. Jones has in press a synopsis of the Psalms, which will shortly be issued as No. 3 of his Bible Reader. It was written seven years ago, and is now published for those who love to study the Bible. It is now published, and for sale at this office.

It exhibits a summary of each Psalm, and clearly shows that most of them are prophetic, applying to Christ's second coming, and the everlasting kingdom which is to follow, with occasional reference to the state of trial which we are placed in here. Price 10 cts.

THE NEW EARTH.—By David Plumb. This is a pamphlet of 27 pages, just published at Utica. It embodies a great amount of Scripture, well arranged, to sustain our views of the glorfied state in the renovated earth, when there shall be no more curse, neither death, sorrow, crying, or pain, but when the redeemed ones shall reign with Christ "*on the earth*."

EXETER, N. H. CAMP-MEETING.—Having occasion to visit my friends in Portsmouth and vicinity, I gladly took that opportunity for attending the meeting. It commenced Tuesday evening, Sept. 26th, in a beautiful grove of thrifty oaks, two and a half miles from Exeter village, on an elevated spot well adapted for the purpose. It has been prepared for meetings with considerable expense. The Episcopal Methodists lately occupied it. There were forty tents, forming a very large circle in which the people assembled. The Rail Road companies with enlightened liberality, carried preachers *free*, and all others for half price.

I had the pleasure of seeing upwards of fifty second advent lecturers, and heard discourses from brethren G. F. Cox, Atkins, Israel Jones, T. Cole, Shipman, Starkweather, Hervey, Martin, Turner, Osgood, Snow, and remarks from many others. I left the meeting in successful operation Monday morning, when much good had been effected. The souls of believers were refreshed and strengthened, backsliders were reclaimed, and sinners converted. Brother Miller reached the ground on Monday, soon after I left. The following lecturers were also present; Hale, Greeley, Bliss, Hazeltine, Morley, Wesley Burnham and E. Burnham, Adams, Padman, D. I. Robinson, Plumer, Piper, Preble, Allen, Jenness, Heath, F. G. Brown, Chittenden, Pierce, Philbrook, Craig, Rollins, Smith, Hendley, Churchill, and many others, whose names I did not learn. T.

A SECOND ADVENT CONFERENCE IN VERMONT, is to be held at Castleton, commencing Thursday, Oct. 12th. Arrangements have been made to secure the attendance of Brn. Miller, Cole, and I. Jones. Bro. Himes will not have returned from the west in season to be there. The editor of the Cry hopes to be there during part of the meeting.

The CHRONOLOGY, which appeared in the Cry of Sept 14, has been printed in a pamphlet. Price 6 cts. It is a valuable work for reference, and its circulation would do good to many minds.

TO CORRESPONDENTS.—The article from our sister in Canada, upon the duty of Christians to exhort one another when they meet together on the first day of the week, would have been freely inserted, if it had not been made so *very long*, by the intermingling of other matters.

NEWARK.—The meetings there are well attended, and increasing in interest. Sister Fazon, of Paterson, will lecturethere next Sabbath.

BRO. S. C. CHANDLER.—By a letter just received from him, we learn that he is faithfully at work in the state of Vermont. The brethren there, (Grafton, Jamaica, &c.) have prepared a commodious tent to hold meetings in, and appear to be laboring as those who expect soon to see their blessed Lord. The cause is prospering in Vt. Bro. C. is expecting by Divine permission soon to come this way. May the Lord direct his steps, and prosper his way.

The argument of this article has been pronounced unanswerable, by persons of intelligence and discernment. Who will try to answer it?—ED.

THE MILLENNIUM.

BY E. JACOBS.

I. IS THE DOCTRINE OF A THOUSAND YEARS OF PROSPERITY FOR THE CHURCH IN THIS PRESENT WORLD, CONSISTENT WITH THE SCRIPTURES?

In the parable of the Sower, Matt, 13 : 3—8, our Lord shows the general effect of the preaching of the gospel in this world: I say the general effect, because he mentions no particular age in which the parable is to be applied. Four kinds of ground are spoken of, only one of which brought forth good fruit, and a portion of that, only about one third as much as other portions.

These three kinds of ground, or as we suppose, three fourths of the inhabitants of the earth bring forth no fruit to the glory God, as is shown in verses 19—23, while "he that received seed into the good ground, is he that heareth the word, and *understandeth it:* which also beareth fruit, and bringeth forth, some one hundred fold, some sixty, some thirty," not they that hear and practice every thing that claims to be gospel, but "the word of the kingdom." Again, in Matt. 13 : 24—30, in the parable of the tares, the effect, and final result of gospel preaching is shown. The field, which is the world, (verse 38) is sown with good seed, which are the children of the kingdom. Every child of man is placed in this world a subject of God's kingdom, see Matt. 19 : 14, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," but the enemy comes and sows tares, which, according to the previous parable, occupy three-fourths of the world, and Jesus says, verse 30, "let both grow together until the harvest," and (verse 39) the harvest is the end of the world, (or age,) not the Jewish age, but the age when the gospel is preached: we then see what Jesus says of the condition of our world, at the time all the children of the wicked one (verse 45,) are to be cast into a furnace of fire. Then, at that time, shall the righteous shine forth as the sun in the kingdom of their Father, (verse 43,) the renovated earth—Dan. 7: 18, 27; Psa. 37: 3 8, 11, 18, 22, 29, 34; Matt. 5: 5; Isa. 57: 13; Prov. 2: 21, 22; Rev. 5: 10; Rev. 21: 1—4.

Again, our Lord told his disciples, (John 15: 20.) The servant is not greater than his lord: If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. If this was intended only for the apostles as some affirm, he has nowhere given an intimation, that their successors would share any better fate in this world. Again in Dan. 7: 21, 22; the persecuting power brought to view by the prophet, is to prevail against the saints, until the Ancient of Days comes, and judgment is given to the saints of the Most High, Matt. 19: 28; Luke 22: 29, 30; 1 Cor. 6: 2. Then the time comes that the saints possess the kingdom promised in Psa. 2: 8. Again the destruction of the Man of Sin, is represented as being sudden, and not gradual; see 2: Thess. 2 : 8; then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming, and that coming is as the lightning that cometh out of the east, and shineth even unto the west, Matt. 24 : 27. Again, when the Son of man cometh, it is to be as it was in the days of Noah, and Lot; if the world was converted then, so it will be when Christ comes. But there are texts, which are supposed strongly to favor the doctrine of the triumph of Christianity in this present world, for instance in Heb. 8 : 11; they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. If this is supposed to relate to a state of things in the present world, before its renovation, where is the proof? There is to be no sin, for (verse 12) their sins and their iniquities will I remember no more. *All*, from the least to the greatest, are to be perfected in the knowledge of God, and that without instruction, for "none shall teach," nothing short of a new dispensation, can bring about such a state of things. It is also said in Isa. 11 : 9; after a brief discription of the happy condition of the earth at the time, "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. As there is not a spot in the sea that the waters do not cover, so there is not to be a spot upon the earth, where the knowledge of God does not exist, and the existence of this universal knowledge is given as the reason why nothing is to *hurt or destroy*. While death reigns in the world, there will always be something to *hurt* and *destroy*—but after the earth has cast out her dead, and no more covers her slain, we may then look for the fulfillment of this prophecy.

In Isa. 2 : 4, it is said nation shall not lift up sword against nation, neither shall they learn war any more; then there can be no falling away at the end of a thousand years for the great battle of Armageddon to be fought, for they are to learn war no more. In Isa. 49 : 23, "Kings shall be thy nursing fathers, and their queens thy nursing mothers;" this much of the text is quoted, while the remaining part, which explains the whole, is generally left out: "they shall bow down to thee with their face towards the earth, and *lick up the dust* of thy feet; and thou shalt know that I am the Lord, for they shall not be ashamed that *wait for me*." The strongest kind of comfort for a believer in the Lord's soon coming! Where then is the propriety of kings being termed nursing fathers, when their final doom is presented in such dark colors, in Rev. 6 : 15, and other places? Isa. 60 : 16 gives an explanation. "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob." In both these texts, by clear inference, we are brought down to the coming of the Lord. The state of things at that time is shown in verse 21 of the last quoted chapter: "Thy people also shall be *all* righteous; they shall *inherit the land forever*, the branch of my planting," &c. The earth is to be possessed by the saints of the Most High. It is now possessed by the kings of the earth, who are represented as having eaten out their substance. This is the only way in which we can discover from Scripture that kings are to be our nursing fathers; when the saints possess in renovated form what they now possess in corrupted form.

It requires an unnatural straining of the Scriptures to apply any of the texts to such a state as has been expected by the nominal Church in this world, under the anticipated triumph of Christianity for one thousand years, while they perfectly harmonize with that state of things that the Scriptures bring to view after the first resurrection and the earth's renovation.

When all things are made new, see Rev. 21 : 1, 5, we can discover how the earth is to be filled with the knowledge and glory of God—no human teachers of religion are needed—the brute creation dwelling in peace with each other—nothing to hurt or destroy. The reason of all this peace and harmony is obvious, for Christ, who is the life of the world, will then sit upon the throne of his father David forever. Acts 2 : 30, Isa. 24 : 23, Ps. 132 : 11, &c.—How often have we heard the promise of God to give to his Son the heathen for his inheritance, and the utmost parts of the earth for a possession, pleaded at the throne of grace without the least intimation that the rest of the promise would ever be fulfilled; that isto break them with a rod of iron, and dash them in pieces like a potter's vessel.

So also the declaration, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever." This has been said, prayed, and sung, as proof of the millennium and world's conversion, without a hint that it was a voice sounding from heaven in the ears of the revelator, at the time of the sounding of the seventh trumpet, or third *wo*; the time, according to Paul, when the righteous dead are raised, &c., 1 Cor. 15 : 52; and according to the Revelator, when the dead are judged, God's servants rewarded, and the wicked punished, Rev 11 : 15, 18. These patches of sackcloth that have so long covered the two witnesses, have at length been torn aside, and the word of God is permitted to shine forth in its true glory. The spirit that thus enshrouded in darkness the blessed word of God, has kept it there until these last days; and that spirit is Papacy. The spirit which denies the right of reading and understanding for ourselves—the spirit that denounces, without rhyme or reason, everybody that is unwilling to wear the mark of the beast. The doctrine of the Lord's soon coming to set up his everlasting kingdom, will *now* stand or fall, upon the testimony of Scripture. It is that, which has sustained it, which still sustains, and will soon prove its glorious truth. Before the advocate of the modern millennium theory can say this much, he must bring one solitary text at least, from the whole Bible, that either directly or by fair inference, proves the triumph of Christianity in this present world for one thousand years, or even for *one* year. When efforts fail on Scripture ground to disprove the doctrine of Christ's coming about 1843, resort is had to reasoning; and we are told that it is unreasonable to suppose that God is about to destroy the present world and bring in a new dispensation, just at the time when our benevolent and religious institutions are in the height of their prosperity; and then declarations are made that the world will stand at least 1000 years, and very probably 365,000 years. The only place in the whole Bible where the thousand years millennium is found, is in Rev. 20 and that period commences with the resurrection of the righteous dead, (verse 4,) and terminates with the resurrection and final destruction of the wicked, (verses 5, 12, 14,) but not the least intimation is given of any change in the happy condition of the saints at the expiration of that period There being no Scripture to sustain the theory of a thousand years triumph of Christianity before the first resurrection and the renovation of the earth, I ask, if its advocate is not aware that he will find himself quite as lame in subjecting his theory to the test of human reasoning? Let us briefly inquire.

II. Is the Doctrine of a Thousand Years' Prosperity for the Church in this Present World consistent with reason?

I do not introduce this proposition, supposing that it would amount to any thing against the theory, if the Scripture sustained it, for thus to use human wisdom would be to take the infidel's part. I do not bring it forward because Scripture has failed, as in the case of our opponents, but to show that our testimony of the prophets are in perfect keeping with reason, that great leading faculty of man, to which the word of God commends itself. About 6000 years ago, according to the history God has given us, there were two inhabitants on the face of the earth: these multiplied till the *earth was filled* with violence, (Gen. 6 : 11,) and God destroyed them for their wickedness at the expiration of about 1656 years from the creation.

About 4344 years ago, we find from the same history, the earth to be peopled with only eight individuals.

This population has increased until the earth is now computed to contain 900,000,000 of inhabitants, which would be doubling on an average of about once in 148 years. Let it be remembered, that in reaching this enormous population we have come through what is generally supposed to be a darker period of the world's history, than she will ever again experience; a period in which whole countries have been almost depopulated by the sword, famine, and pestilence; and premature deaths have been visited upon millions and millions of our race, in ten thousand horrid forms, such as are not to be known in that supposed *millennium* state, when the nations are to learn war no more. During this period also, the immense amount of moral evil, such as intemperance, licentiousness, and debauchery, has contributed more than every other means to waste and depopulate the earth. These means have decreased the average of human life to a mere span of about 30 years, and yet wading through these polluting scenes of misery and death, by fire, famine, pestilence, the sword, and intemperance, in the space of 4344 years, we have an increase of 900,000 000 added to our population. According to the millennium theory, moral, as well as political evils are to be greatly decreased, if not entirely done away, when all human governments give their influence in favor of Christianity. The average length of human life will then be vastly increased, and there will be nothing to hinder the earth being filled with inhabitants, and even the wilderness and the solitary place becoming like the garden of Eden. When all moral and political evils are done away. Let us then see whether God has made provision for such a state of things. The population of our own country has increased, as appears from official returns, so as to *double* once in *twenty-four years*, since 1790. The increase by emigration within the same period, has not overbalanced the number destroyed in the last war, and the number that have migrated to the single territory of Texas; so we may safely take this country for a guide in this matter, and if there are existing causes in other countries that prevent the rapid increase in the population as in our own country, those causes are all supposed to be removed in the anticipated millennium state.

We will then commence our calculation, and doubt not, that by the time we get through we shall have enough, so that they will be compelled to be tolerably neighborly in all parts of the earth. We will suppose the anticipated millennium to commence with the present year, which its advocates do not generally claim. To reach the end of the 1000 years, or to the year 2843, we must double the population of the earth 41⅔ times.

Present population,		900,000,000
24	years hence	1,800,000,000
48	" "	3,600,000,000
72	" "	7,200,000,000
96	" "	14.400,000.000
120	" "	28.800,000,000
144	" "	57,600,000,000
168	" "	115,200,000,000
192	" "	230,400,000,000
216	" "	460,800,000,000
240	" "	921,600,000,000
264	" "	1,843,200.000,000
288	" "	3,686,400.000,000
312	" "	7,372,800,000.000
336	" "	14,745,600,000.000
360	" "	29,491,200,000,000
384	" "	58,982,400.000,000
408	" "	117,964,800,000,000
432	" "	235,929,600,000,000
456	" "	471,859,200,000,000
480	" "	943,718,400,000,000
504	" "	1,887,436,800,000,000
528	" "	3,774,873,600,000,000
552	" "	7,549,747,200,000,000
576	" "	15.099,494,400,000,000
600	" "	30,198,988,800,000,000
624	" "	60,397,977,600,000,000
648	" "	120,795,955,200,000,000
672	" "	241,591,910,400,000,000
696	" "	483,183,820,800,000,000
720	" "	966.367,641,600,000,000
744	" "	1,932,735,283,200,000,000
768	" "	3,866,470,566,400,000,000
792	" "	7,730,941,122,800,000,000
816	" "	15,461,882,265,600,000,000
840	" "	30,923,764,531,200,000,000
864	" "	61,847,429,062,400,000,000
888	" "	123,695,058,124,800,000,000
912	" "	247,390,116,249,600,000,000
936	" "	494,780,232,499,200,000,000
960	" "	989,560,464,998,400,000,000
984	" "	1,979,120,929,996,800,000,000
1000	" "	2,638,827,906,662,400,000,000

Figures cannot lie, so if there is no mistake in the millennium theory, there can be no mistake but that the number of *living* inhabitants on the earth at the end of the one thousand years will at least equal the above, for we have made but a trifling allowance, if any, for the removal of the causes of human miseries which now exist. But what kind of accommodations does the earth furnish for this number of inhabitants? It contains fifty millions of square miles of surface, including all the lakes, mountains, rivers, swamps, deserts, &c.

Reduced to *acres* would be	32,000,000,000
" " rods " "	5,120,000,000,000
" " square yards would be	154,880,000,000,000
The number of square yards on the entire face of the globe,	464.644,000,006,000
Divide the number of inhibitants on the earth at the end of the one thousand years by the number of square yards which its surface contains and we have *for each square yard*	17,037,886

Packed down like pork, reckoning every three individuals to occupy nine cubic feet, or one foot high on every square yard, and we should have the entire surface of every continent and island covered with *living* inhabitants *ten hundred and seventy-five miles deep*, and the graves of the previous generation only, upward of *five hundred miles deep* on the *entire surface* of the land. It would also amount to 5,679,295 individuals to every square yard on the entire surface of the globe, or about *three hundred and fifty miles deep* of *living* inhabitants on *land* and *ocean*. If we are told, when the millennium commences that generation is to cease,—there will be neither marrying, nor giving in marriage,—why not at once admit the point, that the new dispensation, soon to be brought in, is the first resurrection and the earth's renovation. We may be told that we entirely misapprehend the views of those that believe, and teach the doctrine of the millennium—that they are contemplating a great change, soon to take place in the earth, for it is evident that the earth cannot contain her inhabitants, even at the end of one hundred and fifty years, the way things are moving at the present. We then call upon the Rev. Mr. Martyn of this city to give us light, on what kind of a state of things is expected, or upon the Rev. Mr. Felty, of Jersey City, who, not long since, in a sermon against Millerism, stated that *he knew* Christianity would triumph in *this very* world for one thousand years before the Lord comes. The Rev. Thomas F. Norris, editor of the Olive Branch, *of love story memory*, has also talked largely on this subject, in some of his fits of monomania, against "the fellow Himes" and Millerism, insinuating that the present world would stand 365,000 years.

If the doctrine of a thousand years millennium in this present world is still to be taught, we again say to these brethren, or any others, speak out! for it is high time the world knew something of its principles. If we are to remain as thick on the earth as our calculation shows, we are thinking that the millennium advocates will very soon begin to pray for the nations and kingdoms to be "dashed like a potter's vessel," as well as given to Christ for his inheritance.

Before I close these remarks there is one thing more worthy of note: that is, the animals will require no inconsiderable portion of the earth's surface during this supposed thousand years of prosperity. If things were to move on in the world for seventy-two years to come, no more prosperously than they have done for the last fifty years, yet equally so, the earth would fail to sustain her burden. These results may be considered a reason why the earth, in its renovated form, cannot be the inheritance of the Saints; for we are told if one thousand years to come produces such results, of course those that have died during the six thousand years past, together with the present generation, cannot stand upon the earth in the resurrection at the same time.

Mathematical calculation shall answer this objection. Suppose the earth to have been peopled with 800,000,000 of inhabitants at the creation, and such a population to have passed away every thirty years until the present time, or for the period of six thousand years, the aggregate would be 160,000,000,000. There are 5,120,000,000,000 square rods of land on the earth's surface, which would be just thirty-two rods for each individual. We will bring our calculation into a smaller space. There are in 220 miles square, 161,075,200,000 square yards, so all the people that ever lived on the earth can stand on a space of two hundred and twenty miles square, and at the same time give each individual a little over one square yard. None can doubt that we have the aggregate of inhabitants, in this calculation, much larger than it really is.

The doctrine of the Lord's speedy coming to set up his everlasting kingdom, like all other scripture truth, commends itself to the candor and sound judgment of reasoning men; but to what faculty does the modern millennium theory address itself?

Judging from the treatment my articles in the first number met with from those they were designed to benefit, I have no expectation of meeting with a candid reply to this. Our antagonists understand the unsoundness of their theory too well to venture an exposure in the open field of investigation. Sin and delusion, prosper best in some secluded cloister, and are content to *remain in* darkness if they can but receive the patronage of the great, and be fostered with Popish or sectarian influence. But not so with truth! She dreads nothing so much as the corrupting influence of sin. She is not only willing but anxious to be searched through and through in the open light of day, by the eye of Omniscience, to have her dross discovered that she may put it away.

In meeting her enemy she scorns the gilded armor of human creeds, and in the humble garb of the shepherd's boy, with the simple sling of truth, walks forth; and although derided by those that ought to be brethren, and scorned by a proud enemy, yet the Goliath of error is sure to fall before her.

A CHEERING REVIVAL.

Richland, Oswego Co., Sept. 23, 1843.

Dear Brother Himes,—I rejoice that God is still with his people. Since I last wrote to Bro. Southard, (about three weeks since,) I have seen marvellous things, and mine eyes have seen the salvation of God. The sister (Richards) of whom I spoke in my last to you, has done much, under God, in awakening the mind of the public to the grand and glorious subject of the Second Advent of our blessed Lord and Saviour Jesus Christ; though she has been violently opposed by the learned D. D.'s, some of whom take the trouble to go some distance to meet at her appointed meetings to openly and publicly oppose the truth. But while they oppose, we see in a most remarkable manner, the fulfilment of prophecy. Jer. 8 : 9, "The wise men are ashamed, they are dismayed and taken: lo they have rejected the word of the Lord; and what wisdom is in them?"

But to give you a brief account of what the Lord has done for his people during a few weeks past, I will state that I held a two-days' grove-meeting in Albion, in this county, on the 2d and 3d instant. The meeting was well attended; many of the brethren had attended my previous lectures. I requested all Second Advent believers to rise and stand upon their feet till I could count them. I counted eighty-five; some of the brethren counted ninety or a hundred. This was a most glorious sight to me, to witness in the wilderness, from five to seven miles from a meeting-house adorned with a steeple, such a happy band of brethren in the spirit and faith of the coming of our blessed Jesus.—Held meetings in the same grove, Monday in the forenoon, and at night in a school-house till 5 o'clock the next morning. Souls were converted soundly to Christ, and to his near coming. I never witnessed more solemn and interesting meetings. I thought of the disciples, who, on a certain occasion, continued all night in prayer. Held meetings Tuesday, Wednesday and Thursday; the good Lord blessed, and the visible result of the meeting was, souls were sanctified: thirty professed faith in Christ, followed him in the ordinance of baptism, and are now rejoicing in the glorious prospect of soon meeting their Saviour in the clouds.

We held a grove meeting on the 17th, 18th and 19th inst., in Schrople, in Oswego county, twenty miles from the place where we held our last. Praised be the name of the Lord for his goodness and mercy towards the inhabitants of earth. God was with us in a powerful manner—believers were strengthened in the faith—-backsliders were reclaimed—-souls converted and hypocrites surprised. Twenty-five souls submitted to Christ, followed him in the ordinance of baptism, came out of the water rejoicing exceedingly in the pardoning love of God. Rejoice with me, all my brethren and sisters in Christ, for He saves sinners at the last hour—His mercy endureth forever.

I have been in the wilderness every Sabbath, except three or four, since last Spring, crying, Behold He cometh whose right it is to reign. I feel that I have put all on board of Zion's ship, and have enlisted for life, be it longer or shorter. I praise the Lord for the unspeakable privilege of sounding the midnight cry. Samuel W. Rhodes.

* * *

Christ was the promise of the Old Testament, the Spirit is the promise of the New.

THE MIDNIGHT CRY.

THURSDAY, OCTOBER 4, 1843.

EDITORIAL CORRESPONDENCE.

Dear Brother Southard :—Since my last, our meetings have been thronged, day and night, to hear the glad-tidings of the kingdom at hand. The weather has been extremely fine, so that not one meeting has, as yet, been interrupted. Although we have had among our hearers the judges, lawyers, mayors, &c., yet here, as elsewhere, the common people hear us gladly. All, however, who hear candidly the reasons of our hope, give us credit for strength of argument not to be found among our opponents. A large number have come out openly, and professed their faith in the Advent near, and have given up their old millennium, and the Jews' return. Many have embraced the *time*.

It is what would be called a low time, here, in religion. But there is a glorious reviving among the children of God—a coming up to the help of the Lord in our meetings. Some have confessed their desire for salvation. The signs of a glorious harvest to the fold of Christ, are abundant. Our meeting bids fair to be as successful as any we ever had in the east.

"*The Western Midnight Cry*" is out. Twenty-five hundred copies of the first No. are printed, and scattered. I think it will be sustained.

I go to Louisville the 26th inst.—An effectual door being opened in that place. I shall then visit St. Louis, and give the cry. You may expect me in New-York (D. V.) some time in the latter part of October.

Bro. Storrs will remain in Cincinnati.

J. V. Himes.

Cincinnati, Sept. 21, 1843.

Bro. Gates.—In a letter dated Salona, Sept. 1st, he gives an account of a furious mob, which attacked him at Level Corner. They mocked and swore horribly, threw rotten eggs, and broke several of the windows. He proceeds: "I observed to this singular congregation that I had embraced the doctrine of the speedy coming of Christ, being convinced of its truth from the Bible, and although I was subjected to die a martyr's death, I could not give it up; and as I had been invited to speak there, they must adopt some other means to prevent me. This they did by calling together the stockholders and passing a vote to close the house."

From there he went to Milesburgh, where the minister, Elder Miles, though neutral on the great subject, readily opened his place of worship and kindly entertained the lecturer. The interest awakened may be inferred from the fact that eleven persons subscribed for the Cry.

Bro. Gates is very anxious that Bro. Flavel or Bro. Marsh should come and help him in that great field.

"THE DAILY."

During the absence of the editor, a long communication was received, the main object of which seems to be to establish the position that the sacrifice of Christ is the daily [sacrifice] mentioned five times in the book of Daniel. We cannot consistently afford room for this article entire, but we are willing to give the argument its full weight, before replying to it. In the following extracts, it seems to be stated in its strongest form. There is much more on the subject, but we think the reader can here get a fair idea of the author's "strong reasons."

Dan. 8 : 11. "And by him," or rather (see margin) "from him [the Prince of the host] was" the glory of the "daily sacrifice taken away." "And by *him* ;" who is "him ?" Is it the little horn—the Pope ? He took away no daily heathen sacrifice. There is not a syllable of history that can prove it. Did Jesus Christ, the Prince of the host, do any thing of the kind ? None will assert this. Was it taken away from the LITTLE HORN ? There is no evidence. Was the daily sacrifice taken from the Prince of the host, which profaned his crown by casting it to the ground ? We will endeavor to make this abundantly appear. The question may be asked, What is the daily sacrifice ? I answer—yet not I—but John, 1 : 29, "Behold the Lamb of God, which taketh away the sins of the world ;" also, Isaiah 53 : 10, "It pleased the Lord to make his soul an offering for sin ;" also, Rev. 5 : 6. "I beheld, and lo a lamb as it had been slain." This constantly efficacious atonement was shadowed by the daily manna. The daily meat and drink offering pointed to the enduring oblation of Jesus Christ. Twelve loaves of show-bread stood before the Lord, on the golden table, at the inner end of the sanctuary. "They were figures of him as the intercessor—the full and continually fresh provision for all the redeemed." This doctrine you will find laid down at length in the gospel of John 6 : 31—63. But some one will ask, why was not the substantive put in the original Hebrew ? The adjective daily stands alone. If Immanuel was meant, why leave it out unexpressed ? We answer, (*a*,) Exodus 3 : 14, "And God said I am that I am," implying perpetuity, eternity of days ; also, (*b*) Exodus 3 : 2, there was a tree—an emblem of the cross ; this was unconsumed, though enveloped in a flame. There was a perpetual fire, as if for daily or eternal sacrifice, but it had no particular descriptive designation ; (*c*) also, Exodus 16 : 15, they said it is "manna," that is, "what is it ?" It was God's gift, without any particular name ; (*d*) also, Prov. 30 : 4, when we speak of the Blessed, let us do it reverently, "What is his name, and what is his son's name if thou canst tell ?" (*e*) also, John 1 : 1, "In the beginning was the word." But who shall tell what that word is ? And the light of that word shineth in the darkness, and the darkness (sunelaben) *received* it not ; (*f*) also, Rev. 19 : 11, a personage is introduced, the adjectives Faithful, and True, are mentioned, but not the proper name ; (*g*) also Rev. 19 : 12, He had a name written, that no man knew but he himself. (*h*) He is clothed in a vesture dipped in sacrificial blood, and his name is called the Word of God. The great doctrine of his atonement is this: the blood of Jesus Christ cleanseth from all sin. We need the daily application of that sacrifice ; we need to be purified renewedly every moment. (*i*) Even the Paschal Lamb, showed that Christ our Passover was slain for us ; (*k*) also, Dan. 8 : 11 describes the adjective daily, without its appellative or noun ; (*l*) also, 2 Thess. 2 : 6. And now ye know what withholdeth, that is, preventeh, or hindereth, the approach of papacy. That is, he, the Mediator, who now letteth, will let until "the daily sacrifice" be "taken" out of the "way ;" but when "the daily sacrifice was taken away," then [was] that wicked revealed, and came up in his place. But why not always pronounce his name freely and familiarly ? (*m*) Because he has a name given him most awful and sacred —a name which is above every name, that at the pronunciation of his name, every knee should bow, and every tongue confess to the glory of God.

The very heart of the gospel was removed when the little horn took away the daily—or continual mediation of Jesus Christ, and cast down the place of his gospel sanctuary and made it a den of thieves.—He cast down the sacraments and gospel truth to the ground and "practised" the mystery of iniquity and prospered in his sacrilegious perversions. The little horn and his part of the host had indignation against the covenant ; that is, the blood of the covenant, by trampling virtually upon the Son of God, and counting the blood of the covenant an unholy thing. They cast down the true doctrine of the cross of Christ, the crucified One. They cast down the table of the gospel show-bread, which was both a "munition of rocks" and a "sanctuary of strength" to the church. The great matter to be taken away was the righteousness of Christ. The unbelieving Jews set the example. Away with this man and his righteousness, and give us Barabbas, the robber, and his righteousness. Away with Jesus Christ and give us the Pope, the usurper of Christ's throne. The great doctrine of Antichrist is, the Pope is the corrector of heretcs. This was established A. D. 538. Then where two or three poor souls were assembled together in Christ's name, in times of peril, there he would be a little sanctuary for them—there am I in the midst of them. Then the papal armies would persecute them, and cast down the place of Christ's sanctuary. Dan. 8 : 11, decides *whose* sanctuary it was. It is *his* sanctuary. Only two personages have been introduced to whom the word *his* can possibly apply. One was the Pope, the other was Jesus Christ, the Prince.—None will say it was the Pope's—the man of sin. Therefore it was the sanctuary of the Lord Jesus Christ. Now take two passages perfectly parallel. One is, his sanctuary was cast down ; the other is, the truth [was] cast down. Who can doubt the identity. The Word—the Truth, was made flesh and dwelt among us, and that flesh was "sacrificed for us"—and that "sacrifice" was "taken away"—and that "truth" was "cast down to the ground."

In opposition to this, we still maintain that the "daily" refers to pagan abominations.

The original word rendered *daily* might have been rendered *continual*, as it is in the Douay Bible, or *constant*, (Hengstenburgh.) In the Scriptures our brother has quoted, there is not the slightest intimation that Christ's sacrifice is a *constant* or *continual* one. So far from this being true, the Apostle who wrote to the Hebrews takes special pains to contrast Christ's ONE offering with the often-repeated sacrifices of the Jewish priests, saying, "Every priest daily ministering and offering often-times the same sacrifices, which can never take away sins: but this man, after he had offered ONE sacrifice for sins for ever, sat down on the right hand of God ; from henceforth expecting, till his enemies be made his footstool." Heb. 10 : 11—13.

It will be noticed also that our brother builds his argument on the word "sacrifice," as if it were a firm corner-stone ; whereas, it is only the unreal offspring of the translators' imagination. It must not be forgotten that this word "daily" occurs in every instance, in a vision which was shut up and sealed, when our translation was made. Therefore we are not only authorized, but we are bound, to lay aside the conjectures of those from whom the true interpretation of the vision was withheld.

It should be borne in mind that the expressions in this vision MUST have a degree of obscurity about them ;—otherwise they would not have been "shut up." We may be perfectly sure that those interpretations which have been popular in centuries past, contain a large proportion of mistake ;—for if they were, in the main, correct, the visions would have been opened by them, contrary to the emphatic declaration of the angel. But let us, who undeniably live in "the time of the end"—with reverence, yet with confidence, apply the key to the complicated lock.

Let us first examine the phrase under consideration where it will certainly be least obscure,—in the angel's explanatory discourse in the 11th chapter, v. 31. "And arms shall stand on his part, and they . . . shall take away the daily, and they shall place the abomination that maketh desolate." If we had nothing but the language here to guide us, we should naturally apply the word *daily* to an abomination that is taken out of the way to make room for the abomination that maketh desolate. It is a very plain rule that where a word is to be supplied in one part of a sentence, that word should be chosen which will best correspond with the rest of the sentence, and the connection. For instance, I am speaking of traveling, and I say : "The daily having been discontinued, we have a stage only twice a week." Who could doubt that I was speaking of a daily stage ? The translators have acted on this rule in a multitude of cases. See Ps. 70 : 1.

"[*Make haste*] O God, to deliver me ;
Make haste to help me, O Lord.
Unto thee, O God, do we give thanks,
[*Unto thee*] do we give thanks." Ps. 75 : 1.
"Bless the Lord, O my soul !
And all that is within me [*bless*] his holy name."

"How often would I have gathered thy children together, as a hen [*doth gather*] her brood," &c.—Luke 13 : 34.

It is not necessary to multiply examples. Let us apply the principle. "They shall take away the daily [abomination] and place the abomination that maketh desolate." In the same way, we naturally read the verse (Dan. 12 : 11) which refers to the above. "And from the time the daily [abomination] shall be taken away, to set up the abomination that maketh desolate, there shall be a thousand two hundred and ninety days." (See margin.)

We will here introduce an anecdote illustrating the manner in which Bro. Miller has studied his Bible for more than twenty years. By comparing text with text he had gained great light which the different parts of Scripture throw on each other. Still, he was in doubt as to the meaning of the "*daily*" in these texts; no such expression occurs anywhere else in the Bible, with which to compare it. While his mind was intent on this inquiry, he read 2 Thess. 2 : 7, 8, "For the mystery of iniquity doth already work, only he who now letteth, [hindereth,] will let [hinder] till he be TAKEN OUT OF THE WAY, and then shall THAT wicked be revealed," &c. "When I read that text," said he, "O, how clear and glorious the truth appeared! There it is! that is the daily! Well, now, what does Paul mean by him 'who now letteth?' By the 'Man of Sin,' and 'that wicked?' Popery is undoubtedly meant.—Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well then, 'the daily' must mean Paganism."

Our opponent agrees with Bro. Miller in understanding that which hindered in Paul's epistle, to be the same which was to be taken away in Daniel's prophecy Let us, then, inquire what Paul referred to. On this point, we are happily favored with much light. It was something about which Paul could *speak freely* in the assemblies of the Christians at Thessalonica; but when he writes them a letter, on purpose to explain the points connected with the same subject more fully, he seems to be under a restraint, which is very unusual for him. See 2 Thess. 2 : 5, 6, "Do ye not remember, that when I was still with you, I told you these things? And ye know [for I told it you likewise] what now restraineth him, in order to his being revealed in his own season."—*Macknight's Trans.* It is natural to suppose that the subject on which he did not think proper to write more freely, was connected with the imperial government. If he had foretold, in plain words, that the Roman Empire was to be broken in pieces, he might have excited those heathen emperors against Christianity, when there was no need of it, for, having explained the subject to the Thessalonians once, it was only necessary to allude to it, to bring it fresh to their minds. While we may be sure that the church which received such interesting prophecies from the mouth of the apostle, would never forget them, it is also manifest that the same predictions would spread among all the other churches. We know of no reason why Paul should not speak on the subject as freely at Corinth, Athens, Antioch, or Jerusalem as he did at Thessalonica. Be that as it may, the epistle was circulated among other churches, and these unexplained allusions would of course excite inquiry, and the intercourse was so constant between the brethren, that these inquiries would be answered. The testimony of early Christians, therefore, as to the meaning of this Scripture, is scarcely a shade less decisive than if we had it in the writings of Paul himself. Now, we do not know of a Christian writer, in the first five centuries, who applies this language to anything but Pagan Rome; while we have the writings of at least eight, who agree in that application. They are Tertullian, in the second century, Origen, the ablest and most learned writer of the third, Lactantius, Cyril, Ambrose, Jerome, Austin, and Chrysostom, of the fourth, or beginning of the fifth. We give two specimens.

Tertullian, expounding the words, "Only he who now letteth will let," &c., says: "Who can this be but the Roman State, the division of which into ten kingdoms will bring on Antichrist, and THEN the wicked one, the LITTLE HORN, shall be revealed."

In his apology, he assigns it as a particular reason why the Christians prayed for the Roman Empire, because they knew the greatest calamity hanging over the world was retarded by the continuance of the pagan Empire of Rome. In accordance with this, we give an extract from Fleming, a learned writer on the prophecies, in the 17th century: "The mystery of iniquity, even in the times of the apostles, did begin to work, and what then, for a time, withheld his coming, the HEATHEN EMPIRE OF ROME, hath long since been taken out of the way, which caused some Christians in those days, to wish the standing and continuance of that Empire, from the *terror* they had of that adversary, who, *according to the word*, THEY KNEW WAS TO FILL HIS ROOM."

It must have been a strong conviction of the terrors of the "Man of Sin," which could make the Christians of the second century pray for the continuance of an anti-Christian power, under which they were torn by beasts, tormented, beheaded, burned, or crucified.

Cyril, of Jerusalem, in the fourth century, says:—"The predicted Antichrist shall come when the times of the Romam [Pagan] Empire shall be fulfilled, and the consummation of the world approach. Ten kings of the Romans shall arise together, in different places indeed, but they shall reign at the same time. Among these, the eleventh is Antichrist, who, by magical and wicked artifice, shall seize the Roman power." We do not see how it is possible to set aside such testimony, and we certainly have no occasion to do it in order to harmonize the book of Daniel.

The simple question of the angel, in Dan. 8 : 13; is this:—How long the vision to give both the sanctuary and the host to be trodden under foot? This treading under foot had been hinted at in Daniel 2 : 40. "As iron breaketh in pieces and subdueth all things, so shall it [the fourth kingdom] break in pieces and BRUISE." Still plainer is the language in Dan. 7 : 7; "I saw a FOURTH BEAST, exceeding dreadful, which devoured, brake in pieces, and STAMPED the residue with its feet." In the interpretation, the angel says of the fourth kingdom: "It shall devour the whole earth, and TREAD IT DOWN and break it in pieces." In the 8th chapter we have the same power, and are told: "It cast down some of the host, and of the stars to the ground, and stamped upon them." But while all this is to be done by Rome, it is also said: "For the overspreading of ABOMINATIONS he shall make it desolate, even until the consummation." There are two abominations, then, under which the people of God are to be trodden down. Now, when Rome is the subject of prophecy, it is perfectly natural, to say; "From him the daily [abomination] shall be taken away," and it was equally natural for the angel in inquiring how long the treading down should continue, to mention the powers, or abominations, under which it should be done, as "the daily, and the transgression of desolation."

When we consider the frequency and tremendous emphasis with which God calls idolatry an abomination, (Deut. 13 : 14; and 17 : 4; and a host of other passages,) we see a peculiar propriety in styling paganism the *continual* abomination, and we believe this application is the only one which harmonizes all the Scriptures and all the facts, and is therefore TRUE.

For a more full exhibition of the facts and dates connected with this subject, see Hale's Manual; also the Midnight Cry of June 2nd.

STATE OF THE WORLD.

When we speak to our neighbors of the near coming of our glorious Lord to take the kingdom which belongs to him, we usually hear a reply which reveals a love of "this present world." If we could summon all mankind into one vast assembly, and ask them this simple question, "Do you wish to have the world continue forever as it now is?" what would be their reply? For a moment, all would be silent, while each one revolved in his mind the facts which must govern his decision. They would think of the pain, disease, and suffering they had felt, seen, and heard of. They would think of the oppression of governments, and the cruelty and fraud of individuals, of which nine-tenths of mankind are victims. They would think of the outbreaking sins which agitate and terrify, and of the secret vices which pollute mankind. While this melancholy picture of the present occupied all minds, some would reflect upon the fact that all these millions who are struggling with the ills of life, are passing, by the dreaded gate of death, to that dreamless sleep, from which all must awake, either to the resurrection of life, or to the resurrection of damnation. Why should we wish the world to continue FOREVER as it now is? would be the feeling of every heart, and it would be expressed by one united NO from the countless multitude; yet if you talked with the individuals of this immense throng, they would, most of them, tell you they hoped for better times. This is a well-founded, and yet a delusive hope. Those who are "looking for the blessed hope of the glorious appearing" of our rightful King, at whose coming, all that offend and all that do iniquity will be gathered out of the kingdom, and the righteous will shine forth as the sun in the kingdom of their Father,—will realize a glorious fulfillment of their hopes. But those who are expecting the "last days" of this world to be any other than what inspiration has declared, when men shall be covetous and proud blasphemers, having the form of godliness without its power, they will be bitterly disappointed.

But on what are hopes of better times in this present world founded? With the experience and gathered wisdom of sixty centuries, what progress have we made? Let us look where art, science, literature and religion seem to have done the utmost which the selfishness and depravity of man will permit, while the curse continues. We mean Great Britain. We cannot illustrate the effect of "modern advancement" on the happiness of a community better than by giving part of a sketch recently furnished us by an Englishman who had ample opportunity of knowing the facts of which he speaks.

The *people* of England are divided into three great distinctive classes, viz: the aristocracy, the middle and the producing classes. To the last class belong the men who delve the mines, who dig the earth, who man the shipping, and carry England's merchandize to every clime, who manufacture the finest cloths and most costly and gaudy silk and satin fabrics, who build the cottages of the poor, and erect the palaces of the rich, who have filled the armies and fought the battles of their country; in fine, the third class is the really useful class.

Its government, of *King, Lords and Commons*, is divided into two parties, called Whigs and Tories; the only difference being in name. The only reason that can be assigned for dividing themselves into two classes, is to hoodwink the people; and when the two factions dispute, 'tis merely a quarrel for power, place, pensions and emoluments, for themselves and their greedy followers, without caring one pin for the miseries of the great mass of the people.

I now commence to give you a concise account of the causes of the woes endured by the working men of England.

About seventy years ago, England received a terrible blow by the commencement of the American struggle for independence. In 1783 that work was consummated. Soon after, a revolution more destructive to the interests of the working men of England took place than any that had preceded it. I allude to steam. The power loom and spinning jenny were set in motion by steam power, and hundreds of thousands of honest, industrious working men were ruined by its application. The great perfector of the spinning frame. Sir Richard Arkwright, has died lately, worth $35,000,000. In the year 1797, there were manufactured 23,000,000 lbs. of cotton ; in the year 1841, there were manufactured 528,000,000 lbs. The wages paid to the spinner in 1797 were 7s. 6d. British money, or nearly $2 per day ; but *in* 1841 it was only 1s. 5d., or nearly 33 cents American money. Thus, whilst the trade of the country had increased 23 fold, wages had decreased upwards of four-fifths.

The English people complain of the law of primogeniture. By its unnatural and unjust tendency, it has retained 77,000,000 acres of land in the hands of about 30,000 oligarchical families. The eldest son of a Peer invariably inherits the estate ; the next son is sent into the army, the next into the navy, and the simpleton of the family often into the church. They complain that there is an Antichristian *law church*, supported by the boyonet, drawing SIXTY MILLIONS of dollars per annum from the poor.* They draw comparisons between the scanty pittance earned by themselves and the income of Bishops and landlords, who draw such immense salaries from the people. A working man's wages average about 8s. or $2 per week. Archbishop Canterbury draws £20,000, or about $100,000 per annum. Contrast thus :

Working man $2 per week, or $100 per annum.	Archbishop's salary divided by the working man's wages,

$100)$100,000(1000 years.

Thus, it would take a working man a thousand years to earn the salary of the Archbishop of Canterbury ; or, in other words, the Archbishop has, for the support of his family, as much as *one thousand* of his neighbors have for their families. The Duke of Buceleugh has $1,250,000 per annum. It would take a working man 12,500 years to earn his salary. The Marquis of Salisbury has $1,750,000 per annum. It would take a working man 17,500 years to earn his salary. The Marquis of Westminster has £520,000 per annum, or $2,600,000. It would take a working man 26,000 years to earn his salary.

These are only a few of the *many* who draw such immense sums from the people. By the recent statistics on the income tax, it is very clearly ascertained that the landlords draw about ONE THOUSAND MILLIONS of dollars per annum, as rent ; and the *state church* about $60,000,000. They also complain that the rich are well fed, well clad, and well housed, whilst a poor-law bill was passed that compelled an able bodied man to exist on 15 pence per week, in a poor law bastile, and outraged Nature and Nature's GOD, by separating husband from wife, and children from parents. They complain that a centralized system of police, numbering 26,000, are in full operation to crush the spirit of the people. They complain that there is an army of about 120,000 men, to shoot and dragoon the people, should they complain of the injustice practiced towards them. They complain that $150,000 were expended on dog kennels for the Queen, when they themselves were starving. They complain that thousands of industrious artizans are compelled to live in damp,dark,dirty, ill-ventulated cellars, where the lives of their families are often shortened by such privations.

Such being the state of England, it led the inquiring mind of the philanthropist to examine into the causes of such wide-spread, unparalleled distress on the one hand, and such reckless extravagance on the other. The conclusions arrived at by many, were that the evils complained of were traceable to the monopoly of legislative or political power, and the exclusion of the great mass of the people from the elective franchise. Accordingly, a document was drawn up by six members of the British House of Commons and by six working men. That document was called *the People's Charter*, and its followers were called Chartists. This was drawn up in 1838. An agitation commenced immediately for political rights, and a convention assembled in London, composed of many of the benevolent amongst the middle classes and working men. A petition with one and a quarter millions of signatures was collected by them, and presented to the House of Commons by Thomas Atwood, the member of Parliament from Birmingham. It was rejected and laughed at. The Whigs were then in power. Several of the Chartists were arrested, tried by packed juries, and imprisoned. This happened in 1839. In November of the same year, an unfortunate emuele (turnout) took place in Wales, under the guidance of John Frost, and it proved a failure. Frost, Williams, Jones and others, were tried for high treason, convicted and sentenced to be hanged, drawn and quartered. The sentence was not carried into effect. Frost and his companions were transported for life. The agitation still continued. In the January of 1840 an association was formed, called the National Charter Association. I was appointed Secretary. The movement went on. Owing to judicious management, we increased our association to 80,000 enrolled members in England and Wales, and about 40,000 in Scotland. Another convention assembled in London in 1841, and presented one and a half millions of signatures to the British Legislature. It was again refused—it came to a vote—there was a majority of one against it—the Whigs were still in power, but so enraged were theChartists that they resolved to hurl them from office and put in the Tories. The Whigs, at this time, had about four majority in the House of Commons. Three or four elections had to take place. Tories were elected in preference to Whigs. This gave the balance of power to the Tories. A dissolution of Parliament followed. The Whigs were miserably beaten : a powerful Tory majority were elected. The Whigs were thus thrust out of power, having held the reins of government for nearly eleven years. Chartism was still rapidly extending ; immense meetings were held in London, Manchester, Birmingham, Liverpool, Newcastle, Bristol,Glasgow, Edinburgh, and the great national petition adopted, which petition I assisted in drawing up : 330,000 names were appended to it. It was presented to the House of Commons by Thomas Duncombe in 1842, and, as usual, rejected. A convention had assembled in London, in April, last year, to superintend its presentation. In May, their labors, as members of the convention, terminated. In August, same year, a further reduction of wages was attempted by the cotton spinners of Staleybridge, near Manchester. The operatives turned out, and said they would have better wages. At night, a meeting of the factory hands of Staleybridge, consisting of card room hands, weavers, spinners, and others, was held, and resolutions passed not to return to work until they had the wages which had been paid in 1837, and the People's Charter made law. Next morning, early, a party went to Ashton, and another to Hyde, the hands of which all turned out and joined their oppressed brethren. Immediately the news was conveyed to Stockport, and a unanimous strike took place instanter. So far, every thing had been quiet. On the following day, Wednesday, two immense bodies of men and women approached Manchester, probably 20,000 in each party. Ashton is only 6 miles from Manchester, and Stockport 7. The Manchester authorities did not imagine that there were two parties coming into town, and consequently only drove one party back by the force of military, which party took a side route to Oldhâm, and stopped every mill, whilst the other party that entered Manchester, stopped every mill in the town. Bolton, Bury, Preston, Blackburne ahd Lancaster followed in the wake. The military were called in, and the people shot. A conference of 41 of the leading Chartists assembled in Manchester, on the 16th of August, last year. O'Connor, the leading Chartist, was expected to put himself at the head of the people ; but whether from timidity or a better foresight or cowardice or treachery, on his part, we could not get him to do it. Meanwhile the strike extended as if by magic, into North Lancashire through Bumley Colne on into Yorkshire, Todinorden, Halifax, Bradford, Dewsbury, Haddersfield, and Leeds, and a very little more would have extended it into Hull and York. It spread with the rapidity of lightning into Derby, Nottingham, and Leicestershire ; through Cheshire like an earthquake ; through Staffordshire, on to Birmingham. London was awe-struck—the Government was non-plussed—trade became at a stand-still,—and I firmly believe, had O'Connor placed himself at the head of the people, a republic would have been established, and monarchy abolished. As it was, the people got disheartened, slowly returned to their work, and in about a month afterwards, 62 of the most active Chartists were arrested, and most enormous bail enacted. Myself, for instance, when brought up at Bow St., Mr. Hall, the Committing Magistrate, demanded £1600 [$8000] bail. Thus terminated this strike, unsuccessfully, simply because there was no master mind to direct the popular will.

I have the honor to be yours, respectfully,

JOHN CAMPBELL.

The people will continue to be crushed in the abused names of civilization and Christianity, till the stone, cut out without hands, shall dash in pieces the governments and powers which "break and BRUISE."—When such is the state of things in the crowded population of Great Britain, our readers will of course consider how much worse it would be if the population should go on increasing for a few hundred years. See an article on the Millennium in this paper.

We have much more to say on the state of the world, which must be deferred till next week.

For the Midnight Cry.

TO JOSEPH LAW,

PASTOR OF THE METHODIST EPISCOPAL CHURCH IN DUANE-STREET.

Dear Brother,—I listened to your discourse on Rev. 20 : 1—5, last Sunday afternoon, in which you attempted to prove that the second coming of Christ, the *general* resurrection, and the final judgment, would take place simultaneously. Nothing but a deep sense of duty prompts me to notice your effort in this public manner. It is not my intention to review the whole sermon, but simply call attention to one remarkable feature in it. I have heard of persons implicated in crime, turning "states' evidence," but I never in all my life yet heard of an individual raising the weapon of death against *his own witnesses*, and with a ruthless hand, assassinating them in cool blood before an assembled multitude ! ! and yet, dear brother, I say to you, as Nathan said to David, "Thou art the man" who hath done this ! !

Now for the facts in the case. You saw with a falcon eye, that if the Revelator were allowed to tell his own story in the artless simplicity of an inspired man of God, you could not prove your positions even to your "own satisfaction ;" hence you must first assassinate this witness, before you could, in your own estimation, have the least probable chance of success. You told us that the "thrones" brought to view in the 4th verse, were temporal thrones, and they that sat upon them were temporal "rulers," and in proof of this you quoted Isaiah 49 ; 23.

"And kings shall be thy nursing fathers, [nourishers, margin.]
And their queens thy nursing mothers ;
They shall bow down to thee with their faces toward the earth ;
And lick up the dust of thy feet.
And thou shalt know that I am the Lord,
FOR THEY SHALL NOT BE ASHAMED, THAT WAIT FOR ME."

Are the kings, here said to sit on thrones and reign with Christ, or are they introduced as made subservient to God's people ?

I hope you will be kind enough to tell us in what sense "judgment" will be given to such characters, if Isaiah's words be true. You then told us that the *first* resurrection was simply a great outpouring of the Holy Spirit, in the millennium ; and that, during that period, the spirit of the martyrs would live in those who were converted. Now, my dear brother, do lay off your *logical* spectacles, and read John once more. John says "*they lived*," not somebody else ; not that somebody or something else lived, that *looked* and *acted like them*. Then, to cap the climax, you told us that "the rest of the dead," brought to view in the 5th verse, were the wicked who were restrained, during the thousand years that Satan is to be bound. Then the rest of the dead "live again," and, as you told us that to have a resurrection, or to live again, was to be converted, it seems, if your notions be true, that those who are not converted in the millennium, will not be converted till the millennium ends ! This is truly a new feature in the history of the gospel dispensation ! I used to think, when I believed the millennium doctrine, that the binding of Satan would be a happy day for our world ; but alas ! if you tell us the truth, brother, it will be a fearful one ; a long thousand years, or 360,000 years must roll away, in which not a soul can be converted, and then Satan must be let loose, in order that those who were not converted during this long "indefinite period," may be converted.*

Well, having assassinated John, and put him out of the way as you thought, ay, having buried him deep in the rubbish of mysticism, and absurdity, or in other words, having to "your own satisfaction," logically put him to death, you next went at your main subject to prove that the wicked and the righteous would come up together in the resurrection. "Ay," said you, "mark that well, all, both good and bad, will rise at the same time." This you also attempted to prove, by laying violent hands on other of God's witnesses, and proving by them "to your own satisfaction," no doubt that there would be no resurrection at all. Yes, my dear brother, you did; and could you, like the student Frankenstein, really see the hideous monster of your own creating, you would cry to God to save you from the fate of those who add to, or take from, the words of the prophecy of the Book of God. Among other victims that fell under your hand, was Ezekiel, chap. 37 : 4, 5, 6, 11. 12, 13, 14. This you told us meant being converted, or was a spiritual resurrection. Upon the same rule you are bound to interpret all parallel passages, and hence you have effectually proved that there is no resurrection, other than the change which passes upon man in being brought from a state of unbelief, to a state of faith in, and favor with God. I wish to dwell a little on this point. If to "bring men up out of their graves," means to convert them, which you have declared, then I ask you to look at the conclusions that must follow; you say that in verse 4th of Rev. 20, those who sat on thrones, and to whom judgment was given, were temporal monarchs who are to be converted; very well, verse 14th says, that "hell," or the "grave" "delivered up the dead which were in them, and they were judged." This you quoted to prove the resurrection of the righteous with the wicked. Then, according to *your logic*, for you would have us to consider you very logical, we are to understand that to convert a man, and to damn a man, means one and the same thing. You quoted John 5 : 28, 29; to prove the resurrection of the righteous and the wicked to be simultaneous. Well, let us try this text by your rule. If hearing the voice of the Son of man, and coming forth from the grave means conversion, as you say it does, then does not John 5 : 28, 29 : prove too much for you on your own principles of interpretation? and may not the hour spoken of, refer to the time you have fixed upon for the conversion of the "*rest of the dead?*" Oh, my dear brother, my heart sickens at the thought of such treachery to the cause of God! I use strong terms to express my utter abhorrence of your unwarrantable course. Let me call your attention to a few texts of Scripture; which you would do well to study and pray over, see Jer. 50 : 5; Jer. 23 : 28, 29, 30, 31, 32. God forbid that the pulpit over which you at present preside, shall ever again be converted into a spiritual slaughter house. Do not think that these lines are indited in a spirit of opposition or ill will. Nothing can be farther from the truth. The awful perversion of the word of God, of which you were guilty, on the occasion of which I speak, demands at the hands of every true lover of that word, a determined resistance against such fearful innovations.

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*An intelligent gentleman recently informed us that it has been shown, by a careful collection of facts, that the revenue of the English church, (exclusive of Scotland,) amounts to some thousands of dollars more than the sum total of the yearly receipts of all other nominally Christian churches in the world.

Some idea of the robberies perpetrated upon the Irish, under the name of Protestantism, may be formed from the list of the estates of ten Irish Bishops, recently published in a Scotch paper. The average of the ten was $750,000. Let the reader remember that the tithes which enabled these professed ministers of Christ to hoard up such immense sums, were extracted by force, from the starving millions of Ireland, being seized in the name of the church, out of the few pence earned weekly for the support of wretched families—and then consider how long it would take such a church to convert the world.

*We do not suppose Bro. Law would acknowledge this sentiment to be his. We understand our correspondent only as saying that such are the natural consequences of his positions.—ED. CRY.

A HEARER.

For the Midnight Cry.

TO THE EDITOR OF THE BAPTIST ADVOCATE.

I find in your paper of September 14th, another attack on the Second Advent of Christ, and some of its advocates. This is done in the real *Indian style*, by taking cover under another man's cloak, and all that under the pretence of correcting or exposing the position of a neighboring editor, and then to *slander* Bro. Miller and others for preaching the Second Advent of Christ, over his back. Jude 10 v.

Bro. W., without stopping to see who is the author, I shall proceed to show the sentiments of Wm. H. Wyckoff, editor of the Baptist Advocate, as expressed in the editorial type.

1st. You say, "We cannot hold Miller guiltless of the legitimate results of his unscriptural doctrine." Then we must understand from you that the "doctrine of Christ's second coming is both unlawful" and "unscriptural." Read 1 Thess. 4 : 13—18, and see if the Bible does not plainly teach Jesus Christ will come a second time. "Oh," say our opponents, "it is 'Miller's' doctrine we mean." Ah! indeed; what does Bro. Miller talk about, except the second coming of Christ? Matt. 24 : 48—51, "But if that evil servant shall say in his heart (and speak it out) My Lord delayeth his coming," &c. What are you and others doing when you speak against Bro. Miller and his fellow-laborers? Comment is unnecessary.

2d. Again, you say: "One of these results is a diminution of interest and effort in missionary operations." How different the cry eighteen months ago! Then it was said the Second Advent believers contributed little or no money to help us, and we had better let them go their own way. Now, they stop our "missionary operations." This is proving a little too much. Prov. 3 : 29, "Devise not evil against thy neighbor, (or brother,) seeing he dwelleth securely by thee." You go on by stating that the missionaries preach "another doctrine," different from the second advent of Christ; therefore the "legitimate inference" is, the brethren who do believe Christ will come a second time, as the Bible teaches, must of course withhold their money from such "missionaries" and pay it to give the midnight cry to all they can, by means of papers, tracts, and 'second advent preachers.' Now, my brother, we shall not disagree in this position, and I think you might safely add, the brethren would be doing God service.

3d. Again, "These are slight evils which Mr. Miller, *if* he be a man of *moral principle*, will have to deplore, as the legitimate consequence of his error. Then you, Mr. Editor, take upon yourself to say it is an error to preach that Christ will soon come a second time to judge the world. I think we Editors and Doctors must beware lest the judge come and the court sit and our cause is brought on when we are not ready. "For in such an hour as ye think not the Son of man cometh." Matt. 24 : 44.

4th. "The instances of derangement and suicide, ruin of families, spirituality of individuals, driven to scepticism and infidelity, by the explosion of Millerism (otherwise Second Advent of Christ) which the lapse of a few months must effect." Has the preaching of the second coming of our glorious Redeemer caused any one to be "insane," or to commit "suicide?" I know of no one. But suppose it had, does that prove the doctrine to be untrue? Surely not.

5th. "These are some of the appalling consequences justly chargeable upon the opinions *dogmatically* asserted and promulgated by Mr. Miller." Dogmatically! Sure enough. We think that Paul's admonition to Ananias, the High Priest, is applicable to you at this time. Acts 23 : 3. "God shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Bro. Miller has read from the law and testimony, and shown to the people that the arguments are all in favor of Christ's coming a second time, and that too, this year. *He* is "*dogmatical*," and you can *prophecy* that the "consequences" of his preaching will be "appalling." But when wise editors, without Bible or other evidence, declare that his preaching is "an error," and that you knew it would "die" in the course of the year,—what are you? mild Christian brethren, admirably qualified to give advice! See Matt. 23 : 28.

6th. Again you say, "The least which we shall expect of him and his followers at the end of the year is an ample and humble and public confession of error." An "humble confession!" indeed. Has it come to this, that an individual believing what he reads in God's word concerning Christ's coming a second time, and even feeling joyful in "looking for his appearing," —must make an "ample and public confession" to those who do not produce one particle of evidence to the contrary? Truly we live in the "last days." Rightly did Daniel say, (7 : 21, 22,) "And the same horn made war against the saints until the Ancient of days came, and judgment was given to the saints."— Will you have a chance to confess before God or man, when that day of the Lord comes? Occupying the position you do, well may you "regret the ruinious consequences of error," of opposing the glorious truths of the Second coming of Christ our King.

You next accuse us by saying we have set up "Second Advent meetings, as they are called, which are sustained by those who were formerly Methodists, Baptists, Congregationalists, Episcopalians, and others who profess no particular creed." To this charge, we plead guilty. We do assemble ourselves together with brethren who are "looking" for our Lord and "exhorting one another so much the more as ye see the day approaching." The punishment of such a woeful crime you have not told us.

You close by saying: "What will be the result of these things is more than we can at present determine," but console yourself by again prophesying, "It will continue only a short time, however, and then become lost." Now, Mr. Editor, I will close by quoting Matt. 7 : 5, "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Your brother, living in the expectation, soon to meet our Lord,

DANIEL E. STEARNS.

All creatures are nothing compared with God, and absolutely nothing without God.

LETTER FROM BRO. HUTCHINSON.

MONTREAL, Sept 22 1843.

Dear Bro. Himes,—I have received yours of the 18th inst., containing the sum of fifty dollars, for which I am truly grateful.* It will be faithfully employed in spreading the news of Christ's speedy coming as far as possible.

I send about 1500 copies of the "Voice of Elijah," to Europe, every fortnight, beside what I scatter over the Provinces. This I have done regularly for the last four or five months. The result eternity will unfold.

With regard to the French Tracts you kindly sent, I have been able to get a great part of them into circulation, amongst the first French families in Montreal: and these care little about the priests. Many of them manifest a great eagerness to read on the subject.

I have also circulated a considerable quantity of the German Tracts, though the German inhabitants are not very numerous here. What I have, will supply them all.

Should time continue, I am willing to visit England, and spend the winter there, in proclaiming the doctrine of the second advent at hand, even at the door.

Yours, in the blessed hope

R. HUTCHINSON.

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* This money was sent to us by a dear brother, to be forwarded —ED.

WINDSOR (CT.) CAMP-MEETING.

NEW HARTFORD, CONN.

Dear Brother Southard,—I have just returned from the camp-meeting at Windsor, and never in my life have I seen such a sinking into the will of God as was manifest by the dear saints on this occasion. O what a sinking, what yielding, what a giving up to God. At times the entire encampment seemed to be awed into reverence on account of God's presence. Truly the Lord of hosts did display his power in a most glorious manner. Never, while time lasts, shall I forget one scene I there witnessed. Immediately after preaching, an invitation was given to all that desired salvation to present themselves at the mourners' bench in front of the stand; whereupon the first to occupy it might be seen one female, whose hoary hairs and tottering step, while leaning on her staff, proclaimed her more than three-score and ten. Beside her sat four old gray headed fathers, whose furrowed cheeks bespoke almost the same length of days. O what feelings rushed into my mind. According to the course of nature, their sun of life just setting—the coffin, earth, winding sheet just about to enwrap them. But, O my God, I thought how much nearer do we stand to the Judgment. "A point of time, a moment's space, removes us to that heavenly place, or shuts us up in hell." Let it ring in peals of deep toned thunder in the ears of all who read these lines: and, reader, tell it, O tell to all, saint and sinner, that the hour of his Judgment is fast coming—it is just upon us. O how I tremble for all that are unprepared to meet it. The precious blood-bought sinner, now lulled to sleep by the unscriptural doctrine of a temporal millennium, and a lukewarm church must soon be aroused from their slumber by the voice of the archangel and the trump of God.

But I must bring this to a close. A great many unhappy wanderers were brought back to the fold of Christ; a number of sinners were converted; many that have been praying to God for light on this soul-cheering subject have, by the preaching of it, and the sweet Spirit (John 16 : 13,) been enabled to embrace it, and are now rejoicing truly with joy that is unspeakable and full of glory. But, my dear brother, the most important thing is to STAY blest. Dear reader, if God has blest your soul, *stay blest*. Brn. Hawks, Stoddard, Collins Kent, Tilden, White and Morley were present. Never shall I forget the love that entwined around the tendrils of my poor heart for those devoted, sacrificing brethren. O my Lord, preserve them blameless until the day of thy coming.

The Lord is now doubtless sealing his servants; the time is come to try men and make them white. It is now the last gleanings of the vintage, and I tremble for those watchmen that cannot see the sword coming, for the time spoken of by Peter in his first epistle (4 : 17) is coming. I remain your unworthy brother in the hope of seeing our great Deliverer this year,

S. S. BREWER.

Those ministers that give men no rest nor quietness in their sins, must expect but little rest or quietness themselves. What is it for ministers to preach home to the consciences of others, but to pull down the rage of the world upon their own heads?

LETTER FROM BRO. HEYES.

Patchogue, Sept. 27, 1843.

Dear Bro. Southard,—The Second Advent camp-meeting at Port Jefferson commenced on Tuesday, Sept. 21st, and ended Monday evening, the 25th.—Owing to the non-arrival of friends from New York city and the absence of Bro. Matthias, (whose engagements in New Jersey were for a longer time than I was aware of,) the whole duty of lecturing fell upon myself. In singing, praying and exhorting, I was efficiently assisted by Bro. G. Phelps, from New Haven. Onerous as we found the management of such a meeting, with its concomitants, to be upon two individuals, we still succeeded in carrying on our exercises throughout without failure in a single appointment.—The evening audiences were numerous and attentive, and on Sunday and Monday, good results from our labors were evidenced in the contrition of the backslider and the awakening of the slumbering virgins. To the searching question, "Are you ready for the Lord's appearing?" they could not return the unqualified answer, "Yes!" so several remained a considerable time after the congregation were dismissed, and joined with us in prayer. One man departed praising God, and the rest we counselled to continue in prayer and the study of God's word until the Lord's coming, telling them our skirts were free from their blood, as we had not shunned to speak the plain truth. The Lord deepen their convictions and grant them the joys of His salvation!

The rage of the wicked, towards the close of the meeting, was violent. The orderly citizens defended us, and we took our departure with not a hair of our heads hurt. (Read the 91st Psalm.) There is one place more on this island where a camp-meeting (should time continue) *must* be held, viz: Sag Harbor. Let arrangements be made immediately. Who will help?

Yours, in the blessed hope, Henry Heyes.

Bellville.—We have not room to notice at length the absurd caricature of our late meeting, by "a Bellville Irishman," in the Irish Volunteer. The following extract discloses the true Papal spirit. It relates to Bro. Teall's lecture Tuesday evening:

> "He set about to explain the Prophets and Revelations; to show the Pope was Antichrist, and the Catholic Church the whore of Babylon. Upon which a rush was made by a few Irishmen through the great multitude, towards the platform, who told him to shut up quickly, and say no more about the Pope, or they would throw him and his *false prophets* to the devil, his master. A few stones sounded upon his canopy, but there was no harm done. He said it's hard I must hush up in a free country. They said, hush up or tell the truth. He said, the truth is, the whole world is going over to the Roman Catholic Church. England is already gone over under the name of Puseyites. And oh, woeful to tell, this free country, America, is going over under the Pope. The Episcopalians in New York were already half gone, or on their way. The Roman Catholic Priests had the control of the public schools, and the Bible was shut out, and even in this place the Catholics prevail, and will not hear the truth (again, shut up, false prophet.) They did shut him up. But before coming off the stage he said he knew there were some good people among the Catholics who would be saved. They said, hush up, you know nothing about it. If you say a word against the Pope, we will pull down your tent, and give you a ride on a rail for nothing."

Now, that "*A Bellville Irishman*," and a number more with him, had a *heart* to do all the above, and more too, I do not entertain a doubt. But I was not aware that their papal ire was carried so far, till this "*Irishman*" informed me. It is true we were somewhat disturbed, and some stones were thrown, but this is the first decided evidence we have had that it was all done by Irish Romanists. But they did *not* stop Bro. Teall. He continued to pour out the truth, and it triumphed gloriously over their impotent malice.

This is a fair specimen of what Papal slaves would do if they had the power. The Priest, who was a near neighbor to us, went to the magistrate of the village, praying him to have us depart out of the coast; but on being informed by the magistrate that he had no more right to drive us from our temporary temple than he had to prevent him from saying mass, he went away quite sorrowful. And on the morning of our leaving the ground, the said priest, coming within hallooing distance, after pouring out a volley of foul abuse, gave us to understand that if we came there again we would be drummed out of town.

I regret to be under the necessity of saying that a few of the Protestants of Bellville, among whom was *at least* one minister, evidently sympathise with Papacy in this matter, and when the minions of the Pope have coined a falsehood or started a faction, they have cherished them.

Had it not been for the prompt generosity of the magistrate, (Esq. Lloyd, I think,) who, together with several influential citizens, gave the Romanists and their cousins german a few strong hints, I doubt not "*A Bellville Irishman*" might have recorded much more of the daring acts of his good brethren, in annoying heretics!

It is truly a source of comfort to God's people to feel assured that that spirit under which His people have been oppressed for many centuries, is soon, *very soon* to be destroyed by the brightness of Christ's coming. Amen: even so come Lord Jesus, come quickly.

L. D. F.

Philadelphia—The Middle States.—Bro. Litch writes to the Signs of the Times, Sept. 23.

> "We are still progressing in the Second Advent cause and extending the glorious news of the speedy coming of the Lord. We have had one camp-meeting in Penn. and two or three in N. J. this summer and autumn. The result of them has been good, very good.
>
> The work in N. J. especially, is taking a wide and rapid spread, and many of the wise are opening their eyes to this great subject. The way is also opening into the states of Del. and Md. Brethren Allen and Osler from this city, have been laboring there for the last three or four months with great success. The door is now open for as many laborers to enter that field as can be obtained to go. I expect to leave for Salisbury, Md., Monday morning, in company with other friends, to hold a camp-meeting in that vicinity.
>
> The brethren in this city are strong in the faith, looking for the speedy appearing of the Lord. Our congregations are large and attentive."

Antiochus.—The learned Hengstenberg, in speaking of the prophecy of Daniel and its reference to Antiochus Epiphanes, says: "This interpretation is liable to so many objections, we need not urge that this setting up of the statue is a pure fiction, and the whole reference of the prophecy to the time of Antiochus Epiphanes, is only an invention of that *obstinate unbelief* which mocks at all argument."

LETTERS RECEIVED DURING THE WEEK ENDING OCTOBER 3.

Postmasters.—Greenville, N. Y., 50 cts.

Martinsville, Va.; Salisbury, N. H.; Mannsville, N. Y.; Groton, N. Y.; East Brookfield, Vt.; New Ipswich, N. H.; Worthington, O.; New Castle, Me.; Exeter, N. H.; 3 Rivers, Mass; Covert, N. Y.; Larned's Corners, N. Y.; Warren, N. Y.; Melmore, O.; Salisbury, N. Y.; North Scituate, R. I., each $1.

Cleveland, O., $2.

Bellville, Ill., $3.

Salona, Pa., $13.

Little Falls, N. Y.; Low Hampton, N. Y.; Centre Sandwich, N. H.; Grafton, Vt.; East Bethel, Vt.; Attica, N. Y.

Individuals.—Wm. French; Samuel W. Rhodes, each $1.

Henry Heyes, $2.

"Port Hope, a gratuity, $5;" Wm. Thayer; G. S. Miles, each $5.

S. Bliss; H. Phinney, Freehold, ($1 only was received in the letter referred to, which paid for 1 copy, vol. 5.;) E. C. Galusha; G. W. Whiting; J. Kilton; Wm. Rogers (the papers were sent as usual;) W. B. Elliott; Charles Friend; N. Hervey; "M. P." New Glasgow, Canada East; L. C. Fuller; H. A. Chittenden; Thos. F. Barry; L. D. Fleming; H. Heyes; A. A. Sawin and others, A. G. W. Smith; J. V. Himes; C. Southworth; R. Hutchinson; L. C. Collins; Luther Caldwell; Wm. Z. Manning.

News from Europe.—Just as we are going to press, we learn that the Acadia has arrived, bringing news to the 19th of Sept.—15 days later. The news, in the Extra True Sun, is headed thus: "Burning of the U. S Steamer Missouri—Visit of Queen Victoria to Belgium—Outrages in Wales—*Civil War in Spain*—Revival of Trade—Difficulties in the Pope's Dominions—☞'Repeal' in Liverpool, &c., &c."

This is a true picture of the world in its last state. Though there is perplexity of nations in a time of international peace, the monarchs and lords are visiting and feasting, "eating and drinking," while the merchants, it seems, by the "revival of trade," are eagerly engaged in "buying and selling." Yet the "outrages" which "are on the increase," show that the earth is "filled with violence," as it was in the days of Noah, just as we were told it would be in the day when the Son of man is revealed.

THE BIBLE.

BY GEORGE HERBERT, WHO DIED 1633.

The Bible? That's the book. The book indeed.
The book of books
On which who looks,
As he should do, aright, shall never need
Wish for a better light
To guide him in the night.

Or, when he hungry is, for better food
To feed upon
Than this alone,
If he bring stomach and digestion good:
And if he be amiss,
This the best physic is.

The true Panchreston 'tis for every sore
And sickness, which
The poor and rich
With equal ease may come by. Yes, 'tis more,
An antidote, as well
As remedy 'gainst hell.

'Tis heaven in perspective, and the bliss
Of glory here,
If anywhere,
By saints on earth anticipated is,
While faith to every word
A being doth afford.

It is the looking-glass of souls wherein
All men may see,
Whether they be
Still, as by nature they are, deformed with sin;
Or in a better case,
As new adorned with grace.

'Tis the great magazine of spiritual arms,
Wherein doth lie
The artillery
Of heaven, ready charged against all harms,
That might come by the blows
Of our infernal foes.

God's cabinet of revealed counsel 'tis:
Where weal and wo
Are ordered so,
That every man may know which shall be his;
Unless his own mistake
False application make.

It is the index to eternity.
He cannot miss
Of endless bliss
That takes this chart to steer his voyage by,
Nor can he be mistook,
That speaketh by his book.

A book, to which no book can be compared
For excellence;
Pre-eminence
Is proper to it and cannot be shared.
Divinity alone
Belongs to it, or none.

Be not ashamed to serve others for the love of Jesus Christ; nor to be esteemed poor in this world.

THE MIDNIGHT CRY!

VOL. V.—No. 8 & 9. NEW-YORK, THURSDAY, OCTOBER 12, 1843. WHOLE No. 88.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES.

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

There will be Lectures on the Second Advent of Christ in 1843, at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

LECTURERS.

Bro. Teall expects to be at Newark next Sabbath, and at Patterson the Sabbath following, and at Albany on the succeeding Sabbath.

Bro. Whiting lectures in this city next Sabbath, at a new place of meeting, in Constitution Hall, No. 650 Broadway, morning, afternoon and evening. We trust our friends in the north part of the city will circulate this information, and invite all to come and hear.

Bro. L. Caldwell is now lecturing at Mt. Holly, N. J., after which he expects to come to this city.

Bro. Miller left Boston, for his home, on Monday. He is, probably, to-day at the meeting at Castleton.

Bro. Israel Jones is earnestly invited to visit us in this city. We have long been expecting a visit from Bro. Cox, and hope we may soon enjoy it.

BUFFALO, N. Y.—Bro. H. B. Skinner writes, that "the friends there have secured a fine hall, and have commenced their meetings in good earnest. Attendance good."

ROCHESTER, N. Y.—Bro. Galusha writes: "Our interest here is increasing. Bro. Barry baptized 13 last Sabbath, more are to be baptized next Lord's day. We had a glorious meeting last evening. The Lord was there, and many experienced a blessing, greater than ever experienced before. Bro. Barry occupied most of the evening in relating his experience. At the class, a season of prayer was proposed, and a blessed time followed. God is with us, and I trust will be, to the end."

ALBANY, N. Y.—Bro. B. Matthias went to Albany to preach on Lord's day, Oct. 1. Such was the interest in the meeting that they have been continued, and he will remain till next week. Respecting the meetings last Sabbath, a letter from Bro. Wrightson says:

"We have just closed one of the most interesting seasons we ever enjoyed. Bro. Matthias administered the Lord's supper last night (Saturday) after the old fashioned manner, in the same way that Bro. Storrs does, and we had a deeply interesting season. There have been some conversions and baptisms.

"The bearer of this [Bro. Thomas Sanborn, of Eaton, N. H.] preached two of the most powerful, Holy Ghost sermons to-day, that we ever listened to. Believers were greatly strengthened and comforted, and are going on their way rejoicing, looking for the blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ."

NEW PUBLICATIONS.

STATE OF THE CHURCH.—This is an extract of a sermon, delivered by Rev. Robert Atkins of Liverpool, England. It is a most thrilling article, and should have an extensive circulation. It is now in press, and will be ready for sale in a few days, in pamphlet form.

FIRST PRINCIPLES OF THE SECOND ADVENT FAITH, WITH SCRIPTURE PROOFS, BY L. D. FLEMING.—This is a happy colation of Scripture texts, printed in full, on the various points of the Adventist's views. On almost every point of interest, it presents the most pertinent Scripture proofs, and will be a handy pocket companion. It is in press and will be ready for sale in a few days.

THE CAUSE IN THIS CITY.

Dear Brother Southard,—For the encouragement of our friends abroad, I should like to remark that the Second Advent cause in this city has never been so prosperous as at the present time.

Our meetings at the old Franklin Theatre are well attended; the faith of the brethren in the speedy coming of the Lord increasing, and souls are awakened and converted. Last Sabbath evening, at the close of the lecture, a prayer-meeting was held as usual, when *fourteen* presented themselves for the prayers of God's people, a number of whom professed to find peace before the meeting closed. On Tuesday evening others came forward and two obtained the blessing.

The meetings in Eighteenth street, where lectures are delivered three evenings in the week, are prospering; the brethren in that part of the city are harmoniously laboring for the spread of the truth.

At the new place that is to be opened in Broadway [Constitution Hall] on Sabbath next, the present prospects are, that the meetings will be well sustained in that place So we are *going down* in New York, and so we expect to go down till the Lord comes, when we expect to *go up* and meet him.

Yours in the blessed hope,
E. JACOBS.

SOUTH PULTNEY, N. Y.—The Postmaster writes: "I send one dollar by request of N. Drew, who lives in Livingston county, Michigan. I was there two weeks ago. There have been no lecturers through that section. They have had some few numbers of the Cry, but no late ones. I had some with me, which I left. There are many there that would gladly take the Cry if they were able. They appear to be more ready and willing to hear about the Advent near, than the people do in these parts.

I was glad at my return home, to find Bro. Gillett lecturing in my own neighborhood. He had given two or three lectures, and I heard him once. The truth has cut like a two-edged sword, and many, I trust, will be benefited by it. We expect him back soon, to hold a meeting of many days."

THE KINGDOM PROMISED TO ISRAEL.

BY N. HERVEY.

Luke 13: 32.—"*Fear not little flock, for it is your Father's good pleasure to give you the kingdom.*"

Dan. 7: 18.—"*But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.*"

Dan. 2: 44.—"*And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever.*"

These passages are selected as the foundation of one of the most important subjects in the word of God. They plainly teach us the nature, and universality of the kingdom of Christ.

That *the kingdom* has not yet been set up, is a doctrine plainly taught in the Scriptures. It is purely a matter of prophecy; and a careful attention to those portions of prophecy which relate to this subject cannot fail to convince us that God has united in one view, the *person*, the *kingdom*, the *reign* and the *subjects* of the Messiah. [With all the light which the Scriptures reflect on this subject, we must be verily guilty if we plead ignorance as to the nature, extent, and prospects of the kingdom which by promise belongs to the Lord.]

Peter says in his first epistle, 1: 16, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." And yet he would not have his brethren believe the doctrine merely on the ground of what the apostles declared, (v. 12.) "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The testimony of the divinely inspired prophets, is here commended to our careful attention.

They searched what *manner of time* the SPIRIT OF CHRIST, which was in them, did signify when it testified beforehand the sufferings of Christ, and *the glory that should follow*. What they testified concerning the time and circumstances of the Saviour's birth and sufferings, is now a matter of history—literally fulfilled. What they affirm respecting "the glory that should follow," is yet to be fulfilled in the personal reign of Christ, and in the setting up of his everlasting kingdom.

Let us now examine their testimony concerning the kingdom. If the kingdom of Christ can be proved from the Scriptures to be already set up, or to mean simply the gospel dispensation, then the idea of Christ's near approach is without foundation. But if the setting up of the kingdom is, (as we believe) identified with his Second

Advent, then the main pillars of the doctrine remain unshaken. For the kingdoms, or governments of this world, have their day. Their time of duration has almost expired, according to the "Sacred Calendar of Prophecy." We are aware of the difference of opinion existing among good, and talented men respecting the nature of Christ's kingdom. The Christian church has almost universally been educated to believe in a temporal millennium; *or* the prevalence of holy principles throughout the entire world previous to Christ's coming. This part of the subject will be considered on a subsequent page. We shall proceed to examine that part of Daniel's prophecy which relates to the setting up of the EVERLASTING KINGDOM.

The passage most to the point is recorded in Dan. ii: 44. [See text.] It is generally admitted that the prophetic emblems in this chapter shadow forth the four Gentile monarchies of the world from the period of Judah's captivity down to the establishment of Christ's kingdom. These emblems are strikingly appropriate. The materials of the image decrease in splendor, but increase in strength. So, in the imperial succession the kingdoms have decreased in worldly grandeur, but increased in power. The last of these four empires was divided into ten kingdoms. The Roman kingdom was "*diverse* from all others that were before it." It was governed in a different manner, and by different laws from any of the preceding kingdoms. And it had *ten horns*. "And the ten horns out of this kingdom, are ten kings, or kingdoms that shall arise." Dan. vii: 24. Upon the testimony of the faithful historians and chronologers, Machiavel, Lloyd, Hales, and others, the following is the list of ten kingdoms, into which Rome was divided:

1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A.D. 407. 6. The Sueves and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli and Rugii, or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, A. D. 483. If in the mouth of two or three witnesses every word shall be established, then this point is abundantly proved.

Now it is in the days of *these ten kingdoms* of the western empire, known by their modern names, France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Ravena, and Rome, that the God of heaven will set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall *break in pieces* and consume all these kingdoms, and it shall stand forever. These kingdoms did not arise till hundreds of years after the birth and crucifixion of Christ, nor till after a general prevalence of Christianity by the preaching of the Apostles. Those who believe that the kingdom was set up in the time of Christ or the Apostles, and that it means the gospel dispensation, are bound to prove that the saints were in full possession of the kingdom, and *that it was never left to other people*. This cannot be proved. The history of papacy demonstrates the prophecy in Daniel 7: 25. "He (i. e. the pope) shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they [the saints] shall be *given into his hand* until a time, times and the dividing of time." If the saints possessed the kingdom once, it was taken from them. But what does the Lord say? See Dan. 7: 18. "But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever."

This is the kingdom represented by the "stone cut out of the mountain *without hands*," which is to smite the image UPON THE FEET, (which had not begun to exist when Christ first came,) and demolish it at once.

But how can this be when the Babylonian, the Medo-Persian, and the Grecian kingdoms have already passed away? The only kingdom now left is the Roman in its divided state, represented by the iron and clay. The apparent difficulty is easily disposed of. An earthly kingdom implies *geographical territory*, *population*, and *government*. The territory now occupied by the Roman Empire was originally the Chaldean or Babylonian territory, represented by the head of gold in the image. This kingdom was divided and given to the Medes and Persians. The territory and government of the first kingdom, now made the Medo-Persian, or the second kingdom in the prophecy. The next, "third kingdom of brass," is the Grecian, "which shall bear rule over all the earth." Hence, when the territory and population of Greece, were annexed, the government of the three kingdoms made the Grecian. This was succeeded by the fourth [Roman] kingdom.

According to Gibbons' History, the Emperor Trajan had the dominion at once of the territory and population of all the four departments of the image. The western division of this kingdom was divided into *ten parts*, which form a territorial division of the empire, and we must admit that these are the kingdoms that shall become as the chaff of the summer threshing floor, when the stone smites the image.

The next inquiry arises, has the *stone* yet smitten the image, so as to answer in every respect to the prophecy? The stone has been considered by various writers as emblematic of the first Advent of Christ, or the *gospel dispensation*. And by many preachers eloquently described as "rolling on, and rolling on," till it fills the whole earth. But the stone in the prophetical dream of Nebuchadnezzar is not of a *rolling* character. "The stone that *smote* the image became a *great mountain*, and filled the whole earth." When this event occurs, all earthly kingdoms are figuratively described, as carried away like the *chaff* before the wind, and *no place found for them*. Language cannot more clearly express the demolition of all earthly empires, and the universality of the kingdom of God.

It must be remembered also, that it is in the days of *these ten kingdoms*, into which the Roman Empire was divided, that the stone *smites* the image. The division of that Empire did not commence till A. D. 356. Three of the ten were absorbed in the territory of Rome, and became the states of the Church governed by the papal chair. The stone, therefore, cannot refer to the first Advent of Christ, or to the gospel dispensation. For in the days of these kings "shall the God of heaven set up a kingdom,"—a visible millennial kingdom which shall take the place of all other kingdoms, and by its universal establishment, consume, or "*make an end*"* of all earthly empires, AND IT SHALL STAND FOREVER. If the stone refer to the gospel dispensation, then the prophecy is not proved, and the kingdoms of this world have escaped the fearful catastrophe.

The *stone* evidently denotes the fifth universal kingdom which is to succeed those represented by their respective symbols, viz., gold, silver, brass, iron, and clay. The last empire is not to fall by human hand, or be succeeded by the power of any earthly rival, as when Cyrus invaded Babylon, or as Alexander invaded Persia, or the Romans, Greece. The kingdoms of this world are doomed to destruction by the stone cut out of the mountain *without hands*. The symbols which represent the four monarchies are earthy. These being broken and dissipated, there is no other metal of strength with which to form a fifth kingdom. The mines of the earth are exhausted. In perfect harmony is this view of the stone (which denotes the kingdom of Christ) with other portions of Daniel's prophecy. See Dan. 7: 13, 14—27.

This leads us to notice the reign of Christ on earth as being *personal*, or *visible*, and *not spiritual*.

Bishop Newton and other writers on Daniel's prophecy have interpreted the stone cut out of the mountain without hands, to be the kingdom of Christ set up, while the Roman Empire was in its full strength. The following passage is from his Dissertations, No. 13.

"*The image is still standing upon his feet and toes of iron and clay, the kingdom of Christ is yet a stone of stumbling, and rock of offence, but the stone will one day smite the feet and toes, and destroy it utterly, and will itself become a great mountain, and fill the whole earth, or in other words,* (Rev. 11: 15) *the kingdoms of this world shall become the kingdom of our Lord, and of his Christ, and he shall reign forever. We have therefore seen the kingdom of the stone, but we have not yet seen the kingdom of the mountain.*"

Mede and Newton were men of piety and learning, and advocated the cause of religion with great success. And with all submission to their extensive knowledge of the Scriptures, we must say that the above interpretation of the passage in Daniel, and the Revelations, is opposed both to the context in connection with these passages, and to the tenor of the whole prophecy. Let any one examine Rev. 9: 15, and they will see that when the seventh trumpet sounds, an awful and solemn event will follow—entirely opposite to the triumph of holy principles in this world. The stone of Daniel's prophecy *has not* been seen. It is not to be a "stone of stumbling," but it is to *descend and smite*.

Those who advocate a spiritual reign of Christ, must show that it will be in keeping with the spirit and extensiveness of the prophecies. Examine Dan. 7: 13, 14, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and lanlanguages should serve him. His dominion, is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

1. This passage denotes the extensiveness and universality of Christ's reign. If it be a spiritual reign, then this world must ultimately be transformed into a holy Church. Not a sinner found in all the holy mountain—a lamb-like spirit must pervade the entire population of the earth. The kings, princes, and rulers of the earth, must all possess a meek and quiet spirit, and the inhabitants of the earth, must in every respect, learn *righteousness*, and do it in the spirit as well as in the letter of the word. But this will conflict with the plain declarations of God's word concerning the Church and the world. A certain power is prophecied to wear out the saints of the Most High, and to prevail against them, until the Ancient of Days come—until the visible appearance of the Son of man; *then* the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.

And what use is the gospel but the good news of this kingdom, the tidings of joy to the people of God, during the whole scene of their affliction and trial in this sinful state? The Redeemer is to come into possession of the external government of the world when he shall come to

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[*] See Whiting's Translation of Daniel 2, in the Midnight Cry of May.

reign with all his saints. His coming the second time is cotemporary with the stone smiting the image upon the feet, when the Colossus falls, breaks, and is *annihilated*. Then Christ, with his people, possess the kingdom, as their promised inheritance *forever*. It shall not be left to other people.

The kingdom is the Lord's. He is the rightful heir to it, and who will refuse its being transferred to the true owner? He has purchased it with his blood. This earth was the scene of his humiliation, and sufferings. Here he was mocked, and buffeted, and nailed to the cross under the warrant of Pilate. And shall not the church respond to the promise of his return, in fervent prayer?—*Even so, come, Lord Jesus*—Come, and take the kingdom which is thine by promise and by right.

2. *The passage under consideration also presents the Saviour, in his return to the world to establish his kingdom, as the kingdom in Zion.*

Adam by his transgression forfeited the blessings and the dominion which he had over the material world. He was exiled from Paradise—a disobedient and fallen man. His power was gone. The sceptre was broken, and the prince of evil immediately usurped the power which Adam lost, and began his reign over the earth. From that time to the present, he has exercised his despotic sway over the kingdoms of the world. The Saviour did not deny rhe usurpation of Satan, when he expressed a willingness to yield to him a delegated authority, if Christ would allow to him the right of superiority.—Pointing out to him "the kingdoms of the world," Satan says, "All these will I give thee if thou wilt fall down and worship me." But the reign of the present usurper ceases when the stone smites the image. It is limited by the word of the Lord.

Heb. 1 : 1. "God who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath *appointed heir of all things*, by whom, also, he made the worlds." *Heir of all things.* The dominion of the earth must be included in the title. It belongs to Christ, the "Ruler in Israel." The bounds of Satan are set by Jehovah's stern decree. See Heb. 2 : 14.

The Saviour has also taught us to pray, "Thy kingdom come, thy will be done on earth, as in heaven." The will of God is already done by the angels, but not yet in this land of rebellion, anarchy and suffering. The Saviour teaches us to pray that it may be, and that the kingdom *may come*, or be *established*, which prayer must have exclusive reference to this material earth. Here is the scene of his kingdom described by the prophet; and a conformity to the will of God when made in the likeness of his son, will constitute the perfect enjoyment of heaven.

The passage in Hebrews 1 : 14, proves that the son of God is vested with power to "destroy the works of the devil;" which works are plainly developed in various schemes of human authority, policy, and art, in the perversion of order, justice, and truth. To destroy the works of the devil does not include the annihilation of the works of the creation; but to repair the temple of God which has been shattered by the fall of man, and to restore the lost "garniture and beauty" which once adorned it: and abolish sin and death, which have rendered this world a vale of tears. Such a view as this of the office of Christ, makes his appearing the second time increasingly dear to the Christian. A world like this in which Satan, "the strong man armed," gigantic and mature in evil, has the unbounded sway, is destined to be regenerated by the second Adam—the Lord from heaven. This is the only hope of Israel, without conflicting at all with our duty to disseminate the gospel among the nations of the earth, and thereby spread the cheering news of a Saviour's coming, and kingdom.

The idea of a spiritual reign of Christ separate from a local and visible kingdom established in the earth, renders the language of inspiration on this subject, exceedingly difficult to understand. But with this view of the kingdom many passages in the Bible which were once to my mind obscure, are now perfectly lucid and plain. For example, Ps. 2 : 6. Yet have I set my kingdom upon my holy hill of Zion. Verse 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Also Ps. 8 : 4. "What is man that thou art mindful of him, and the Son of man that thou visiteth him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet."

That this Psalm refers to the original dominion ion of Adam, which is to be Christ's in "the times of restitution there can be no doubt." In Heb. 2 : 5—11, this Psalm is quoted, and is declared to be not yet fulfilled, but Christ who is exalted above the angels, is promised to have dominion over the "world to come." Thus this is explained by the apostle to be the original grant of the heirship of the earth to Adam, noted in the 8th Psalm. This shows the Son of God to be the second Adam, the rightful owner of the earth in its renewed state. The world to come *(tēn oikoumenēn tēn mellousan)* literally, "the habitable earth to come." This expression occurs in several places in the New Testament. Luke 2 : 1; 4 : 5; Acts 17 : 31; Matt. 24 : 14; Luke, 21 : 26; Acts 2 : 28; 17 : 6; 19 : 27; Rom. 10 : 18; Heb. 1 : 3; Rev. 3 : 10. The literal reading of the text (Heb. 2 : 5,) determines the meaning of the phrase "world to come." Prof. Stuart reads the text literally, the "habitable earth," and then says the words are equivalent to *o aiōn o mellōn*, which he translates "the Christian dispensation." So in the Professor's view both phrases mean the same thing; viz.: the Christian dispensation; or, in other words, the *habitable earth to come* denotes a certain state of the present world in future, under the influence of the gospel dispensation.

What connexion the *Christian dispensation can have with the habitable earth to come*, excepting that the former is preparatory to the latter, we have not sufficient wisdom to discover. It seems plain that this Scripture will be fulfilled, "when the Son of man shall sit upon *the throne of his glory*," and at the time of the *restitution* of all things spoken by the prophets.

This view of the text is further sustained by the distinction which the apostle makes between this world and "that which is to come." See Eph. 1 : 21, and also by reference to verse 10th; "That in the dispensation of the fullness of times, (when Jerusalem shall no longer be trodden down by a hostile power) he, i. e. Christ," might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The comment of the apostle upon the 8th Psalm, shows beyond a question that the local and universal reign of Christ is to be on the renovated, habitable earth, when the Saints of the Most High shall conjointly, with him, possess the kingdom.

The office of Christ, as a king, is as plainly declared in the 22d Psalm. It begins with the sufferings of Christ, and ends with his universal dominions. v. 26, 27, 28. "*The meek shall eat and be satisfied, they shall praise the Lord that seek him; your heart shall live forever. All the ends of the world shall remember, and turn to the Lord, and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the Governor among the nations.* Mark the expression, "FOR THE KINGDOM *is the Lord's.*" As the rightful owner, He is yet to possess it. *All things are not yet put under him.*

The 45th Psalm, says Bishop Horsley, "relates to the *second* advent. The bridegroom is the *conquering* and not the *suffering* Messiah: the marriage is celebrated after his victories, and the bride is the church Catholic." In this Psalm the Messiah is addressed as King. *Thy throne, O God, is forever, and ever, the sceptre of thy kingdom is a right sceptre.* In the 72d Psalm the Messiah is prophesied to "*have dominion from sea to sea, and from the rivers unto the ends of the earth. All kings shall fall down before him, all nations shall serve him. And blessed be his glorious name forever; and let the whole earth be filled with his glory.* The dominions of the Messiah, at his second advent is described in similar strains in many other portions of the Psalms, and cannot be applied to his present mediatorial office, without wresting them from their plain, original meaning. They are purely prophetical, and harmonize with the purpose of God, in that approaching day when justice shall be laid to the line, and righteousness to the plummet, and the Saviour of the world be manifested in his glory to take the sceptre, and the crown, and to reign "in Mount Zion, and before his ancients gloriously." For thus saith the Lord. "*And I will make her that halted a remnant, and her that was cast off, a strong nation, and the Lord shall reign over them in Mount Zion, from henceforth, even forever.*" Mic. 4 : 6, 7.

To this period the prophet Jeremiah refers, "*Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a* KING SHALL REIGN *and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our righteousness.*" Jer. 23 : 5. With these prophecies let the reader compare the address of the angel to Mary. Luke 1 : 31, 32, 33. "*And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.*"

The Evangelist has reference in this text to Isa. 9 : 6, 7. He shall be great, illustrious—distinguished for his power, wisdom, and dominion. David is here called his father because Jesus lineally descended from him. See Matt. 1 : 1. A promise was made to David *that there should not fail a man to sit on his throne.* This promise will be fulfilled when Christ shall come as the *King of Israel.* For he shall reign over the house of Jacob (the true children of Israel,) forever; and of his kingdom there shall be *no end.* It has been strangely forgotten, in the exclusive mode of spiritual interpretation, that the re-establishment of the throne of David, by the personal return of the Saviour, is as clearly a subject of prophecy, and to be as literally fulfilled, as that he should be born of a virgin—agonize in the garden—or suffer on the cross, as a man.

The prophecy in Zech. xiv : 1 : 3, is a description of the time when the Messiah shall come as King. "*Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle, and his feet shall stand upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst* *thereof toward the east, and toward the west, and there shall be a very great valley, and ye shall flee to the valley of the mountains; yea, ye shall flee like as ye fled from before the earthquake in the days of Urriah, king of Judah, and the* LORD MY GOD SHALL COME, AND ALL THE SAINTS WITH THEE."

There is a striking coincidence between this prophecy and that of the angels at the ascension of Christ. The very spot from which he ascended to heaven is declared to be the place where he will locate his throne—the throne of his father David—when he shall appear the second time. The 9th verse of the same chapter expressly says, "*And the Lord shall be king over all the earth: in that day shall there be one Lord and his name one.*" Though the streams of salvation shall proceed from Jerusalem, and exert a holy and purifying influence over the human heart; yet the visible reign of the Messiah seems to be the burden of the prophecy. Three things are expressly mentioned, viz.: The coming of Christ—the place of his descent, with all his saints, and the universality of his dominions.

3. I pass to notice the complete harmony of the emblematic representations of Daniel respecting the kingdom and the declarations of John in the Apocalyptic vision.

I refer the reader to the following passages. Rev. 1: 7. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him: even so. Amen." The scene of Christ coming to jüdge the world is here described. When the Son of man shall appear in his glory, then shall he sit upon THE THRONE OF HIS GLORY, and before him shall be gathered all nations. That all the nations of the earth will literally see Christ in the character of a Judge, I have no doubt.

We believe, with Newton, before quoted, that the stone smiting the image upon its feet, and the sounding of the seventh angel are identical. Compare Dan. 2: 34, 35, with Rev. 11: 15—18. The unprejudiced mind must be convinced from reading the above passages in Daniel and Revelation that the reign of Christ will commence when the seventh trumpet sounds and the territory of this earth, which has been occupied by the kingdoms of this world, ever since the fall, will become *the kingdom* of Christ.

The kingly character of Christ is described in chapter 19: 11—16. The second coming of Christ is, in many of the prophecies, combined with his object in coming, viz: to judge the nations of the earth. In Dan. 7, the destruction of the secular Roman beast is effected by the coming of Christ, when the millennium is introduced. The passage in Daniel will receive its fulfilment in the awful scenes of the battle of the great day, when Christ shall take the throne. "I beheld then because of the voice of the great words which the horn spake, I beheld till the beast was slain and his body destroyed and given to the burning flame." Compare with the prophecy of Daniel and John the remarkable passage in Isa. 63: 1—4, in which the prophet describes the Judge of all the earth, clothed in "dyed garments," "red apparel," in fearful manifestation of retributive justice.

"Our Lord comes with the splendor of him to whom all power was given, both in heaven and earth. He had three names. The first is one 'that no man knew,' a name beyond human conception, his *heavenly name.* The second, *the word of God,* his name as the mediator, his *scriptural* name. The third, 'King of kings, and Lord of lords,' his name as the conqueror of the idolatrous religion and sovereign of the world, his *earthly* name." Croly, page 272.

Our object has been to show from the scriptures, that when the stone smites the image, the Saviour will commence his reign with all his saints. The stone is the emblem of God's *everlasting kingdom.* In respect to its nature, it is the same with the kingdoms symbolically set forth by the image. It is a *visible* kingdom.—This is apparent from the general scope of Daniel's prophecy—and from the fact that when the stone smites the image it occupies the place, at once, of the kingdoms of this world. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and before his ancients gloriously." Isa. 24: 23.

But there are some texts which, at the first reading, seem to conflict with the views we maintain as to the nature of the kingdom. These will now be considered.

1. Math. 3: 2. *Repent ye, for the kingdom of heaven is at hand.* The phrases kingdom of heaven, kingdom of God, and kingdom of Christ, are of frequent occurrence in the Scriptures.—Some expositors of the Bible are of the opinion that they mean in every instance, the same thing. But on a careful examination it will be found otherwise. For instance, the parable in which the kingdom of heaven is "likened unto a man that took his journey into a far country." Here the king is referred to. In the parable of the sower, the kingdom of heaven is compared to a "man which sowed good seed in his field." The good seed, says the Saviour, are the *children of the kingdom.* The parable of the mustard seed, and the leaven which the woman took and hid in three measures of meal, illustrates the influence of piety in the soul, and the spread of the gospel in the world. Again. "The kingdom of heaven is like unto a treasure hid a field, the which, when a man hath found, he hideth and for joy goeth and selleth all that he hath, and buyeth that field." This illustrates the value of religion and the sacrifice and the self-denial which are necessary to obtain it. Again. "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind." In this parable the efforts which are made for the conversion of souls are intended. In the parable of the ten virgins the subjects of the kingdom (or territory) are noticed. By the parable of the wheat and tares the Saviour very plainly illustrates the time of the harvest, which, he says, is the end of the world—when the earth will be cleansed, and the whole territory given to the saints of the Most High.

Now when John preached, "The kingdom of heaven is at *hand,*" he meant that the glorious and everlasting kingdom of God was the next in order. He was then living under the Roman, or fourth empire, represented in the image of Nebuchadnezzar's dream. We have already noticed the succession of these empires, the last of which, according to Daniel's interpretations of the dream, is to be succeeded by the kingdom of God, which *shall not pass away,* as did the earthly monarchies—or be destroyed. The sceptre of Christ will not be wrested from him by seditions, revolutions or conquest, but *stand forever.* This is the kingdom which is *at hand,* and none can enter it unless they repent.

From the consideration that the kingdom of heaven is frequently spoken of as being "at hand," "nigh," &c., many writers have inferred that it must have reference to the birth of Christ, or the gospel dispensation. But this mode of expressing an event next in order is common with the sacred writers. For example, "the Lord is at hand"—"the coming of the Lord draweth near"—"the END OF ALL THINGS is at hand." These latter expressions must certainly refer to the consummation of this world. And what could be the design of the apostles (who spake as they were moved by the Holy Ghost) but that we might be prepared and waiting for that event? Their preaching was concerning the coming and kingdom of our Lord. They had but little to say of *death* and the *grave,* except in connexion with the resurrection. The kingdom with them was always "at hand."

It was at hand, comparatively, in the days of the apostles. Four thousand years had passed away, in which the faith, patience, and hope of ancient Israel was severely tried. They looked for a city to come. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them,* and embraced them, and confessed that they were strangers, and pilgrims on the earth,—wherefore God is not ashamed to be called their God, for he hath *prepared for them a city.*" Heb. 11: 13—16.

They saw by faith the promised inheritance which they expected ultimately to possess, with all the ransomed of the Lord. The phrase *at hand* (Ηγγικε) as used by John, means *drawing nigh—approaching.* Now John spoke of the kingdom of heaven at hand in the same sense as I might say of winter approaching on the first day of the last month in autumn. The meaning of the phrase must be relatively understood. The hope of Israel had long been cherished by virtue of the promise made to Abraham and his seed; and in John's day the time was comparatively approaching for the promise to be realized. The word used by Paul, 2 Thess. 2: 2, translated "*is at hand,*" (ενεστηκεν—enesteken) is not employed as in Matthew, in a relative sense, but in the sense of being *present.* See Rom. 8: 32, (oute, enestota,) translated "*neither things present.*" The apostle here cautions the Thessalonians against being alarmed, for the "day of the Lord" was not *at present.* It had not commenced as they supposed. He tells them not to be deceived for there must first come a *falling away,* and the *man of sin,* the son of perdition, whom he afterwards described, be revealed. John, therefore, employs the phrase *at hand* in a comparative sense. Paul uses it in the sense of being present, or already commenced.

Let us examine other passages bearing on this part of the subject. By referring to Mark 1: 14, 15, it appears that "after John was put into prison, Jesus came into Galilee preaching the *gospel of the kingdom of God,* and saying, The time is fulfilled and the kingdom of God is at hand; repent ye and believe the gospel." "The gospel of the kingdom;" gospel means *good news—glad tidings.* The angels were commissioned to carry the tidings of the Saviour's birth to the shepherds at Bethlehem. The Saviour himself brought the tidings of the kingdom, the nature of which he afterwards explained, and in this sense the kingdom was brought nigh to the Jews, as we shall endeavor to prove.

But the important question concerning this text is, What did the Saviour preach about when he "came into Galilee preaching the gospel of the kingdom?" The next verse in connection with all the instructions of Christ as to what constitutes a preparation for the kingdom will give the answer. "Repent ye and believe the gospel." As purity of heart, and integrity in conduct were necessary qualifications for admission into the kingdom of God, so they were called to believe the tidings respecting the kingdom and to prepare for it without delay. A preparation for ultimately possessing the kingdom at the second coming of Christ, was equally necessary for the Jews, though they could not possess it with all the saints until hundreds of years had passed away, and the affairs of this "present world" closed up, as for the unconverted sinner in the last hour of the world's probation. Now, if we take the example of Christ as a model for preaching, we shall first proclaim the kingdom at hand—explaining its nature, and secondly, show the necessary qualifications, in order to enjoy its blessings, when the saints shall possess it at the appearing of Christ. The inference is a just one that the gospel is a preparatory dispensation, or the good news of the kingdom to be set up when all earthly empires shall be destroyed, for this reason it is called "the gospel of the kingdom"—"the word of the kingdom."

Take the parable of the nobleman and his ten servants. When the Saviour proceeded to Jerusalem for the last passover he spake a parable (Luke 19 : 11—27) *because* they thought that the *kingdom of God should immediately appear.* The object of the parable was to teach them that they were mistaken on the time when the kingdom of God should come. Before this event should occur the nobleman must go into a far country, and, during his absence, the servants were to occupy the different posts assigned them, with a view to their final recompense of reward at his return. The whole tenor of the parable harmonizes with all those passages of Scripture which inculcate the practical duties of religion in this life, in view of the crown of life—the incorruptible inheritance—the EVERLASTING KINGDOM.

Examine Matt. 10 : 23. "*For verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.*"

This is the first commission which Christ gave to his disciples. The expression in Luke, explains it. Luke 10 : 1, "After these things the Lord appointed other 70 also, and sent them two and two, before his face into every city, and whither *he himself would* come." The passage does not refer to his second coming, but simply to his going into the same places, where his disciples should go, for the purpose of preaching the "gospel of the kingdom."

Also, Col. 1 : 13. "*Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son.*" You will notice that the prophets frequently speak of things in *future* in the *present tense.* For example, Isa. 9 : 6, "Unto us a child is born, a son is given." Here the event in future is spoken of as though it had taken place when the prophecy was made.

Paul refers to Jehovah's speaking after this manner—Rom. 4. 17—God, who quickeneth the dead, *and calleth those things which be not, as though they were.* I understand the passage in Col. to bear this construction, viz.,—the disciples were encouraged to look for, or expect, a kingdom. They received their title by the holy spirit of promise—and were already "*heirs* of the kingdom."—James 2 : 5. By virtue of this promise, they were expecting to inherit the everlasting kingdom. The preceding clause in the text, "*which hath made us meet to be partakers of the inheritance of the saints in light,*" warrants the construction we have given. The fact is, the apostles were not so ignorant of the nature of the kingdom as many suppose. How could they be, when Christ, for 40 days after his resurrection, spake to them, "*of the things pertaining to the kingdom of God.*"

On this subject, they were so much interested that the very last question which they proposed to the Saviour, was concerning the restoration of the kingdom to Israel. And his reply to their question shows that he did not refer merely to a *spiritual* kingdom. For while the "times and seasons" are peculiarly the prerogative of the Father, yet he declares, "*Ye shall receive power after that the Holy Ghost is come upon you.*" The apostles might therefore justly conclude that as the Father hath put in his own power the times and seasons of restoring again the kingdom. that it would be restored, and they also, after receiving the Holy Ghost, would know something of the time and season. And this is clearly proved. See 2 Thess. 2 : 1—9.

But allowing that the time of the restoration of the kingdom was withheld. It was perfectly in keeping with the wisdom of God. Had they been informed of all the desponding scenes, for eighteen centuries—the conflicts, persecutions, sufferings and death of the servants of Christ—the spread of the papal and Mahomedan powers—the age of darkness—the struggles of the religion of God—the prison and the rack. Had they pictured before them the sufferings through which the people of God have passed from one century to another—from the cruel persecutions of Nero, along through the valleys of Peidmont—the sufferings of the Waldenses—the flames of Smithfield down to the last end of the indignation, their hearts might have sunk within them, and their hopes of the kingdom's ever being restored, shrouded in perpetual gloom.

This prolonged scene of suffering, conflict, trial, and martyrdom, was wisely withheld by the very obscurity of the Saviour's reply. It was enough that the Saviour should say "immediately after the tribulation of those days," shall signs in the heavens appear, which shall be followed by the coming and kingdom of our Lord. And this corresponds with the declaration in Daniel, that the vision is shut up and sealed to the time of the end.

Examine the passage in Matt. 21 : 43. It was addressed to the Jews, "*Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*"

In applying this passage to mean the gospel, we are met with a difficulty at the onset. For the gospel has not been taken from the Jews. They have the light, but through their blindness they discern not its blessings. They are all included in unbelief, with every unconverted Gentile.

This unbelief of the Jews, was what led the Saviour to say, that the kingdom of God shall be taken from them and given to others, who shall bring forth fruits thereof.

Paul tells us in Rom. 14 : 17, what the fruits are—"For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

The fruits are in a measure produced through the preaching of the gospel—but they are to be perfected in the "kingdom of God." But the objection to this passage being applied to the kingdom as we understand its nature to be, lies more in the expression, "*shall be taken from you*"—which implies that the Jews possessed it.

To this objection, I reply. In the Scriptures some things are said to be *taken away* when they are not possessed, but are only in expectation by promise—for instance, the birthright and blessing of Esau. Neither the birthright nor blessing of Esau were really possessed by him, though he accuses Jacob of taking them away. Hence, of the Jews it may be said ; the kingdom promised to them, and which they thought would immediately appear, is taken from them, and reserved for the faithful and obedient.

This explains "the receiving of the kingdom of God as a little child," for it follows immediately that whoso does not receive it *shall not enter therein*—evidently showing that a place is meant, and that it is to be entered by the righteous at a future time.

The Saviour's reply to Pilate, John 18 : 36. *My kingdom is not of this world ; if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence.* The Jews charged the Saviour with attempting to establish an earthly kingdom, and thereby exciting opposition to Cesar. In reply to Pilate's question, "Art thou king of the Jews ?" and "What hast thou done ?" Jesus says, "My kingdom is not of this world."

Let it be remembered, that the point at issue when the Saviour was arraigned before the Roman judge, was not the origin of Christ's kingdom, but its nature. The Jews wished to know whether his authority was such as to interfere with the government of Cesar. Now the reply which Christ made to Pilate, is sufficient to prove that he did not refer to the progress of the gospel, or the establishment of the Christian church. Mark the phrase, My kingdom is not of this world—not derived from this world. If my kingdom were from, or [ex] *out of* this world, then would my servants fight. The remainder of the text explains the whole. But NOW is my kingdom, not from hence, or *here.* It is not to be untill the restitution of all things, when the seventh angel sounds, and all earthly empires abolished. His kingdom is not restricted to the few who followed him in the time of his humiliation and sorrow, but reserved for the entire *family* of the redeemed—"The sacramental host of God's elect." Hence, the Saviour declares in Matt. 19 : 29. "Many shall come from the east and west, and shall set down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

In verse 37th, Pilate questions the Saviour, "Art thou the king of the Jews ?" Jesus replies, "Thou sayest that I am." Allowing that he was a king, it does not follow that he was thus acknowledged, or that his kingdom was then set up. Christ did not then assume nor claim the title of king. Although he affirmed that "all power" was "given unto him in heaven and on earth," it does not follow that he exercised that power ; on the contrary, in asserting that his kingdom was not *now* of this world, or not *here* among earthly empires, he would have us infer that the time would come when his kingdom would be established in the earth. "For the heavens," saith the apostle, "must receive him (Christ) until the times of the restitution of all things, which God hath spoken by the mouths of all his holy prophets since the world began." Acts 3 : 21.

The *αφοκαταςταςεος*, restitution, properly signifies restoration of any thing to its former state, and for the better. It denotes in the above passage, the consummation of all things at the coming of Christ. The noun is not used any where else in the New Testament, but the verb from which it is derived is used several times, and is employed in the sense of *to restore,* or *to heal.* Matt. 12 : 13. And it (hand) was *restored* whole as the other.

In applying this word to the natural body, in a diseased condition, it may be employed in the sense of healing, or making whole. By classical authors, it is used to denote the restoration or recovery of a fractured limb. In politics, Polylius employs the word, both the verb and the noun to mean, the restoration of an original constitution or form of government. Hence, the restitution of all things which the apostle connects with the coming of our Lord Jesus Christ, signifies the restoration of the kingdom (lost by the disobedience of man,) to its primitive loveliness and glory. In Gen. 1 : 31, when God had finished the works of creation, "God saw every thing that he had made, and behold it was very good." But in the days of Noah, "God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth." Now the times of the restitution of all things is confirmed by the prophetical declaration, "Behold I make all things new." Rev. 21 : 5.

The sense in which the term restitution is used by the apostle, shows that he refers to the end of all *things*, or the completion of all the events foretold by the prophets; with Acts 3 : 21, compare Rom. 8 : 19—23. The expectation of the church, now participates in the *earnest expectation* of the creature, waiting for the manifestation of the sons of God. The apostle seems to have this idea in his mind, viz: that the Christian looks forward with intent interest to the future inheritance. "For I reckon that the sufferings of the present time, are not worthy to be compared with the glory that shall be revealed in us."

Let us now consider the question of the disciples concerning the RESTORATION OF THE KINGDOM. Acts 1 : 6. *Wilt thou at this time restore the kingdom to Israel?*

EVENTS CONNECTED WITH THE SETTING UP OF THE KINGDOM.

The *identity* of *Christ's personal coming with the establishment of his kingdom* is clear. A kingdom implies *territory, subjects* and *king*. Acknowledged authority and obedience to the king are essential to the honor, and reign of Christ, which the Scriptures apply to him. Now no nation has yet acknowledged Christ. His own countrymen insisted that they had no king but Cesar. Who has possession of the kingdom now? Neither Christ or his people. Worldly governments possess it, and will continue to rule until He comes. "When the Son of man shall come, and sit upon the throne of his glory—*Then* shall the king say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'" Matt. 25 : 31—34.

In the description of the order of the resurrection, Paul affirms that those who are Christ's shall, *at his coming*, be raised, and *then* the kingdom shall be delivered up. 1 Cor. xv : 23, 24. In his letter to Timothy he identifies the personal coming of Christ with the kingdom. 2 Tim. 4 : 1. "Who shall judge the quick and dead at his *appearing and kingdom*." "When he who is our life shall appear, then shall ye also appear with him in glory." Then will he reign in his own kingdom.

Again. *The coming of Christ to reign, and the possession of the kingdom by the saints are identical.* See Dan. vii : 11, 14, and 21, 22. That is the time when the kingdom will be purified. See Matt. xiii : 41—43. "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father."

This illustrates the words of the angel, Dan. 8 : 14. "Then shall the sanctuary *be cleansed*." When? At the expiration of the 2300 days, which is the whole length of the vision in Daniel's prophecy; and expires with the period when the Son of man shall come and the saints shall possess the kingdom."

Now turn to the promise which Christ makes to his disciples. Matt. 19 : 28. "Ye which have followed me, in the regeneration [renovation; or when all things are made new,] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." See Matt. 25 : 31—34. Here we have at one view a cluster of events, occurring at the same time, viz. The second coming of Christ—the commencement of his reign—the separation of the righteous from the wicked, and the possession of the kingdom by the saints. To this day Paul looked forward for his crown. 2 Tim. iv : 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at *that day*; and not to me only, but unto all that *love his appearing*." He is to receive his crown with all the saints, when the Lord Jesus shall appear as Judge or King, and not before. Read the connection with this. Rev. chapter v. Here is a description of the whole family of Christ, redeemed by his blood *out of* every kindred, and tongue, and people and nation," being made unto God "kings and priests;" they are heard saying, "*We shall reign on the earth.*" This reign is also identified with the first resurrection. Rev. xx : 6. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Now their reign begins at the first resurrection—at the same time that Christ appears in his glory. And is not this the period when the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High? It is according to Dan. vii : 13, 14, and 27. We believe, therefore, that the kingdom promised to the saints is coeval with the millennium. And as "flesh and blood cannot inherit the kingdom of God," then the millennial reign cannot be a reign of Christian principles on this earth; but a reign of all the saints in their *immortal* and glorified state. In order to possess the kingdom these bodies must be changed, or fashioned after the model of Christ's body. See Paul, reasoning on this subject. 1 Cor. xv : 50—58. Notice also the prayer of the malefactor on the cross. "Lord, remember me when thou comest *in* (not into) thy kingdom." This Christ will do in reference to all his people, according to promise. John xiv : 3. "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." John xvii : 24. "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovest me before the foundation of the world." This will all be fulfilled at the resurrection of the just. See 1 Thess, iv: 14—17.

VIEW OF THE ANCIENTS.

This view of the coming of Christ at the commencement of the millennium, is ably vindicated by various authors in the first three centuries. Irenæus of the second century, successor to Pothineus as pastor of the church of Lyons, and disciple of Polycarp, of whom Irenæus says that "having been instructed by the apostles he always taught what he had learned from them, what the church had handed down, and what is the true doctrine." In his work against the Valentinia heresy, which Moshiem calls "a splendid monument of antiquity," he says: "It is fitting that the just rising at the appearing of God should, in the renewed state, receive the promise of the inheritance which God covenanted to the *fathers*, and should reign in it; and that then should come the final Judgment." This view he draws from the promise made to Abraham and his seed, who, together with all the saints of every age at the coming of Christ to the *resurrection of the just*. Irenai, lib. v., Adversus Hærases pp. 452, 453. Tertullian, and Clement who died in the third century, but properly authors in the second held to the same views respecting the identity of Christ's coming with the millennium and the renovation of the earth. Of Tertullian, Spanheim says that "he occupies a place in the first rank of the fathers in erudition, acumen, and eloquence." What is the testimony of this acknowledged defender of the religion of God? "We also," he says, "confess that a kingdom is promised us *on earth* before that in heaven, but in another state, viz., after the resurrection; for it will be 1,000 years in a city of divine workmanship, viz., *Jerusalem brought down from heaven*; and this city Ezekiel knew and John saw." He affirms that it was customary in his times for Christians to pray "that they might have part in the first resurrection." Cyprian, of the third century, declares that it was the belief that those who suffered for Christ and his gospel, should have their reward in the resurrection of the just, at Christ's coming. With this blessed hope they were ready to be bound at the stake, or tortured on the rack.

In the third century the pre-millennial advent of Christ to raise the saints, and to establish his kingdom on the earth, was the popular doctrine of the church. Gibbon says: "It was not till two centuries had passed away that anything unfavorable to this belief seems to have been entertained in the primitive church." There were various opinions cherished respecting the condition and employment of the millennial state, but the personal reign of Christ on earth for 1000 years, was generally admitted to be a Scriptural doctrine. It was, however, abused and perverted in proportion as the piety of the church declined. As soon as they begin to mix earth with heaven, and unite the sensual with the immortal state, in the kingdom of God, the excellence of the doctrine began to fade away. Origen was among the first of allegorical interpreters of the Scriptures who opposed the millennarian doctrine. His learning and talents gave him great influence, which was most unfavorable upon the doctrines and piety of the church. "He was first," says Moshiem, "among those who have found in the sacred Scriptures a secure retreat for all errors, and idle fancies." With such principles of interpreting the Scriptures as he adopted (for which see Murdock's translation of Moshiem's Ecl. His., v. i. p. 181,) it is not strange that he should lose sight of the nature of the millennium and obscure the kingdom of God in the fog of mysticism. Nepos, who strenuously opposed the views of Origen, together with the influence of Coracion, in Arsenoe, was among the most effectual instruments of preserving for a time the true faith on the millennium. Christians in the third century had to defend it against much of the wisdom of this world, and false philosophy. Dissenters from the true millennium are found among those who would unite philosophy with religion, and level the plain truths of the word of God to the decisions of human reason. And such were compelled, in order to establish their own opinions, to doubt the canonical authority of the Revelations of John, and practically to reject, as Dyoniseus did, some of the most precious portions of the Scriptures concerning the coming and kingdom of Christ. This soon led to the taking away of the Bible from the "common people" and placing it, for interpretation, at the disposal of the priests. From this treatment of the Scriptures, by Origen, may be traced the "falling away" of the church from the true faith, predicted by Paul in 2 Thess., 2d chap. "Of all the religious controversies," says Moshiem, "those concerning Origen and Origenism made the greatest noise." The monks adhered to the system of Origen, and by the time Papacy became the established religion by virtue of Justinian's laws, the views of Origen prevailed throughout the western nations, and continued undisturbed for almost a thousand years.

Notwithstanding the prevalence of Papacy, and the voice of the great council of Rome, convened under Damasus, A. D. 373, against the personal reign of Christ with all his saints, yet there were a few private Christians who held fast to the ancient faith. Bishop Newton says: "Wherever the influence and authority of the church of Rome have extended, she hath endeavored by all means to discredit this doctrine; and indeed not without sufficient reason; this kingdom of Christ being founded on the ruins of the kingdom of Anti-Christ. No wonder, therefore, that this doctrine lay depressed for many ages; but it sprang up again at the Reformation, and will flourish, together with the study of the Revelation." *New. Dis. on Proph.*

VIEWS OF THE REFORMERS.

Luther in his answer to the book of Ambrosius Catharinus, boldly expresses his opinion of Papacy, and his faith in the dominion of Christ; and prays that God " would reveal the day of the glorious advent of his Son in which he shall destroy the man of sin." From the Augsburg confession (adopted A. D. 1530, when the Reformers appeared before the Emperor Charles V., we quote the 17th article.) "In like manner they (i. e. our churches) condemn those who circulate the Judaizing notion that, prior to the resurrection of the dead, the pious will engross the government of the world and the wicked be every where oppressed." This very article strikes against the modern idea of a temporal millennium. an essential part of which is that the governments of this world are to be managed by Christian rulers.

The true millennium concedes the kingdom *only to the saints* after the resurrection, and at Christ's coming. And this was the belief of Christians during the early period of the Reformation in Great Britain, as their catechism, published during the reign of Edward VI., testifies. "We ask that this kingdom may come, because as yet we see not all things subject to Christ: we see not yet how the stone is cut out of the mountain, without human help, which breaks in pieces, and reduces to nothing the image described by Daniel; or how the only rock which is Christ, doth possess, and obtain the empire of the whole world, given him of the Father. As yet Anti-Christ is not slain; whence it is that we desire and pray that at length it may come to pass and be fulfilled; and that Christ alone *may reign with his saints* according to the divine promises.—God grant that his kingdom may come speedily." Mede's Works, B. 4, ep. 53, p. 814. In Brooks' Elements of Prophetic Interpretation, pp. 74, 75. is a long list of names, whose praise was in all the churches—who, during the 17th century, testify by their sentiments their firm conviction of the identity of Christ's personal reign with the millennium. Milton believed the same,—

"Last, in the clouds from Heaven shall be revealed
In glory of the Father, to dissolve
Satan with his perverted world; then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date,
Founded in righteousness, and peace, and love,
To bring forth fruits, joy and eternal bliss."

So we may prove from the writings of Cowper, Heber, Watts and other poets, who have sung in heavenly strains of that blessed hope, when Christ shall appear, and the righteous shine forth as the sun in the kingdom of their Father.

If our views of the millennium be called fanatical, then the charge is made against a host of as pious and talented men as ever advocated the doctrines of the gospel. Sir Isaac Newton devoted his whole time for two years especially to the study of the prophets. He declares his belief in the pre-millennial advent of Christ. "ROBERT HALL," says Mr. Thorpe, "regretted on his dying bed, that he had not given his attention more to the study of the Prophecies, and that he had not preached the millennarian views he cherished; but he expressed his conviction that God would raise up a body of men, about the time of the end, amidst much clamor and opposition, to explain the prophecies on this subject." And who can read the views by Rev. John Cox—McNeil, and Noel of England, (acknowledged ornaments of their church,) concerning the "coming and kingdom of Christ," and not be convinced that they have *searched the Scriptures* with a desire to know what is truth? These men believe in the speedy coming of our Lord.

THE CAUSE IN CINCINNATI, O.

From " The Western Midnight Cry" of Sept. 27, edited by Bro. Storrs.

THE GREAT TENT.

During the past week meetings have been continued days and evenings. Large and deeply attentive audiences have been constantly in attendance.

Many souls have been convinced of the great truths we preach—sinners are awakened, and souls converted. The interest has been constantly on the increase. We trust many will praise the Lord in the day of His coming that the " Great Tent" was ever pitched in Cincinnati. Persons have come to this meeting more than 150 miles from the surrounding country, and the fire thus kindled up will spread far and wide if time be continued long enough for the purpose.

Br. Himes and myself have preached nearly all the sermons, but have been helped in the exercises and prayer-meetings by brethren Cook, Stephens, Porter, Scott, Field, Boyer, and others. Several preachers from various denominations have been present and given their testimony in favor of the truths we preach. All glory to our *coming Lord*.

Our meeting closed in the tent Monday forenoon, by a *Communion* season, in which hundereds united from all sects, to show their Lord's death till HE COME. It was truly a blessed season: at the close, the largest part of those present rose up, in testimony of their belief that our Lord will appear in the clouds of heaven within the next twelve months; and we parted in that blessed hope. Many others rose to desire our prayers that they might have the necessary preparation for that event, which they now felt they had not. Truly, *God was there.*

The same paper of October 4 contains the following notice:

SECOND ADVENT MEETINGS.

Lectures may be expected every evening this week. at College Hall, corner of Fourth and Walnut Streets, to commence at 7 o'clock, by the editor of this paper.

Our meetings are crowded with hearers; and there is almost breathless attention. Deep solemnity prevades the assemblies, and many souls are evidently anxious to know what is truth on this great subject. Several have desired the prayers of praying souls—backsliders are reclaimed—slumbering christians have been aroused, and some sinners are converted to God. To the King eternal be all the glory. Our hope is in God that he will own and bless his own truth—he has done so; and the result of our late Tent meeting in this city is likely to be glorious. May the work spread far and wide, till our Lord shall come.

Bro, Storrs replies as follows, to the favorite charge of our opponents.

DREADFUL AFFAIR.

" FANATICISM.—We are informed that no less than four persons have lost their reason since the Miller tent was pitched in this city."—*Morning Message*, 28 Sept.

DREADFUL MORTALITY.—In less than twenty-four hours after the " Message" came out with the above article 50,000 *deaths* eccurred.

Is not that a *dreadful mortality?* Does any one think that the circulation of the " *Message*" caused all these deaths? That must be a dreadful paper! Beware of such a print as that!

Now, reader, we have no idea of saying that the ' Message' killed the fifty thousand men, women, and children, that died in the next 24 hours after it issued its slander upon the " Miller tent in this city."

It is calculated that 50,000 die daily in the world, and it may be " that no less than FOUR persons have lost their reason since the Miller tent was pitched in this city;" but if the " *Message*" will give us the names and residence, of four that have lost their reason by the preaching of the Second Advent doctrine in the Tent, then we will confess our conviction, that the " Message" man has his reason restored. Till then we are compelled to think if any body has *lost their reason*, it is the " Message" man himself, if he ever had any.

LETTER FROM BRO. S. C. CHANDLER.

Dear Brother Southard,— . . . . We had an excellent meeting at Springfield, in this State, the importance of entire consecration to God and to His cause seemed to be the great burden of his people. The congregation was large, the sermons were unusually spiritual and solemn, and the amount of good done will only be known in eternity.

I have visited most of the places where I lectured last winter and spring, and find a goodly number full in the faith of 1843. The brethren in Jamaica erected a large tent in the north-west part of the town, to accommodate those who lived in the lanes and hedges, and to them we said, " Come, for all things are now ready." And we had the evidence, before we left, that our efforts were not in vain.

The Windham Baptist Association held their annual meeting a few days ago, and the " little horn" exhibited great wrath towards me for what I have been doing in this county. After some confusion and talk, they chose a committee to sit on my case, and see what should be done. The committee finding it policy not to condemn me for any doctrine connected with the Second Advent that I preached, because of the number of their members that had embraced it, endeavored to put a check upon my influence by passing a resolution not to fellowship me as a Baptist minister in good standing, because I had communed contrary to the *creed* of the church. So you see I stand *expunged* from the fellowship of this Association, and I thank God that I do, for I am conscious that if I should follow them in their creeds and example, my name would be expunged from the book of life and from a part in the first resurrection. I shall leave this vicinity for Newark in a few days, the Lord permitting.

Yours in the blessed hope,
Brattleboro, Vt., Oct. 5, 1843. S. C. CHANDLER.

CENTRAL NEW YORK.

Bro. Marsh writes, from Union Mills, Sept. 19:

"I have just returned from a short tour in Otsego Co. N. Y. I found Brn. Plumb and Patten engaged in a series of meetings in Cooperstown, the county seat. Bro. Patten and myself spent several days in giving the alarm in the adjacent villages, and on the Sabbath, joined Bro. Plumb in a Grove meeting at Cooperstown. Bro. Plumb, it was expected, would continue the meeting in Cooperstown several days, in the Baptist house, which had been kindly offered for that purpose; and Bro. Patten in the adjacent settlements.

A deep interest is now waked up in that entire region on the coming of Christ this year. We found many firm believers in this glorious truth, and two worthy ministers, I am in hopes to hear, will have moral courage to proclaim to their flocks their honest convictions on this subject. Lecturers are earnestly solicited to remember Cooperstown and vicinity, as they " run to and fro." They will find a cordial reception at Dr. Barker's in Cooperstown.

LETTER FROM BROTHER I. R. GATES.

This indefatigable brother writes as follows, in a letter enclosing $15 for subscribers.

Dear Bro. Southard:—The Lord is doing wonders in this " Hill Country" of Central Pa. Elder Lowel, a Disciple preacher, has baptized within the last six or seven weeks, upwards of one hundred and thirty persons in Centre County. I have just closed a course of lectures at Bellfonte, the county seat of Centre Co., which were well attended. I spoke in the Court House which was very large, and, notwithstanding its size, it was filled every night to overflowing. Many are now seeking the Lord with full purpose of heart. Many are strong in the faith of the Lord's speedy coming. The little horn uttered some great words at Bellfonte. My life was threatened, and some of the Romanists were seen with pistols in the congregation. But I found although the horn spake great words, yet his *dominion* was taken away.

My incessant labors of late, have somewhat impaired my health. I have many calls and no person to assist me as yet. But I have found one young brother by the name of Mitchell, who is engaged in teaching school in Bellfonte village, who designs rendering me some assistance soon. This evening I commenced a course at Beach Creek, in the Disciples meeting house.

Pray for me. Yours in hope of soon enjoying (with all the saints,) eternal rest. I. R. GATES.

THE MIDNIGHT CRY.

THURSDAY, OCTOBER 12, 1843.

EDITORIAL CORRESPOEDENCE.

CINCINNATI, O.—LOUISNILLE, KY.—JEFFERSONVILLE, IND.

Dear Bro. Southard,—I join with you in giving thanks to our Heavenly Father for the restoration of your health.

As you, with the numerous readers of the "Cry," will wish to hear of the state of things in the West, I will give you a few additional facts since my last.

Our meeting in Cincinnati continued and *closed in triumph.* We have never had a more successful meeting in the tent, at least so far as a full and uninterrupted hearing is concerned. More than 500 have embraced the faith, among the different churches in the city and vicinity. Most of them look for the termination of the prophetic periods this year.

Bro. Storrs remains, to conduct the paper, and to lecture in the city and vicinity. "An effectual door is opened." Bro Stevens is in the field to render efficient aid. He is highly esteemed, and is doing much good. Bro. Goodwin (late Pastor of the Sixth st. Baptist Church) has embraced the faith *in full.* He has consecrated himself to the work, and has taken hold with Bro. Storrs and others, to carry forward the work. Many other ministers in the vicinity are coming into the faith, and will soon preach the *personal reign*, with the time of the Advent. Bro. Scott, of Carthage, has come out on *the time.* He gave his whole influence to aid us in the work, and will continue his valuable labors. He is an educated, pious, and devoted man. He has done much for the cause in the West.

Dr. Nath. Field, of this place, (Jeffersonville, Ia.,) late editor of "The Israelite," (now discontinued,) is also a full believer in *the time.* He has done much for the cause in this region, and still intends to do all he can in diffusing the truth in Kentucky and Indiana. We have now many friends and believers in this vicinity. I commence a course of lectures this evening at Louisville, Ky., about one mile across the river. But little has been done in that city. I expect a good hearing. Dr. Field has given the cry in this town; but I shall give one or more lectures here. I have been obliged to relinquish my intention of going to St. Louis. I hope now to return East about the middle of October. J. V. HIMES.

Jeffersonville, Ia., Sept. 30, 1843.

LONG ARTICLES.

A brother has just sent us an article nearly covering four sheets of paper. He paid seventy-five cents postage, but as it weighed (with its wrapper,) more than an ounce, our absurd post office laws required payment by weight, and we were taxed 37 1-2 cents. We were just about to say, that an article of that length, however excellent, CANNOT, BY ANY POSSIBILITY, be inserted. It would be very near the truth, if we had said it. If the most gifted and best disciplined and best informed brethren among us, who have been adding to their stock of biblical knowledge for years, should give us a luminous exposition of some important portion of God's word, exhibiting a careful comparison of Scripture with Scripture, with well authenticated and well arranged illustiative facts, we should hail it as a treasure; yet, if it was very long, we might be forced to decline inserting it in the Cry. We recently returned a very valuable article to its author on account of its length, though we wished much to enrich our paper with extracts from it. We have just received it a second time, with permission to do so.

It is painful to lay aside these four sheets, which were written by a venerable brother, 84 years of age, and in which we notice some excellent thoughts, but the necessity for it is absolute.

We could not revise this article, correcting the spelling, grammar, punctuation, &c, and cut it down to a proper length, by marking out superfluous words and sentences, retaining the valuable parts in a connected, intelligible form, without any marks of multilation, in less than a day. Our readers all know we have but seven days in the week, and *we* know, full well, that we have more than fifty things to attend to. Now, if each requires a day, we must neglect more than forty. We do not say *all* this for our venerable brother, but duty and self-defence require us to have a frank and friendly communication with several writers, and what we say, will be a hint to all others. "Biblicus" has sent us two letters, which would fill nearly sixteen columns, or five pages, of the Cry. If he had compressed all the important thoughts of these two letters, into one-fourth of the length of one, we would readily have published it, although it differed somewhat from our views.

A respected correspondent in Maryland, has written two communications, one of which we laid aside for reasons stated two weeks ago. The other, (entitled "Beware of Deception,") would be *very good*, if three quarters of it was judiciously struck out. But the writer might truly say, "you must strike out many good things by so doing," yet the article would, nevertheless, be improved, and would do much more good. Few people like to *begin* a long article, unless they see something about it which attracts them. When they have begun it, if they find the author wandering from his subject, or using many words to express a thought, they will drop it.

When we lay an article aside, it is not necessarily rejected, but it is, sometimes, because we are waiting for a more convenient season to revise it thoroughly. But new things are crowding upon us so constantly that our readers can judge how small the probability is, that such a time will ever come.

We hope our friends will not cease writing, but we must beg them to "be short."

AN OLD PAINTING.

Many persons are opposed to the doctrine of the second advent at hand, because its believers regard prophetic periods, and profess to understand them as referring to literal and definite points of time. Through the early prejudice of education, such objectors look upon any attempt to understand "*by books*" (as did Daniel,) the definite meaning of the time given in prophecy, as impious presumption, and turn away from the light, and remain in willing darkness upon this momentous subject. If such would carefully consider the words of our Saviour in Luke, respecting the signs and the state of the world, that should immediately precede his coming, they would be able to perceive, most clearly, that it is the next great event to transpire. Let us copy his prophetic picture, and retrace its outlines, as the curtain of time slowly rises, and reveals the reality: not the original, for here the painting comes first, and the object represented, is developed afterwards. If we are honest, the old painting will almost start into life, as, gazing upon it, we pursue our criticisms. Here it is: the first thing in the foreground, is. "There shall be signs in the sun, and in the moon, and in the stars." These signs and phenomena, have of late been so numerous, that we can scarcely look at the daily prints, without hearing of more or less, published by men of professed integrity, in different parts of the world, who are, alike, all opposed to our faith. Some may object, that the signs referred to by our Saviour, must be of a more universal and startling character, something that every one must see and acknowledge. If this were the case, how shall he come in an hour when the multitude think not, as a thief and a snare? Or what faith would be requisite in those who wait for him, if the time should be so fearfully demonstrated? This is not according to the economy he pursued in the signs given before his first advent. A few shepherds, and Anna and Simeon, together with the wise men, who belonged not to the house of Levi, were all who discerned them at that time.

As the curtain rises, another strongly marked figure is "Distress of NATIONS with perplexity." In the midst of health and peace, and nature's abundance, what means the pallid and invisible power that is felt by all, from the proudest aristocrat, to the humblest artizan? Who cannot discover the speaking likeness here in all its bitterness and wasting anxiety? As we meet the busy stream of faces in our business marts, and see the oneness of expression, who cannot read "*perplexity*," an agony of care, and perceive many at their wits' ends to sustain the necessities of their being?

Another shadow opens: "The sea and the waves roaring." Our sea-faring brethren testify that never, in the earliest annals of their craft, have there been such perilous and terrific storms upon the ocean, as within two years past, which have swept the coast of every sea. Never have there been such fluctuating winds, and sudden and unprecedented rising and falling of the tides, and other strange phenomona amid the waters.

One more dark shade of sallow tint, next to the cloud which begins to show in the back ground, is, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Is this true at the present time? Who is there among our infidel or ecclesiastical opponents, but has frequently admitted that some great event is near? The politician talks of revolutions and war, and change of earthly governments. The religious professor, of the commencement of the millennium, or (a more probable and popular opinion now,) the hasting supremacy of the Pope. However much they deprecate our presumption in *interpretation* of prophecy, they hesitate not to prophecy out of their own hearts, that something great is approaching, although it is not the coming of Christ, and they dare fearlessly to assert that he will not come in 1843. Yet the entire world are expecting something of a fearful and convulsing character, and many hearts truly are failing through fear.

What next remains of the painting to be examined? "Then shall they see the Son of man coming in a cloud, with power and great glory." How complete and unutterably sublime is this back ground, which is the next and only thing remaining of this prophetic likeness of the present time! Just as sure as the curtains of time have risen and revealed the truth of the fore-ground, so sure we shall *soon* see the white cloud surrounded with the glory of the Son of man.

The Saviour then immediately adds, "When ye see these things begin to come to pass, then look up, and lift up your heads," showing plainly, that we shall understand the signs, and know when he is near. Yet now our Christian brethren, call us visionary and fanatical, because we perceive these very marks, and believe the rest of his word will as surely be fulfilled. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep for Jerusalem, or the professed church of God. As the ancient church rejected the first advent of our blessed Saviour, so now does the modern church, His second and glorious appearing. These things are hidden from the wise and prudent, and revealed unto babes, and in child-like submission we must add with our Saviour, "Even so, Father, for so it seemeth good in thy sight." C. S. M.

The article on the next page is the commencement of an endless volume in further illustration of this subject. We hope to continue it next week.

STATE OF THE WORLD.

Our Lord distinguishes between the signs which relate to the sun, moon and "stars OF HEAVEN" and those "ON EARTH," which are "distress of nations, with perplexity," &c. There are several other pictures of the "last days," with which Bible students are familiar, but when we look for their fulfillment in the present state of the world, we are overwhelmed with the mass of illustrative facts, —in stating a few of them, we will begin with the late news from across the Atlantic. We derive it mostly from Willmer & Smith's European Times, of Sept. 19, an excellent *news*-paper, prepared at Liverpool on purpose for American readers, and printed at the latest possible hour before the sailing of the steamers.

England.—So much attention is paid to the movements of the Queen, who has just visited her uncle, the King of the Belgians, that little is said of the present state of things there.

The following paragraph gives a specimen of the way in which money which has been wrung out from the hard earnings of the laborer is used to keep up the greatness of the great by sustaining them in idleness and luxury:

"There are two admirals in the British navy who served but five years, and have been on retired pay each for the last 53 years. Another of three years service, has been on retired pay for 55 years."

The half pay of a British admiral is £2 2s. (or more than ten dollars) per day; so that more than half a million of dollars have been paid to these three men—*for nothing*. They had been well paid for their services before.

The Chartists, still writhing under their grievances, though so often disappointed, continue their agitation.

"A new Chartist convention—similar to that which existed in 1840—had commenced its sitting at Birmingham."

"The coal pits in West Cumberland are at present unoccupied in consequence of the proprietors having refused to admit any colliers who belonged to the union.—Great meetings are held daily."

In the meanwhile, the great men of the nation exert their noble powers in killing little birds.

"The grouse shooting this season is said to be remarkably good, both in England and Scotland, and most of the nobility were at their sporting boxes in the country, actively engaged in the sport."

"Puseyism is said to have acquired a strong and alarming footing among the professors and other authorities at Eton College."

A new Puseyite College is to be established near Oxford.

Excavations for a nunnery between Sillely and Ratlifle Hall, Leicestershire, were commenced the week before the steamer started.

Here comes an impressive illustration of human folly:

"The quantity of tobacco imported from the United States during the past year amounted to 38,618,012 lbs., being a decrease of several thousand pounds, as compared with the preceding year."

What becomes of this prodigious mass of filthy poison we could not guess, till a friend from England told us that some men consume 10 or 15 pounds a year, and that the habit of smoking is nearly as common among the women as the men. The average is a pound and a quarter to each man, woman, and child in the United Kingdom. Every pound of it costs the consumer about a dollar, as it pays a duty of nearly 75 cts. If Victoria's subjects should become wise enough to heed the advice of her royal predecessor, Henry VIII. in his "Counterblast to Tobacco," while it would deduct nearly *forty millions* of dollars from the amount yearly worse than wasted, it would also bankrupt the British Government

"*Violence*."—The Repealers in Liverpool, who dared to show their sympathy with their fellow-subjects, invited Daniel O'Connell, Jr. to come over and address them.

"A party of Orangemen, [Protestants] armed with bludgeons, gained access to the meeting, and acting simultaneously, they rushed at a given signal upon the Repealers, whom they belabored lustily with their weapons. The party assailed, stunned for a moment, turned upon their opponents, and for nearly half an hour the lower part of the circus presented a scene of the most brutalizing character. Broken heads and limbs, and faces, in which scarcely a lineament of the human countenance was visible, attested the fury of the onslaught and the punishment with which it was visited."

Wales.—Heavy as the government burdens bear upon the people of England, the Welsh have grievances unredressed and extortions to compain of, from which other parts of the kingdom are comparatively free. The toll-gate grievance is not the most galling. Excessive rents, wretched farms, a rude state of agriculture, tithes, and a ruinous expenditure, far exceeding the measure of income, produced partly by competition, partly arising out of the relative position of landlord and tenant, are amongst the causes which fret and harrass the occupier of land, and make him a midnight marauder Driven to desperation, they set the government at defiance,and expose themselves to the halter.

"On the 5th of Sept. a body of armed men, some on horseback, and others on foot, went to the town of Llanely, and attacked the house of the harbor-master, who, it appears, has rendered himself obnoxious to some persons by rigidly enforcing the rules of the port. They destroyed a portion of the house, and having made the harbor-master come out, they ordered him to quit the country in a fortnight, or take the consequences; after which they fired guns and departed."

The same night, some of their confederates broke open a blacksmith's shop, and tore down a very strong turnpike gate, in the centre of a village. A regular battle took place between them and the police, and six of them were taken prisoners, two of them being severely wounded.

"Such is the unsettled state of affairs in South Wales that the insurance offices refuse to insure farming stock at any premium!"

"A wealthy farmer at Llanon, who acted as a kind of banker, had his house broken open, and £600 (nearly $3000) taken away by a number of men with blackened faces, and who passed as Rebeccaites. Thus the impunity with which the Rebeccaites have hitherto proceeded is encouraging bands of marauders to prowl about the country."

The following illustrates the dreadful anarchy which already prevails:

"So great is the terror which the Rebeccaites have inspired in the peaceable inhabitants of Wales, that a Jury summoned to hold an inquest on the body of an aged female toll-keeper brutally murdered by these rioters, dare not bring in a verdict in accordance with the testimony. After hearing ample evidence of the facts, including medical evidence as to the fatal nature of the wounds, the Jury returned the following most extraordinary verdict: 'That the deceased died from the effusion of blood into the chest, which occasioned suffocation; *but from what cause is to this Jury unknown*!!!'"

Ireland.—O'Connell pursues his schemes with such adroitness, vigor and perseverance, that he seems likely to get up a new government, *in fact*, while he keeps clear from the charge of treason. He is having arbitrators appointed who are to exercise most of the functions of judges and other magistrates. He says:

"There ought to be in every parish, or, at least, in every union or district, one arbitrator, that there might be a sufficient number of those officers to discharge their public business. His object was to supersede altogether the necessity of the people appealing to the magisterial authorities constituted by law. It was really delightful to reflect that a judicial system was about being established in Ireland. in which the Irish people might, with the utmost safety, repose unlimited confidence, and to which they might appeal for the arrangement of all their differences and disputes without incurring any expense."

He is also getting up a council, to be called "The Preservative Association of 300 Irishmen." The art with which he tickles the ears of the people may be inferred from one or two specimens. To one of his immense meetings, he said:

"I will have this protective society of 300 sitting before Christmas. and I hope to be able to give you as a New Year's gift a Parliament in College Green. (Cheers)—People of Ireland, you deserve it. Brave, noble minded people of Ireland, you deserve it. Faithful, religious, moral, temperate people of Ireland, you deserve to be a nation, and you shall be a nation. (Much cheering.)—The Saxon stranger shall not rule you. Ireland shall belong to the Irish, and the Irish shall have Ireland.—(Hurrah!")

At the same meeting they passed a resolution, in which, with bare-faced hypocrisy, they express great affection for the Queen, but style her speech "in every respect, the speech of her ministers," and say:

"We deem it right to condemn, in the most emphatic terms, the foul and false charges of disaffection put forward in that speech by a selfish and DEGRADED ADMINISTRATION; who having got into power to serve an unworthy party, seek to continue that authority by exciting the anti-Irish passions of the English people against this oppressed nation."

O'Connell, in his speeches, boldly insinuates that the British ministry have hired men to come from London and get up riots in his meetings, that they may have a pretext for putting them down by force. He then asks: "Could there be any thing more horrible than to think that any government should get up a riot for the sake of massacre and slaughter?"

Such harrangues must of course excite the fierce passions of the Irish to the utmost degree. In the mean time, Sir Robert Peel and the Queen are sadly puzzled. They look on and do nothing, while O'Connell laughs at their "perplexity," and coolly pushes his plans for the virtual dismemberment of the nation.

The French, who sent their national cannons to terrify the Sandwich Islanders, have already begun to show their sympathy, by sending arms to Ireland. A ship-load was recently intercepted by a revenue cutter and carried into Sheerness, Eng.

We have very little hope from the repeal agitation, though we deeply sympathise with the oppressed Irish, and admire the genius of O'Connell. He will probably continue to *speak great words*, like the "little horn" to which he is subject, till Christ's pure and peaceful kingdom is set up.

THE NESTORIANS.

The dreadful massacre of this interesting body of professed Christians will naturally awaken curiosity to know more about them. The world has hardly been made aware of their existence, when it is called to mourn over the destruction of a large portion of them.

About the year 412, before the Bishops of Rome had received their power, seat and great authority, Nestorius, a Bishop of Constantinople, set an example of protesting against the errors, which were then prevalent among the Catholic clergy. They were fond of calling the Virgin Mary, "Mother of God," to which Nestorius objected, as implying that she was mother of the divine nature, which he very properly denied. He was bitterly opposed by Cyril—not Cyril the martyr, nor Cyril of Jerusalem—but Cyril, the Patriarch of Alexandria, a most turbulent and tyrannical prelate, and a disgrace to the Christian name; though he was good enough to be canonized by the Roman Catholics, and is now called St. Cyril. He raised the favorite cry of heresy against Nestorias, who, in defending himself, used expressions which Cyril seized upon as implying that there were two persons as well as two natures in the mysterious character of Christ. This, Nestorius denied, but his enemies chose to make his creed for him and then condemn it. "When the spirits, on both sides," says Mosheim, "were so exasperated by reciprocal excommunications and polemic writings, that there was no prospect of an amicable issue to this unintelligible controversy, Theodosius the younger (who was then Emperor at Constantinople) called a Council at Ephesus in 431, which was the third general Council in the annals of the church. Cyril presided, though he was the party concerned. He proposed examining the matter when many of the eastern Bishops had not arrived. Nestorius objected to this as irregular and unjust; but his remonstrances were unheeded, and he then refused to comply with the summons which called him to appear before the Council. Cyril, on the other hand, pushing on matters with a lawless violence, Nestorius was judged without being heard; and, when many members of the Council were absent, he was compared with the traitor Judas, charged with blaspheming against the divine majesty, degraded from his rank as bishop, and sent into exile where he finished his days."

Surely, the "Mystery of Iniquity" was then working, and the way was almost prepared for the revelation of that Wicked, whom the Lord shall destroy with the brightness of his coming.

But this Popish proceeding was overruled, so as to save a large part of the east from the dominion of the Pope. Barsumas, who was created Bishop of Nisibis in 434, was a zealous promoter of the Nestorian cause. Such was his zeal and success, that the modern Nestorians consider him alone as their parent and founder. By him, Pherozes, the Persian monarch, was persuaded to take the Nestorians into favor, putting them in possession of the principal seat of ecclesiastical authority in Persia, the Bishopric of Selucia, which they have retained to the present time; though the Patriarch now resides at Mosul, a city of 60,000 inhabitants, near the head of the Tigris, in what is now called Turkey.

Bursumas erected a school at Nisibis, from which proceeded those Nestorian Doctors, who in the fifth and sixth centuries spread abroad their tenets through Egypt, (where Cyril was Bishop,) Syria, Arabia, India, Tartary and China. They formed so considerable a body of Christians, that the Papists were diligent in their endeavors to reduce them under the Papal yoke, but without success. They remained united, under their one Patriarch, more than one thousand years; but in 1551 an unhappy division was caused by that mad ambition which has wrought such havoc in the Christian Church. Two persons aspired to the office of Patriarch, and one of them went to Rome and was consecrated by Pope Julius III. He became the head of a faction, but it has been gradually dwindling into insignificance. The spiritual dominion of the Patriarch is very extensive, taking in a great part of Asia, and comprehending within its circuit the Arabian Nestorians, as also the Christians of St. Thomas who dwell along the coast of Malabar in Hindoostan.

"SPEAKING GREAT WORDS."

All the intelligence respecting Popery is of one character. It is "speaking great words." One of the most striking illustrations of this fact is the decree of the INQUISITION against the Jews. That justly execrated institution of Popery was generally supposed to be dead, but it seems to have been providentially ordered that all the horrid features of Popery should be again brought to light before the fourth beast is given to the burning flame.

There is, in the Pope's little territory on the Gulph of Venice, a province called Ancona, and a city of the same name is its seaport. In that city there are many Jews, and most of the commerce of the place is in their hands. They live in districts appropriated to themselves exclusively, mixing with the Papists only in trade. They are probably rich, and the Pope has strong temptations to seek for a pretext to transfer their wealth into his treasury, which is not so well filled now as it was when the sellers of indulgences came back from their excursions with cart loads of silver.

The editor of the Toronto (Canada) Banner introduces the edict thus:

"REVIVAL OF THE INQUISITION.

"We call the special attention of our readers to the following document, of fearful and threatening import, which appears in the London Times, of the 18th ult., under the head of 'Edict of the Inquisition of Ancona against the Jews:'"

"We, Fra Vicenzo Salina, of the order of Predicatori, Master in Theology, General Inquisitor in Ancona, Sinigaglia, Jesi, Osinio, Cingoli, Marcerats, Tolentino, Loreto, Recanati, and other towns and districts, &c.

"It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect employed prayers and exhortations to obtain obedience to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia, authorised by that despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontificial constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in towns or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:

"1. From the interval of two months after the date of this day, all Gypsy an d Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the services of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decree and constitutions.

"2. That all Jews who may possses property, either in town or country, permanent or moveable, or rents, or interest, or any right involving shares in funded property, or leased landed property, must, within the term of three months from this day, dispose of it by a positive and real, and not by any pretended or fictitious contract. Should this not be done within the time specified, the Holy office is to sell the same by public auction, on proof of the annual harvest being got in.

"3. That no Hebrew nurses, and still less, any Hebrew family, shall inhabit the city, or reside in, or remove their property into any town or district where there is no Ghetto (place or residence for Jews;) and that such as may actually be there in contumacy to the laws must return to their own respective Ghetto within the peremptory period of six months, otherwise they will be proceeded against according to the tenor of the law.

"4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public houses or ordinaries, out of the Ghetto.

"5. That in a city which has a Ghetto no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

"6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

"7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto.

"8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men and women.

"9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto, to travel in other parts of the state.

"10. That all Hebrews are expressly prohibited from trafficking in sacred ornaments, or books of any kind, and from purchasing, reading, or keeping possession of prohibited books of any sort, under the penalty of 100 scudi and seven years' imprisonment; and they who may have such articles in their possession must surrender them to the Tribunal of the Holy Inquisition; and in case of failure to do so, they will be subject to the above mentioned penalty.

"11. That the Hebrew, in conveying their dead to the place of burial, shall not observe any pomp or ceremony, and must especially abstain from singing psalms, or carrying torches or lighted tapers through the streets without the boundaries of the Ghetto, under pain of forfeiting the torches and tapers, and suffering other punishments, to which the nearest relatives of the deceased shall be condemned.

"They who violate the above articles will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition. And in order that no one may be ignorant of the dispositions above decreed, they shall be formally communicated to the deputies and representatives of the Israelite community of this Ghetto of Ancona, with the injunction that the same shall be published in the synagogue, the present edict being affixed thereto; and these dispositions are to be enforced in the same manner as if they were made known to all and every one, and notice must be given forthwith to the Hebrews residing out of Ancona, but belonging to this Ghetto.

"Given at Ancona, in the Chancellory of the Holy Inquisition, on the 24th of June, 1843.

FRA VICENZO LALINA, General Inquisitor.
Don VITALIANO BURATTINI, (for the
Chancellor.)"

The Banner proceeds to comment thus:

"The Inquisition!! We ask with amazement! can it be possible that in any quarter of the world this most villainous and diabolical tribunal shall dare once more to utter its voice? We must have made an error of two hundred years, and we will examine the figure again. Alas, it is recorded iu plain and legible characters that on 24th June, in the year eighteen hundred and forty three, this edict was issued, and it stands in the columns of that most Jesuitical of all papers, the London *Times, without note or comment.* It is ominous indeed, that the name of the Inquisition, a name which has long been under the ban of the civilized world, should once more appear. It is more ominous that it does not come in the shape of some unexpected revelation of a deed of darkness committed on the mangled body of some poor victim in the secret chambers of that wicked tribunal, but is an open proclamation of wholesale oppression and proscription of a whole people, authorised by the head office of the Holy Father at Rome.

No crime is alleged against the Jews for this decree of proscription and confiscation, for such it is. Something is said about non-observance of 'the diciplinary laws' applicable to them, but we are not informed what these laws are; doubtless they are of the most oppressive character. The victims here are cut off from all intercourse with the mass of the people among whom they live, deprived of every domestic comfort and convenience, and compelled to sell their proporty within three months. From the time of Pharoah and Ahasueras, and his minister Haman a more cruel edict has never been issued. There is, indeed, a singular and striking analogy between this proclamation of the Romish priest and that of Ahasuerus. In Esther, 3 : 8, &c., it is recorded, 'And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of the kingdom, and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it pleases the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hamedatha the Agate, the Jew's enemy: And the king said unto Haman, The silver is given unto thee, the people, also, to do unto them as it seemeth good unto thee.' We have iu both cases the same general accusation without a shadow of proof against a whole people.

How much money the Inquisition of Ancona is to pay his holiness the Pope for the confiscated property of the children of Israel does not appear, as in the record of the sacred historian. That the whole property will fall into the hands of these vultures is evident. The proposal of selling it is a mere farce. Who would dare to buy what the holy Inquisition held a reversionary interest in? We have no doubt, if the curtain were lifted, we should find the same bargain going on between the Pope and the Inquisition, only we doubt if his *Holiness* will make a present of his share to his tool, as the easterv tyrant did to his favorite. 'I want money,' says his Holiness. Now is the time to push our conquests—England, protestant England, is ours—America is ours—the world is ours, if we have money to push our conquests. 'I will give you a certain sum for the Jews,' says he 'of Ancona.' The bargain is struck—away goes the edict, 'to sell them out,' signed with the seal of *Infnllibility.*

Twenty years ago—ten years ogo, and, perhaps, even two years ago, the Bishop of Rome existing by sufferance of the great Europen powers, would not have dared to issue snch a manifesto. But his pride and insolence are so increased that he no doubt expects to lay kingdoms again under interdict, and to have kings to hold his stirrup. What is the more immediate cause of this infringement on the very first principles of law and justice does not appear. A reference is made to books. It is possible that the Jews may have been selling rhat prohibited book the Bible. It is known that the Bible has been rather freely circulated in Italy of late years, and nothing is more likely than that the Jews would sell it as a matter of gain. Be this as it may, the Pope dared not have issued such a decree if he had not calculated on the forbearance of the great powers. In 1814, when something like oppression of the French Protestants apppeared in the south of France, Britain threw her shield over them. They were Protestants and these are but Jews it will be said. Oh! it was wily in the Priest whose tool on this occasion, by the way, is styled *Master in Theology*, it was wily to disarm suspicion by making the first essay of his atrocious tribunal on the poor Jews."

The editor of the Catholic Herald, in attempting to parry the heavy blows which the press is laying on to all concerned in this matter puts popery in very appropriate company. He glosses over the matter thus :

"Would Americans feel otherwise than insulted, if some European editor were to borrow the caption—Modern Barbarism ; and then give extracts from the laws of the Southern states, regulating or restraining the slaves, or free colored population ? The difference of color does not exercise a more serious influence on the social relations than the inveterate prejudices of a race that for ages regards the Christians with jealousy and aversion; and as much as may be lamented this state of mutual distrust, it may be humane to anticipate violent collisions and disorders by measures of pecaution. Happily there is nothing sanguinary in the edict."

This is admirable! As every man who has a proper regard for liberty would regard it the greatest of all wrongs to be made a slave,—this illustration helps to set the matter in its true light. A bitter prejudice is cherished, and that is made a pretext for inflicting wrongs which must perpetuate the prejudice by giving the Jews abundant reason for cursing that which bears the name of Christianity. The Inquisition is also showing inself in South America and Madeira.

A QUESTION PROPOUNDED 1800 YEARS AGO.

When the Son of man cometh, shall he find faith upon the earth ? was once the significant and prophetic inquiry of one who spoke as never man spake. How truly this applies to these last days of probation. The few who profess to believe in his coming, and understand by the Scriptures and the fulfilling signs, that it is at the door, are regarded by the Christian world, as monomaniacs, or at best, weak minded and deluded men. Here is a question of practical faith, and "the temptations which shall come upon all the world to try them that dwell upon the earth," whether they will believe God. Millions profess implicit faith in the Scriptures, yet when it is shown from the sacred pages, by arguments which have withstood the combined attacks of religious and infidel criticisms, and which can never be shaken, that the great day of the Lord is near, they, with one consent, begin to make excuse and utterly reject it. Those who urge it upon their attention, appear unto them as Lot did to the inhabiters of the plain, "as one who mocked ;" or as did Noah, who preached to the antediluvians, while he demonstrated his faith by "preparing an ark to the saving of his house." Those who take the Lord at his word cannot walk by sight. They believe his testimony, though it seems to conflict with nature and experience, and the united voice of men.—He who called creation into existence, will also say "it is finished." Who, then, will believe the word of God ? Shall he find faith on the earth ? Among the professing multitude of Israel, who will be waiting, and ready to receive him with joy ? Daniel says : Blessed is he that waiteth and cometh to this time, and the Saviour repeatedly warns us to watch and have our loins girded and our lamps trimmed and burning, and we ourselves, as men who wait for their Lord. Surely we can not be waiting and hereby watching for any thing which we do not expect. What shall we do then ? shall we also go away ? shall we stagger at the promise of God through unbelief ? God forbid,—the way is truly strait and the path narrow; yet in his strength we will walk in it Though sense and sight are opposed, we will trust the word of one whose truth has never failed, and know assuredly that "at the time appointed the end shall be." Yes, we will wait and patiently bear the reproach of those who in these last days of darkness and infidelity, dare to believe what God has revealed in his word, concerning the destiny of our fallen world. C. S. M.

A LESSON FROM "LUTHER'S REFORMATION."

"The History of the Reformation of the Sixteenth Century, in Germany, Switzerland, &c." by Merle D'Aubigne, contains a mass of instructive facts. The following are worthy of careful attention now. After Luther had courageously met the assembled Lords, archbishops, and princes of Germany, constituting the Diet at Worms, in 1521, he was made an outlaw by a decree of the Emperor, Charles V., who was also king of Spain, and wholly under Papal influence. On his way home, he was seized by persons in disguise of robbers, who afterwards showed themselves to be his friends, and conveyed him to the castle of Wartburg, where he was concealed ten months. About that time, the following events occurred.

There were dwelling at Zwickau a few men, who, being deeply moved by the events passing around them, looked for special and direct revelations from the Deity, instead of desiring, in meekness and simplicity, the sanctification of their affections. These persons asserted that they were commissioned to complete that Reformation which in their view Luther had but feebly begun. "What is the use," asked they, "of such close application to the Bible ? Nothing is heard of but the Bible. Can the Bible preach to us ? Can it suffice for our instruction ? If God had intended to instruct us by a book, would he not have given us a Bible direct from heaven ? It is only the Spirit that can enlighten ! God himself speaks to us, and shows us what to do and say." Thus did these fanatics, playing into the hands of Rome, impugn the fundamental principle on which the whole Reformation is based ; namely, the perfect sufficiency of the Word of God.

Nicolas Storch, a weaver, publicly declared that the angel Gabriel had appeared to him by night, and after revealing to him matters he was not allowed to divulge, had uttered the words—"Thou shalt sit on my throne !" A senior student of Wittemberg, named Mark Stubner, joined Storch, and forthwith abandoned his studies, —for, according to his own statement, he had received immediately from God the ability to interpret holy Scripture. Mark Thomas, also a weaver, associated himself with them ; and another of the initiated, by name Thomas Munzer, a man of fanatical turn of mind, gave to the new sect a regular organization. Resolving to act according to the example of Christ, Storch chose from among his followers twelve apostles and seventy disciples. All these loudly proclaimed, as we have lately heard it asserted by a sect of our own days, that Apostles and Prophets were at last restored to the Church.

Ere long, the new prophets, in accordance with this plan of adhering to the example of those of holy writ, began to declare their mission—"Woe, woe !" they exclaimed, a "church under human governors, corrupted like the bishops, cannot be the church of Christ. The ungodly rulers of Christendom will soon be cast down. In five, six, or seven years, a time of universal desolation will come upon the earth. The Turk will get possession of Germany ; the clergy, not even excepting those who have married, shall be slain. The ungodly sinners shall all be destroyed, and when the earth shall have been purified by blood, supreme power shall be given to Storch, to instal the saints in the government of the earth. Then shall there be one Faith and one Baptism ! The day of the Lord draweth nigh, and the end of all things is at hand. Woe! woe! woe!" Then publicly declaring that infant baptism was of no avail, the new prophets called upon all to draw near, and receive at their hands a true baptism, in token of their entrance into the new Church of God.

Such preaching made a deep impression on the popular mind. Not a few devout persons were startled by the thought that prophets were again given to the Church, and those on whom the love of the marvellous had most power, threw themselves into the open arms of the eccentric preachers of Zwickau.

But scarcely had this heresy, which had shown itself of old in the days of Montanism, and again in the middle ages, drawn together a handful of separatists, when it encountered in the Reformation a strong opposing power. Nicolas Haussman, to whom Luther gave that noble testimony—"*What we teach, he acts*," was at this time the pastor of Zwickau. This good man was not led away by the pretensions of the false prophets. Supported by his two deacons, he successfully resisted the innovations Storch and his followers were seeking to introduce. The fanatics, repelled by the pastors of the church, fell into another extravagance : they formed meetings, in which doctrines subversive of order were publicly preached. The people caught the infection, and disturbances were the consequence ; a priest, bearing the sacrament, was pelted with stones, and the civil authority interfering, committed the most violent of the party to prison. Indignant at this treatment, and intent upon justifying themselves and obtaining redress, Storch, Mark Thomas, and Stubner, repaired to Wittemberg.*

They arrived on the 27th December, 1521, Storch, leading the way with the port and bearing of a Lanzknecht, and Mark Thomas and Stubnor following behind. The disorder that reigned in Wittemberg was favorable to their designs. The youth of the academies, and the class of citizens already roused and excited, were well prepared to give ear to the new teachers.

Making sure of co-operation, they waited upon the University Professors, to receive their sanction : "We," said they, "are sent by God to teach the people. The Lord has favored us with special communications from Himself ; we have the knowledge of things which are coming upon the earth. In a word, we are Apostles and Prophets, and we appeal for the truth of what we say, to Doctor Luther." The Professors were amazed.

"Who commissioned you to preach ?" enquired Melancthon of Stubner, who had formerly studied under him, and whom he now received at his table.—"The Lord our God."—"Have you committed anything to writing ?"—"The Lord our God has forbidden me to do so." Melancthon drew back, alarmed and astonished.

"There are indeed spirits of no ordinary kind in these men," said he ; "but *what* spirits ? . . . none but Luther can solve the doubt. On the one hand let us beware of quenching the Spirit of God, and on the other, of being seduced by the spirit of the devil."

Storch, who was of a restless disposition, soon left Wittemberg ; Stubner remained behind. Actuated by an ardent desire to make proselytes, he went from house to house, conversing with one and another, and persuading many to acknowledge him as a prophet of God. He especially attached himself to Cellarius, a Suabian, a friend of Melancthon, and master of a school attended by a considerable number of young persons. Cellarius admitted, with blind confidence, the claims of the new Apostles.

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* This was where Luther had resided for many years, teaching theology in the celebrated college there, and where Melancthon was teacher of languages.

Melancthon's perplexity and uneasiness continued to increase. It was not so much the visions of the prophets of Zwickau, as their doctrine concerning *Baptism*, that disturbed him. To him it seemed agreeable to reason,—and he thought it deserved to be examined into,—"for," observed he, "nothing should be lightly received or rejected."

Such was the spirit of the Reformation. In this hesitation and struggle of Melancthon, we have an evidence of his uprightness, which does him more honor than a determined opposition could have done.

The Elector himself, whom Melancthon termed "the light of Israel," had his doubts. "Prophets and Apostles in the electorate of Saxony, as of old time in Jerusalem! It is a solemn question," said he, "and as a layman, I cannot decide it. But rather than fight against God, I would take to my staff, and descend from my throne!"

On reflection, he intimated by his counsellors, that Wittemberg had quite sufficient trouble in hand: that it was most likely the claims of the men of Zwickau were a temptation of the devil, and that the wisest course appeared to be to allow the whole matter to settle down,—that nevertheless whenever his Highness should clearly perceive what was God's will, he would not confer with flesh and blood, but was ready to endure every thing in the cause of truth.

Luther received in the Wartburg intelligence of the ferment at the court of Wittemberg. His informants apprized him of strange persons having made their appearance, and that, as to their message, it was known from whence they came. The thought instantly occurred to him, that God had permitted these deplorable events in order to humble his servants, and to rouse them to seek higher degrees of sanctification. "Your Highness," said he, in a letter to the Elector, "your Highness for many a year collected reliques far and wide; God has heard your prayers, and sent you, at no cost or trouble of your own, a *whole cross*, with nails, spears, and scourges. God prosper the newly acquired relic! Only let your Highness spread out your arms, and endure the piercing of the nails in your flesh. I always expected that Satan would send us this plague."

Nevertheless, there was nothing, according to his judgment, more urgent than to secure to others the liberty he claimed for himself. He would have no divers weights or measures: "Pray let them alone: don't imprison them," wrote he to Spalatin;* "let not our prince embue his hands in the blood of the prophets that have risen up." Luther was far beyond the age in which he lived, and even beyond many of the Reformers in the matter of toleration.

Affairs were daily growing more serious in Wittemberg.

We omit two or three pages about the extravagance of these men, whose influence broke up some of the schools, disheartened the friends of the Reformation, and caused the partizans of Rome to exult.

The evil, therefore, was gaining ground, and no one stept forward to arrest its progress. Luther was absent far from Wittemberg. Confusion and ruin impended over the city. The Reformation beheld, proceeding, as it were, from its own bosom, an enemy more to be dreaded than Popes and Emperors. It was as if on the brink of an abyss.

"Luther! Luther!" was the cry from one end of Wittemberg to the other. The burghers were clamorous for his re-appearance. Divines felt their need of the benefit of his judgment; even the prophets appealed to him. All united in entreating him to return.

We may guess what was passing in the Reformer's mind. The harsh usage of Rome seemed nothing when compared with what now wrung his heart. It is from the very midst of the Reformation that its enemies have gone forth. It is preying upon its own vitals; and that teaching, which, by its power, had sufficed to restore peace to his troubled heart, he beholds perverted into an occasion of fatal dissensions in the Church.

"If I knew," said Luther, at an earlier period, "that my doctrine had injured one human being, however poor and unknown,—which it could not, for it is the very Gospel,—I would rather face death ten times over, than not retract it. And lo! now, a whole city, and that city Wittemberg itself, is sinking fast into licentiousness." True, indeed, the doctrine he had taught had not been the cause of all this evil; but from every quarter of Germany voices were heard that accused him as the author of it.

But his firm conviction that the prophets were under a delusion did but aggravate Luther's grief. The solemn truth of Salvation by Grace seemed to have quickly lost its attraction, and men were turning aside after fables. He began to understand that the work was not so easy as he had once fondly thought. He stumbled at this first stone placed in his path by the fickleness of the human heart. Grief and anxiety weighed heavy on his spirit. He desired, though at the hazard of his life, to remove the stumbling-block out of the way of the people, and he resolved to return to Wittemberg.

At Wittemberg, the fire, instead of expiring, was burning every day more fiercely. From the summits of the Wartburg, Luther might discern in the horizon the lurid glare that gives notice of devastation flashing at intervals through the gloom. Who but himself can apply a remedy in the crisis? What should prevent his throwing himself into the heat of the conflagration, and exerting his influence to arrest its progress? He forsees his enemies preparing to strike him down, but his purpose is not shaken. Nor is he deterred by the Elector's entreaty that he would keep within the Wartburg, and there quietly prepare his justification at the approaching Diet. A more urgent necessity is pressing upon his soul: and it is to justify the Gospel itself. "The news from Wittemberg," wrote he, "is every day becoming more alarming. I am on the point of setting out. That state of things absolutely requires it."

Accordingly, on the 3d of March, he finally decided on leaving the Wartburg. He bade farewell to its grey turrets ond gloomy forests. He passed beyond those walls, within which the anathemas of Leo and the sword of Charles were alike powerless.

We omit the interesting particulars of his journey to Wittemberg.

The Reformer's heart thrilled at the thought of the struggle he was about to enter upon. He raised his head, as the lion shakes his brindled mane when roused to the fight. "The hour," said he, "is arrived, when we must trample under foot the power of Satan, and contend against the spirit of darkness. If our adversaries do not flee from us,—Christ will know how to compel them. We who put our trust in the Lord of life and death, are lords both of life and of death!"

But at the same time the impetuous Reformer, as if restrained by a higher power, refused to employ the anathemas and thunders of the Word, and set about his work in the spirit of an humble pastor—a tender shepherd of souls. "It is with *the Word* we must contend," observed he, "and by *the Word* we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious;—nor even against unbelievers! Whosoever believeth let him draw nigh, and whoso believeth not, stand afar off. Let there be no compulsion. Liberty is of the very essence of Faith."

The next day was Sunday. That day the Doctor, whom the lofty walls of the Wartberg had for nearly a year hidden from the public eye, is to appear in the pulpit of the church of Wittemberg. "Luther is come back." "Luther is to preach to-day." The news, repeated from one to another, had of itself no slight effect in giving a turn to the thoughts by which the multitude were deluded. People hurried to and fro in all directions; and on Sunday morning the church was filled to overflowing with an attentive and impressed congregation.

Luther could comprehend the disposition of his hearers' minds. He ascended the pulpit. Behold him surrounded by the flock which had formerly followed him with one heart as a docile sheep, but which has broken from him in the spirit of an untamed heifer. His address was simple and noble,—energetic and persuasive;—breathing the spirit of a tender father returning to his children, and enquiring into their conduct, while he communicates the reports that have reached him concerning them. He frankly commended their progress in the faith, and having thus prepared and gathered up their thoughts, he proceeded as follows:—

"But we need a something beyond Faith; and that is Love. If a man who carries a sword is alone, it matters not whether he draw it or keep it sheathed; but if he is in a crowd let him have a care lest he wound any of those about him.

"Observe a mother with her babe. She first gives it nothing but milk; and then the most easily digestible food. What would be the consequence were she to begin by giving it meat or wine?

"In like manner should we act toward our brother.—Have you been long at the breast?—If so, well;—only let your brother suck as long!

"Observe the Sun. He dispenses two gifts.—namely—*light* and *warmth*. The mightiest monarch cannot turn aside his rays:—they come straight on, arriving upon this earth by a direct course. Meanwhile his warmth goes out and diffuses itself in every direction. So it is that Faith, like light, should ever be simple and unbending;—whilst Love, like warmth, should beam forth on all sides; and bend to every necessity of our brethren."

Luther proceeded to speak against violence and extravagance, and measurably corrected the evil, but it was not eradicated. Not long afterwards, there was an extensive rebellion in Germany. The oppression of the people by the nobles was the cause of it, but Papists eagerly seized the pretext for throwing odium upon Luther. D'Aubigne here refers to the same class of persons again.

The pretensions of a handful of fanatics to Divine inspiration added to the danger. Whilst the Reformation constantly appealed from the authority claimed by the Church to the real au-

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[*] Chaplain and confidential counsellor to the Elector, and a friend of Luther.

thority of the Sacred Word, these enthusiasts rejected, not only the authority of the Church, but that of Scripture also; they began to speak only of an inward Word—an internal revelation from God; and, unmindful of the natural corruption of their hearts, they abandoned themselves to the intoxication of spiritual pride, and imagined themselves to be saints.

"The Sacred Writings," said Luther, "were treated by them as a dead letter, and their cry was, 'the Spirit! the Spirit!' But assuredly, I for one, will not follow whither their spirit is leading them! May God, in His mercy, preserve me from a Church in which there are only such saints.

On this interesting history, we make two or three remarks.

1. It teaches us all to keep watch over our own spirits and to be humble, prayerful and teachable students of the Bible.

2. The religious papers of the present day who attribute such extravagances to 2d Advent believers as a body, have just as good authority as the Papists had, for charging them on Luther and his friends,—AND NO BETTER.

3. When the editor of the Baptist Advocate refers to the proceedings at Stepney as proof that all who embrace our views *are in danger of losing what little reason they have left* (!) he displays a spirit, which would have found as good an occasion of displaying itself, in attacking Luther's Reformation in the same language.

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YOU CANNOT REPENT TOO SOON.—There is no day like to-day. Yesterday is gone, to-morrow is God's, not our own. And think how sad it will be to have your evidences to seek when your cause is to be tried; to have your oil to buy, when you should have it to burn!

HORRIBLE MASSACRE OF CHRISTIANS.

When the locusts, "like horsemen prepared for battle," which represent the mounted warriors of Mahometanism, were shown to John, it is said, "To them it was COMMANDED that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only those men who had not the seal of God in their foreheads." But the followers of the deceitful and murderous impostor have not always obeyed that command. At least, we would hope that some, at least, of the Nestorians had that seal. They are a class of professed Christians, who have, for many hundred years, occupied a mountainous district of Persia.—They have a Patriarch whose functions too much resemble those of the Pope of Rome.

A correspondent of the London Morning Chronicle writes from Constantinople (Aug. 17) the following melancholy facts:

You have been informed of the combination between the Pacha of Mosul and several powerful Kurdish chiefs for the extermination of the Nestorian Christians, or Chaldeans. Letters received the day before yesterday contain a deplorable account of the results of the attacks of the United Troops. They had penetrated into the centre of the Tiyaree district, burnt the villages and churches, destroyed the crops, and put the inhabitants of both sexes to the sword. Three, or according to other accounts, five brothers of the Patriarch have been slain, his mother was cut in half, and his sister horribly mutilated. The patriarch himself had fled to Mosul, and taken refuge in the British vice-consulate. Thus a sect which had preserved its independence during centuries, and had resisted the persecuted sword of Islam, when wielded by the most powerful and most intolerant of the followers of Mohammed—which, in its simplicity and isolation, had maintained the doctrines and forms of a primitive church for above fourteen centuries, and which had escaped the corruption of religion, of morals, and of character, so conspicuous in all other Christian sects of the East—has now, in the weakness of Mohammedanism and in the strength of European Christianity, been delivered over to destruction.

Although the Turkish authorities merit the strongest condemnation for the part they have taken in this massacre, yet there are others concerned who are almost equally responsible for the results. The history of the fall of the Nestorians is a new example of the consequences of a system pursued by foreigners in the East, which we cannot contemplate without the utmost indignation.

The first western traveller, who succeeded in penetrating into them, was Dr. Grant, an American missionary. His object of visiting them was the establishment of schools and other means of instruction. No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by French political agents, endeavored to counteract it. The English High Church was also jealous of American encroachments in the midst of a sect still venerating Episcopacy; and an additional firebrand was thrown into the country last autumn, in the person of the Rev. Mr. Badger. During last winter, the three parties—the American, the Puseyite, and the Roman Catholic—have waged an open warfare amongst themselves. The Americans, who had been first in the field, only acted on the defensive; the influence they had already acquired among the Nestorians, enabled them, without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence. They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means were left untried to effect their object. The agents of the Church of Rome received the earnest co-operation—in fact, became the tools—of the French political agents. Mr. Badger enjoyed the support of the British local authority.

A report began to prevail that the Americans were assisting the Nestorians to built forts in the mountains. The ignorant inhabitants of the surrounding country, and their Governor, the Pacha of Mosul, readily believed the assertion. For some time, access to the mountains, from the west, was denied to the American missionaries. Mr. Badger, and the Romanists, renewed their seperate attacks. Both had interviews with the Patriarch, and both believed that they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains; the French, in return, the danger of English influence. At length, the combination we have described was formed, and *those alone who were innocent* have fallen victims to the intrigues of men who announced themselves to them as their only saviours—the ministers of Christ, and the teachers of civilization.

Strict justice compels us to state that the Americans are in this instance without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulterior political design. We believe that had the Church of England zealously co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters we have described would not have occurred; as it is, one of the most ancient and most interesting sects in the world—interesting from its origin, from its language, and from the purity of its Christianity—has been sacrificed to the religious quarrels of American Independents, English Puseyites, and French Roman Catholics.

The second event to which we have above alluded, as showing a disposition, on the part of the Porte, to return to the ancient anti-Christian system, is the threatened execution of an Armenian, which is hourly expected, notwithstanding the most powerful exertions in his favor on the part of the foreign embassies. The only crime of this man is the recantation of a profession of Mohammedanism, said to have been made in an hour of intoxication. Should the Porte persist in his capital punishment—which there is every reason to fear will be the case—the sympathies of all Christians will certainly be enlisted against the Government. Since the unfortunate Servian affair, the Porte has assumed an attitude which may, perhaps, be justified by plausible arguments, but is injudicious in the extreme, and may end in the destruction of this country. Abandoned by Europe in a question which intimately affected her power, her pride, and her independence, Turkey has made a last effort to regain the position she enjoyed a century ago—a position of isolation and defiance. Such are the feelings of the present Ministry and the Divan. It may, perhaps, appear ridiculous to connect a public execution with the Servian question, but those who understand Eastern policy will be able to trace the connection of these events, when the execution is taking place, to show the contempt felt by the Porte for Christendom and for British influence.

The number of persons who have perished has not been ascertained. The population was about 100,000. Neither age, sex, nor condition met with mercy. All were sacrificed by the savage Turks.

In view of such facts, who will not pray, "Lord Jesus, come quickly," to put an end to these horrors, and establish thine everlasting kingdom of peace?

LETTER FROM BRO. J. B. COOK.

STEAMBOAT ORPHEUS,
Sept. 27th, 1843.

Dear Bro. Southard,—As I am on my way from Cincinnati to Warren, Trumbull co., Ohio, I wish to furnish you a brief account of my western tour.

A goodly company of believers had been gathered before my arrival at Cincinnati, who hailed each lecturer with unusual joy. My feeble efforts were begun by visiting among my numerous friends, from house to house, and lecturing. Thus the time passed up to the period of our camp-meeting, north of the city, in July. Some were then converted. Many Christians were enlightened to see that their Lord is coming soon, and all Second Advent believers were much strengthened. We were rewarded a thousand fold for our efforts. The number and strength of the Adventists seemed to have been doubled. Indeed, no effort, however humble, seems to have been ineffectual. Our meeting at Aurora, as you are informed, was followed by very happy results On my return from that meeting, brother Himes' first letter relative to his coming West, and Dr. Lynd's pamphlet on the Second Advent of Christ, were first into my hands. My desire to counteract the ruinous effects of Dr. L.'s work, and co-operate with the expected brethren in their great effort to wake up the West, induced me to remain, and let my family go with friends to the north part of the State.

The Review of Dr. Lynd, was written with as kind a regard to his feelings, as justice to the cause of truth would allow. He was four or five months preaching on or against the advent of his Lord, and preparing his pamphlet. Consequently, he had time for research—time to write and review at pleasure. Let me state facts, which were told me after my review was written.—*One Catholic* praised Dr. Lynd's preaching against the advent at hand. *One Sweedenborgian* also, and *one Infidel* praised Dr. Lynd. The Universalists praised Dr. Lynd, and circulated his sentiments all through that region. These facts were not sought by me. They are notorious. Now, as "the world will love its own," where is Dr. L.? On whose ground does he stand? "Satan," we know on the highest authority, "*is not divided against himself.*" It is quite certain that a "man is in the way of sinners," (Ps. i: 1,) when he so quiets them in sin as to secure their hearty applause. The Searcher of hearts is witness how my soul has been overwhelmed with grief at these things. They would not now be noticed, but for the truth's sake. He seems to me as certainly wrong as those unbelievers who sympathize with and praise him.—They all join in saying, "Peace and safety." "My Lord delayeth his coming."

Brethren Himes and Storrs arrived the 13th inst. It rained violently, so that they began their lectures in the College Hall, the evening of the 14th, and continued them there till Lord's day, when the great tent was ready. Every lecture told on the public mind with prodigious power. These good brethren were never, I presume, more happy in the presentation of truth. Truth appeared in its simple, amiable garb, (not as if involved in the language of mysterious nonsense;) therefore the people saw, admired, and embraced. Amen! The brethren, instead of soaring among the stars to find the heaven promised to believers, stood *fast on the rock of truth.* Many were surprised to find their understanding addressed so directly and scripturally. A distinguished lawyer, who is known to be unbelieving, said, "I have heard your discourses, and have learned more than from all other preaching I ever heard." Other like testimonies were given. Indeed, the lecturers were right down on God's eternal truth. There seemed to be no sand left under their feet to cause them to slide. They gave us bread—*the bread of life;* hence the tent was thronged with eager listeners; though it was excessively warm. Even the aged and infirm walked out to it in the borders of the city, and there stood listening, till the brethren were hoarse and obliged to stop. The tent was jammed full as they could sit, or stand. Many held their umbrellas and listened outside. The interest of the audience increased during the twelve days before I left,—three in the Hall, and nine in the tent. About fourteen were baptized. On Monday we held our last meeting there, and had the ordinance of the Lord's Supper to "show forth his death till he come." It was a sweet—a communion season. The apostolic injunction was observed, "Let a man examine *himself* and so let him eat." Though it rained during the morning, the tent was more than half full of communicants.

The effort has been a triumphant one. God gave the brethren victory. A stranger who attended, now on board with me, thinks that the believers in the Second Advent at hand, in Cincinnati, must number several thousands. Bro. Maffit says, that there are in Cincinnati 11,000 professors, and 1,000 Christians. About this number are lifting up their heads and looking up for redemption. All the denomination called "Christians," save a very few, are said to believe. The majority of the Methodist Protestant church, (the largest save one, I believe, in the city,) are favorable. I was told that all, save a very few, in the First Baptist Church, desired to hear lectures. Not a despicable number even of Dr. Lynd's best members, are interested in their Lord's speedy coming. Three local Methodist preachers gave in their testimony at one meeting. Elder James Lyon, one of the oldest, most useful, and respectable Baptist ministers in the State, is a strong believer in the advent at hand. He exhorted with much effect. Walter Scott has come clear out on the time. Dr. Field, from Jeffersonville, was very instructive on the Signs of the Times. The most influential Methodist ministers that I know of, have, some time since, given up the temporal millennium. One of them told me he knew no reason why the Saviour might not come any day. I conclude that the majority of the ministry in that region, have no faith at all in a temporal millenium.

Still, ignorance and selfishness oppose the Lord's coming—some prayed, and many desired that it might rain all the time during the week for our meeting; but though it *had* rained, and been up to that point a wet moon, exciting expectation of rain, till after the equinox, the rain ceased on the 15th. We held our meetings three times a day, for eight days, having only a brief shower on the eighth day. On the ninth day it cleared up, as if to give us time for our meeting. I think that this will be remembered. The Lord be praised evermore!

It has been my privilege during my brief stay in Cincinnati, to bring, by baptism into death, near fifty believers in the speedy coming of our Saviour. Bro. Himes will not take the tent with him to Louisville or St. Louis. He said it would be rolled up, probably, till "the heavens shall be rolled together as a scroll."

Bro. Storrs became hoarse, otherwise they are both in good health. Brother Storrs is to make Cincinnati his post for the present. God bless them, they have made their mark for good, as few men ever did in that place. A paper called "The Western Midnight Cry," has been commenced. My sheet is full—my soul is also full. O how I did long to get to my appointment—calls came in from every direction. It is a privilege, with all the reproach of the cross, to "go forth without the camp." If need be, we should gladly "suffer with him," knowing that we shall through grace, reign with him. Amen! Brother Porter is to come East. Bro. Stevens is to go with bro. Himes to St. Louis, to open a depository there. Bro. Boyer is to go with bro. Storrs to Indiana, to hold a camp-meeting. Brethren Howell and Guernsey have been sick, and are coming East. I am to go as soon as convenient to Pittsburgh, to commence there. All this if the Lord do not sound the great trump. "*Yet a little while and the coming One will come, and will not tarry.*" Amen!

Yours, in hope,

J. B. Cook.

CROSS IN THE SUN.

The writer of the following has been a local Methodist preacher for 32 years, as he states in another communication.—Ed.

Whitehall, Sept. 26, 1843.

Bro. Himes:—The substance of the following I had from the mouth of Moses Ribley, an acceptable number of the Baptist Church, living about half a mile from me; a man of veracity, and, by the way, no Millerite. He stated to me that on the morning of the 11th of this month he was out a milking—the sky was clear, there being no cloud to be seen. Some smoke had gathered in the atmosphere, so that he could gaze steadily upon the sun, when he saw a well-proportioned cross on the sun, no part of which touched the rim of the sun. He stated that the perpendicular part was a little on the left of the sun's centre, the horizontal piece crossing near the centre. This he saw about five minutes. He also saw, at the same time, a stripe, apparently about three inches in width, a little below the centre of the sun and the horizontal part of the cross, which extended from the rim of the sun on the right, about to the centre. This he saw about fifteen minutes. Both the cross and the stripe were to appearance, black.

Wm. Z. Manning.

For the Midnight Cry.

"SIGNS IN THE SUN."

Brother Southard,—On the 2nd Saturday of last May, the attention of many of the citizens of this place, was arrested by a most alarming appearance of the sun; the sun was about an hour high, the air smoky and the sun very red. 1st. A black streak past down through the sun and another across near the top, forming a complete cross. This lasted about two minutes. 2. In an instant it turned into a column, standing perpendicularly every way perfect. 3. Instantly it turned into an urn. Some said, a man, but the most that saw it said it had the appearance of a large stone urn. 4. Then there was a black streak passed across the sun horizontally, which formed two oblongs, then all passed off, and the sun resumed its natural appearance. It was not more than five or ten minutes, undergoing all these changes.

A gentleman by the name of McNeal, about the same time, told that he got up about two o'clock, and discovered a very singular appearance of the moon: the sky being clear, he thought it most extraordinary. Three black streaks, using his own language, running across the moon on a horizontal line, were continually passing down, and passing off, and others coming on. This lasted for about half an hour. None of the streaks extending beyond the moon's edge. He could see nothing of the streaks before they came on, or after they passed off.

About three weeks ago on a Sunday evening, the sun being about half an hour high, about ten or fifteen respectable citizens of Niagara, in Canada,—saw in the sun a man in a kneeling posture. It was told to me by men who saw it, in whom I have confidence.

I would add, respecting what was seen in this village, that all but the first appearance in the sun were witnessed by about twenty of the most respectable inhabitants,—none of them believers in the Second Advent nigh. Most of them do not feel at all afraid, but talk as though some singular cloud passed over, when they admit there was no cloud near. Some have told me, in this place, if they had seen any of these sights, they should believe in the advent at hand. Ask them if they would believe those persons upon any other subject. O yes, most certainly they would.

I should have written before, but I waited for some other person, who was better qualified, to set forth these strange appearances. I write now by request of brother Jonas D. Johnson, who is lecturing about 40 miles south of this place.

Yours in the blessed hope of soon seeing the King in his glory, on the throne of David. I'll meet you there. Jos. Peirce.

Youngstown, Oct. 2, 1843.

The Difference.—An Advent brother informs us, that since he has embraced the religion of the Bible, and loved the appearing of Christ, his friends who are professors of religion, do not regard him with near that respect and kindness they did while he was a poor infidel.—*Signs.*

BRO. WM. Z. MANNING'S EXPERIENCE.

Whitehall, Sept. 20, 1843.

Dear Brother Himes:—Though a stranger to you, yet I am not a stranger to that Jesus whom you preach as having been slain for our sins, risen again for our justification, and who now sitteth at the right hand of God, from whence he is to come again in the fullness of time, to judge the quick and dead, and to reign triumphantly with his saints forever.

I have been a local preacher about 32 years. I have ever opposed, until within the last ten months, that part of the doctrine of the Second Advent, which you and others preach, which fixes the time for its fulfillment, thinking that Dan. 12: 4, 9, and Matt. 24: 42, Mark 13: 32, with others of the like import, plainly taught that man could know nothing of the time. I now propose to give you a brief statement of the causes which have led to a change in my views.

As the first cause, I would mention something in my mind, whispering, "It may be true," which finally led me to an investigation of the subject. As a second cause, I would mention Bro. Litch's work, entitled "An Address to the public, and especially to the Clergy." His remarks on the fall of the Ottoman Empire, when that event was yet nearly three years in the future, and then the exact fulfillment, led me to think it might be possible to calculate correctly from the prophetic periods to the year when the Lord Jesus would come in the clouds of heaven to set up his kingdom.

I then purchased Bro. Miller's 19 Lectures, with his Chronology, and some other works, and set down and read them, comparing them with the Bible, and was soon led to a conviction of their truth. But some things still prevented me from committing myself, such as, "it is unpopular,"—"if I believe it I must preach it,"—"the people won't hear it," "if it don't come they will laugh at me in 1844," &c. But after praying much, and candidly weighing all these, [or trying to] in the balance of the sanctuary, by the help of God, I trust I laid all upon God's altar, and began to say, Behold the Bridegroom cometh, prepare ye to meet him, and God blessed my soul, and others under the word, so that unbelievers wondered and God's people were blessed, but very few would believe the report. But some did, and gave glory to God. Since that time, which was last December, I have been doing what I could in this blessed cause.

I fully believe the signs which were to precede the coming of Christ have been fulfilled, so that God would be true were he to come to-night, hence I am daily looking for his coming. And what a blessed thought, that, "to them that look for him shall he appear the second time without sin unto salvation." Yes, glory be to God, we will shout him welcome in the skies. Even so. Amen.

Yours in the blessed hope,
Wm. Z. Manning.

From the Signs of the Times.

The Midnight Cry at the Sandwich Islands.—Last October we sent some publications to a sister at the Sandwich Islands, and this is the first intelligence received from them. The following letter was written only a few days after the receipt of the publications; and although there had not been time for this glorious truth to be fully received, yet it will be seen that the seed was then fully sown, and had taken root, yea, and the blade had appeared: so we are confident there is now full corn in the ear.

We anticipate from this information, great results in those Islands. Mr. Burnham first went there in the employ of the Seamen's Friend Society, about nine years since, and was subsequently employed by the American Board of Foreign Missions as a teacher. In this capacity he obtained a thorough knowledge of the Hawaiian language which is spoken in all those islands. Four years since, he came to this country, but returned again to take charge of a sugar plantation, which employed about fifty of the natives, and who have the greatest confidence in him. Thus situated, he would proclaim the glad tidings to them. And they would sound the cry in every vale, and on every hill top in those distant isles of the ocean; and therefore we have reason to believe that there is a Second Advent band there, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. God knows how to bring about every result in his own appointed way.

Koloa Isle of Kauai, Sandwich
Islands, April 6th, 1843.

My Dear Brother,—I received your letters, one dated June 3d, and two dated Oct. 24th, '42, a few days since. The intelligence they contained, *surprised us very much.* I had heard that there was a man in the United States, who prophesied that the world was coming to an end in 1843, but I supposed that it was nothing but a *visionary idea,* and gave it not a thought. But upon perusing the books you so kindly sent us, I find it is no *new* revelation, but that it is founded upon the *word of God.*

We have read the books and are much interested in them. I cannot say that I fully believe in the doctrine, neither do I disbelieve it. How much I want to see and converse with you respecting it. I have not only read the books, but they have led me to *search the scriptures* and see whether these things are so. I must say that my former views are very much changed on the subject; still there are some objections that I cannot get over. If I fully believed in the second advent, I would rejoice in it. What a happy thought, that within a year I should be free from sin and sorrow, worldly care and anxiety, should meet all my dear friends, mingle in the society of angels and with the spirits of just men made perfect, and above all meet that blessed Saviour who suffered and died that I might live. I feel sometimes that if I should hear the trump of the Archangel sound, it would not alarm me, for I do feel that I am a child of God. I feel that I can say "Jesus is mine, and I am his." For a few days after I received your letters, this subject was on my mind almost constantly, night and day, and it has led me to examine my hope. It is said in Zeph. 1: 12. "And it shall come to pass at that time, that I will search Jerusalem with candles." I think this belief has a tendency to lead all true Christians to examine their hopes, and see whether they have that hope which will not make them ashamed when they are called away by death, or when Christ comes to judgment. I had felt rather low spirited for a few weeks past, until I received your letters; I had thought that something might happen to us, my husband might be taken from me, or I might not live, and what would become of my children, or we might become poor as respects this world's goods; but *now* I feel that I can leave *all in the hands of God,* and that he will do all things well. This world seems very small in my estimation. How I pity those who have nothing but this world to depend upon for happiness. "There is an aching void this earth can never fill." When will Christians live up to their high and holy privileges? When will they come out from the world and be separate, and so let their light shine, that others seeing their good works might be led to glorify their Father in heaven. If there is to be such a glorious time in this world as most Christians believe, why did not Christ or his apostles mention it? I see nothing in the 20th chapter of Revelations to found that belief upon. There are many promises in the Old Testament which I had always supposed to refer to that period, but which I *now begin* to understand differently. I have studied the Bible more within a fortnight past, than I have before, since I came to the Islands. I do not mean that I have *read* it more, but there is a difference between studying and reading it. The explanations of these books given to the Bible, seem to me *clearer* than any other commentary which I have ever read; still there are some things which I do not understand. But whether Christ is to come this year or not, the day of our death may come, and I feel that we need as much preparation for one as the other; we ought to live every day as if it were our last. I feel that our time in this world is very short, that what we must do, must be done quickly.

Mr. Burnham wishes me to say to you, that he designed writing you till there now remains but two or three hours to the sailing of the vessel, and he will not have time. He commenced a long letter to you previous to his receiving yours, but it was so filled up with worldly business, that he concluded not to send it. His belief in the Second Advent is *about the same as mine;* he wants evidence that the gospel has been preached to all nations. He says if he had heard of this doctrine two or three years ago, he should have been a firm believer in it; he thinks the time is *at hand.* Our family are in usual health. Much love, &c. If we do not meet in this world, may we meet in a purer and better, where we shall be seperated no more forever.

Affectionately, your sister,
O. S. Burnham.

From the Signs of the Times.

CONVERSION OF THE WORLD.

The last report of the Committee of the American Board of Missions, at Rochester, Sept. 13th, in speaking of the Missionaries, says, "That their return and support while in this country, form a heavy item of expense to which some speedy check should be administered. There seems to be a *falling off* of that high and devoted spirit of resolve with which the early missionaries seemed to be filled." It speaks highly of their piety and self-denial, but says, "There may, however, be a *lack* of that *determined zeal,* and that devoted spirit of self-sacrifice in some cases which is desirable."

The Board are somewhat involved. The expense of publishing the "Missionary Herald" and "Day Spring" the past year, has exceeded their receipts by $9020, of which $7820 is for the Herald alone. This is an enormous sum, to circulate gratuitously only 9000 No.'s of a monthly periodical, when the heathen are perishing for lack of knowledge.

Lack of piety. Rev. Mr. Pomeroy, of Bangor, in some remarks at the meeting of the Board, speaking of the wants of the Board to convert the world, said, "Who does not know and feel, that there *is not piety* enough properly to supply them? Who will deny this? The doors are open every where. Every breeze bears a voice which calls for help. Heaven, earth, and hell are uttering voices. Voices are summoning us in every manner,—entreating, inviting, commanding. And why are they not answered? The difficulty is, *there is not religion enough. The* Gospel *has not sufficient hold of the* HEART *of the* Church. No man will say there is not money enough in the Church. No one will say there is a defficiency of men. But now is the mighty sacramental host *marchalled* for conquest, furnished with *armor,* endowed with *resources,* and ably OFFICERED, *yet not possessing religion enough to go forward!!*" He also said, that "Death and destruction await us if we go not on."

Here then we have the melancholy picture of a great organization, all marshalled, armed, and officered for the accomplishment of that which God has asserted over and over again shall never be, and yet not possessing *piety* enough to go *onward.* They also present the singular spectacle of a *religious body* pretending to place implicit confidence in the word of God, and believing that he has set the time when the world will be converted, and yet claiming that such a glorious result rests on their exertions, and will be delayed if they are not more efficient. If God has promised to convert the world, at the time appointed, it will be done. And if he has said otherwise, all the officers, and armor, and men, and marshalling that can be brought to bear on the subject will avail nought.

Discontinuing Missions. " Dr. Hawes, of Hartford, reported on the mission to Greece, Africa, and Turkey, approving of the *discontinuance* of the South African mission ; *removal* of the Cape Palmers mission ; and inquiring whether the mission to Greece might not *profitably be abandoned*."

Adverse influences. A Mr. Badger, brought up in the printing office of the Board at Malta, but now a Puseyite, has coincided at Constantinople and Mosul, with the Papists, in opposition to the spread of evangelical religion. The Rev. H. Southgate, misssionary of the Episcopal Society in this country, also co-operated with Mr. Badger in opposing the Board, and coincided with the Papal Missionaries.

The Milennium a failure, unless the Church bring it about. The general opinion among the Churches seems to be that God is *unable* to accomplish this end without their aid. The Rev. A. D. Eddy, of Newark, N. J., said that "*the work of* EVANGELIZING *the* WORLD will *always* be a *toilsome*, up-hill, heaven-ward work: we shall *never be able to realize our desires*, unless the deep-seated *vis inertia* of the Church can be removed by stirring appeals, urgent motives, or by the pressure of responsibility so that it cannot be thrown off. We always want an exigency."

The Judgment at hand. Dr. Cox of Brooklyn remarked that "from the time when revolutionary blood first flowed in France, the angel of God having the everlasting gospel to preach, took his flight through the heavens." By referring to Rev. 14: 6, 7, we learn that this angel was to preach "*the hour of his judgment is come*." If then according to this admonition this angel has been on the wing for 43 years, his mission must be nearly finished.

Dr. Cox proceeded to make some remarks on prejudice, which were very applicable to their course respecting the doctrine of the advent. Said the Doctor, "A word as to prejudice. Let every man take care of this miserable enemy within him. It is astonishing that for the indulgence of a weak pride, men will run the hazard of committing an eternal suicide. I would say to every man, expel all prejudice from the mind. No matter, if you drank it in with the maternal milk—rather die than keep it. Give it up for the truth, which is infinitely better.

And sectarianism too is awful. Is Christ divided ? Was he crucified exclusively for you or for me ? Is there a monopoly of privileges for this or that limb of the body of Christ ?"

Conclusion. In view of the above it may be asked are you opposed to missions ? We answer—No. We would say to all, "Go into all the world, and preach the gospel to every creature;" do all you can to save souls till the Lord come. What we object to is this—viz. laying plans for the future by accumulating funds, when every cent is needed for immediate use,—erecting costly buildings to be used during the millennium, when the money thus expended should have furnished the Bible for many heathen,—appropriating widows' and orphan's mites which are given in good faith for the heathen, to the amount of $9000 for the gratuitous circulations of publications at home—the holding out the evangelizing the world as the motive, when God has revealed the contrary—and looking upon such a measure as the work of the Church, when they should look upon themselves only as instruments in God's hand for God to work with according to his good pleasure.

SIGNS OF THE TIMES.

The following striking testimony is from the Protestant Vindicator, edited by Dr. Brownlee, a zealous opponent of the doctrine of the advent near.

PROTESTANT ENDANGERED.—In the political, in the commercial, in the ecclesiastical world, " MEN'S HEARTS ARE FAILING THEM FOR FEAR, AND FOR LOOKING AFTER THOSE THINGS WHICH ARE COMING UPON THE EARTH." The spirit of restlessness and change, as the genius of the storm which is now wildly sweeping over us, seems to be troubling the whole surface of society, and lashing into foam and fury, the agitated and clashing elements of the Church and the world ; and only He, whose almighty power once authoritatively said to the angry surges of the deep, " Peace, be still," and immediately there was a great calm, can bring back purity and quietude to a distracted and divided Church, or give solace and serenity to an excited and afflicted world. We live in an age more wakeful, enterprising, and scrutinizing, than any that has ever risen in the history of nations ; and now, whilst MANY RUN TO AND FRO, AND KNOWLEDGE IS THUS INCREASED, the necessary watchword is—' Prove all things, hold fast that which is good." Hence, a spirit of caution and devout deference to the *supreme authority of the Bible* is becoming more and more needful every day, in proportion as dangerous heresies increase in potency, and are indnstriously circulated every where around. And most insidious and deceptive are the advances of error on this particular subject, and at this peculiar juncture ; for, under the specious pretence of deference to antiquity and respect for the primitive models, the foundations of our common Protestantism are being undermined by men *who dwell within her walls*—and those who sit in the Reformers' seats, are traducing the Reformation.—*By a Bishop of the Church of Christ.*

Here we have an impartial witness describing those thihgs as having come, of which Christ said : when ye see all these things, know that it is near, even at the doors. These signs of the glorious coming of the Son of man, when once they are all fulfilled, can never be signs again. O, that all the readers of this paper may be among the " faithful and wise servants," whom the Lord, at his coming, shall find watching.

THE JEWS.

The following was communicated by Dr. Fanning, a gentleman recently from Baltimore :

" The High Priest of the Harrison street Synagogue in Baltimore, in a conversation last January, with Rev. Mr. Prettyman, of the Meth. E. Church in Caroline street, stated that he and the Jews there generally. look for the coming of the Messiah *this year*—that all their calculations from prophecy would end *this year*—and that if the Messiah does not come this year, he and the Jews generally in Baltimore would admit that He came 1800 years ago, as Christians and the New Testament say he did."

THAT ALTERS THE CASE.—2 Cor. 11 : 18, 5.— " Seeing that many glory after flesh, I will glory also." " For I suppose I was not a whit behind the very chiefest apostles."

It is surprising what a change is at once made in the talents and standing of an individual, in the eyes of the community, on his embracing the doctrine of the Advent. He may previously have stood first in popular favor, and been courted and flattered by all ; but the moment he makes an acknowledgment of the truth, he is in the eyes of his former admirers only an ignorant Millerite.

It is well known that the preachers of ministerial associations are appointed one year previous. Thus at the last annual meeting of the Portsmouth Baptist Association, Bro. F. G. Brown was appointed to preach the sermon at the coming meeting ; and also at the last annual meeting of the New Haven Baptist Association, Bro. J. B. Cook was appointed to preach the Missionary sermon at the coming meeting, and Bro. M. Batchelor his substitute. Then, all three stood high in the respect and affections of the Baptist church —but now they are all looking for the coming of their Lord, and none of their late admirers are found so poor as to do them reverence.

In addition to the above we learn that Bro. Galusha, of Lockport, N. Y., preached at the last commencement of Hamilton College, and did justice to the Advent doctrine. And also Bro. A. Chapin, of Jamestown, N. Y., preached the annual sermon before the Harmony Baptist Association, in Chatauque county, the present month.—*Signs of the Times.*

WONDERFUL.—The Pitsburgh American, a respectable daily paper, repeats from the lips of a " gentleman of most unquestionable veracity, and of intelligence and information to place him beyond the charge of self-delusion," that on the 27th ult, he observed in the west, just before the setting of the sun, the figure of an eagle. The form of the bird was perfect in the cloud, and in the attitude of flying, or rather flapping of its wings. He stated that nothing could be more plain or distinct, every part being there, and in just and proper proportion, as if drawn by an artist of the highest talent : and just below the right wing of the bird was another cloud, representing, equally clear and distinct, an inkstand, to which a pen or quill was inserted. He called two witnesses who corroborate the story !

For the Midnight Cry.

"BE YE ALSO READY."

Advent children, seek the treasure
  Of a Pearl, above all price,
Christ's own spirit without measure—
  That you may triumphant rise.

Cleansed from sin, is great deliverance,
  But the inward glory prove
In its deep and holy influence,
  Full salvation, perfect love.

Wean'd from earth, and sealed for heaven,
  From the carnal mind set free,
Purified, made white, forgiven,
  In the Spirit's liberty.

With the witness sweetly telling
  Of a power that shall increase—
And the Holy One indwelling,
  Love, and joy, and hope and peace.

C. S. M.

ABBREVIATIONS.—We wish to make ourselves clearly understood in every word, letter, and mark in the paper. Several have inquired what D. V. means. It stands for *Deo volente*, the Latin for " *The Lord willing*."

SENSIBLE REMARK.—A political paper in the interior of Pennsylvania, speaking of the " thousand false reports" about "Millerism," concludes with this remark : " Although we do not embrace their views, we think preachers would be better set to work in fighting vice, than Millerism."

LETTERS RECEIVED DURING THE WEEK ENDING OCTOBER 11.

POSTMASTERS.—Moose Meadow Ct.; Collins N. Y.; Nunda Valley, N. Y.; Williamsport, Md.; Superior, Mich.; East Medway, Mass.; South Pultney, N. Y.; Troy, Mich.; Jamestown, N. Y.; Akron, O.; Springfield, Mass.; Oxford, N. Y.; Juliet, Ill, each $1.

Huntington, Conn, $4.

Newbury, Pa., $6.

Northfield, Vt.; Jamica, Vt.; each $2

Salona, Pa., from J. R. Gates, $15.

Richwood, O., $2 was received.

Norfolk, Va.; Millwaukee, W. T.; Gettysburg, Pa.; Waterbury, Vt.; Waterford. N. Y.

INDIVIDUALS.—John Saddler; L. Caldwell, Daniel Clow, each $1.

Ambrose Nash ; William Clark, each $2.

A Subscriber, Cleaveland, O., Andrew Benedict, each $3.

Anthony Pearce, $5.

Luther Caldwell, (the money was received and credited to subscribers in Middletown, Pa.,) $10.

Philadelphia S. A. Association, $20.

J. V. Himes ; G. W. Miller : H. B. Bear ; John Moffatt, (the paper has been regularly mailed,) John Frazier, (we mail only one copy,) Joseph Peirce ; T Wrightson ; A. Andrews ; E. C. Galusha, (draft) Thaddeus Gage ; S. C. Chandler ; David Reynolds ; A. J. Williamson, (we have sent by Mr. Farr as directed,) N. N. Whiting ; Geo. A. Sterling.

THE MIDNIGHT CRY!

VOL. V.—NO. 10. NEW-YORK, THURSDAY, OCTOBER 19, 1843. WHOLE NO. 89.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie ; though it tarry, wait for it : becaus it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES.

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

Also at CONSTITUTION HALL, No. 650 Broadway, (between Bleecker and Bond-streets,) on the Sabbath, morning, afternoon and evening.

And at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

Conference and prayer meetings are held in the Welch Church, in the rear of No. 63 Christie-street, on Wednesday, Thursday and Saturday Evenings.

MEEETINGS AT BROOKLYN,

In the "HOUSE OF PRAYER," in Adams street, (late Universalists Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings,

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THE LETTERS G O D.—We have received a letter from Bro. Jonas D. Johnson, dated Pembroke, Genesee Co., N. Y., which says: "There is a brother in this place who saw what, I am satisfied from a critical examination of the time and circumstances, was seen by Mr. Francis, steersman of the steamboat Penn, on its way to Cincinnati, last March. The letters G-O-D were formed, one after another, from a long, narrow, crooked, (or serpentine,) silvery colored belt; being preceded by an extra light, which first drew his attention. His neighbors, without exception, give him the character of an honest man. He was travelling on foot and alone, and it was very late at night, so he could call no one to witness it."

We think it hardly possible that this could be *the same* which was seen near Cincinnati, but we publish it as another, added to the hundreds of testimonies already received, that there are "signs" in "the heavens" over every part of the land. Br. Johnson concludes by saying: "Thank the Lord, the *serpent's* reign is almost over, and our GOD is about to take to himself his great power and reign."

"COMING OF CHRIST."

Should time continue, I purpose to issue No. 3 of this paper the latter part of the present week. Although I have received only about one-third as much as will be required to issue an edition of 5000 copies, yet I have concluded to proceed and publish this number. It will contain another article on the "Millennium."

E. JACOBS.

A SUGGESTION.

Bro. Southard,—As it is desirable to bring *every possible* facility into requisition to advance the cause, for which we have so short a time to contribute our mite, I would suggest that every lecturer in the field act as agent for the "*Midnight Cry*," "*Signs of the Times*," &c. By adopting this course, they will greatly aid the cause they advocate. Let them in every place where they lecture, be sure and procure several subscribers, and they will accomplish much more than they otherwise can. It will be like leaving a stream behind them to irrigate, and a wall to environ the garden they have cultivated.

No one in the field is probably accomplishing so much in this way, at present, as our faithful brother, I. R. Gates. He finds, by adopting this course, his labors are not so likely to be lost after he leaves. Let it be done, and be begun NOW.

As ever, L. D. FLEMING.

Newark, Oct. 10, 1843.

OLD PAPERS.—We have frequent calls for papers for distribution, in places where little has been read or heard on the subject. Those who have them to spare, can do good by sending them free of expense to this office. We hope, however, that each individual will become the distributor of his own papers where his circumstances will permit, and there is a prospect of doing good.

BRO. I. R. GATES.—This brother, who seems to be literally ALWAYS ABOUNDING in the work of the Lord, has just sent us a letter, with this postscript; "P. S. I send you a few more signers for the Cry." Then follow eight names. He says: "I will say but a word about my last week's lectures. I delivered them in the Disciples' Meeting-House, near Eagleville, near Beach Creek, and in no place have I met with a more general success, in giving a last day warning, than there. I am now going up to Bradford Co., where I don't expect to have much success; but I must go; Jesus went to his own first. My relatives all live there. My faith is strong and unwavering in the Lord's coming this year."

OLIVE MARIA RICE.—This devoted sister is still laboring in this State. She lectured recently at Batavia, and Pine Hill, Genesee Co.; and Attica, Wyol ming Co , near which place she was lecturing Oct. 3d. The effect is good, wherever she goes.

AN EDITORIAL NOTICE.—The following paragraph is from the Olive Branch, at Halifax, Nova Scotia:

"'The Coming of Christ,' a Millerite paper published at New York. We now exchange with three. Although we do not apprehend the immediate destruction of the World, yet we read these papes carefully and without prejudice; and are convinced from the signs of the times that a great crisis is rapidly approaching. Whether the destruction of the world is at hand or not, the frequency of sudden deaths of late, and the certainty of that event occurring to us all, admonishes us to 'be also ready.'"

THE MILLENNIUM.

BY N. HERVEY.

This a continuation of the article on the Kingdom promised to Israel, in our last.

We are now prepared to notice the rise of the anti-millenarian views, or doctrine of a *temporal millennium.* Daniel Whitby, D. D., who died A. D. 1726, is said to be the first who reduced those views to order. He wrote a commentary on the Apocalypse, in which he has a treatise on what he considers the nature of the millennium. In this treatise he opposes the ancient faith on this subject, spiritualizes the restoration of the Jews, the second advent of Christ, and the first resurrection. He acknowledges his views of the millennium to be a "NEW *hypothesis.*" It is indeed a new doctrine, both unscriptural and absurd, to suppose this sin-cursed earth is eventually to be the scene of Christ's triumph and glory.

Let us examine this subject. If the Scriptures support the "new hypothesis" of a spiritual millennium, we will receive it; if not, for the same reason, we are bound to reject it.

1. *The apostles did not preach a temporal millennium.* They proclaimed the coming and kingdom of Christ at hand. With an angel's earnestness they brought the Judgment day—the resurrection of the dead—the reward of the righteous and the punishment of the wicked, to bear on the salvation of men. No one can find a single passage in the writings of the apostles, to favor the modern views of a millennium.—Their preaching conflicts with such a notion. See 1 Peter 1: 4, 5; 2 Thess. 1: 7, 10; Jude 14; Acts 3: 20. It is of infinite moment therefore, to the church and the world, that right scriptural views on this subject be cherished and maintained, instead of the devices of human wisdom. The syren song of peace and safety for a thousand years, has been the means of bringing a midnight slumber over the church, as to the subject of Christ's speedy approach; and the world would have it so. They think it will be easier to repent, and to love, and to serve God, when all men are flocking to Christ. This modern fable has been the means of muffling the gospel trumpet. The world has been kept advised of a time of universal peace and happiness on the earth, instead of a revelation of Jesus Christ "from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel." If we take the example of the apostles, we must see that the advent of the Son of God should be heralded continually to dying men. Mr. Grabe, who has examined carefully the fathers generally, to ascertain the sentiments of early Christians, says, "*All primitive orthodox Christians expected, according to the words of the apostles, and the promises of the prophets, a new heaven and a new earth at the second coming of the Messiah, to restore the happiness which flourished before the fall of Adam.*"

2. *The direct testimony of the Saviour is against the views which are cherished of a spiritual millen-*

nium. The Saviour was asked by his disciples respecting the sign of his coming, and of the *end of the world.* He gave them to understand that the period of his advent would be characterized by a different state of things altogether from what is implied in a temporal millennium. "As in the days of Noah, so shall it be at the coming of the Son of man." Those days are noticed by the Saviour, in which the inhabitants of the old world were distinguished for sensuality, worldly mindedness, and unbelief. The faithful warnings of Noah were to them as an idle tale. Again, instead of a time of peace, and great religious prosperity—or the conversion of the world previous to his advent, the Saviour expressly declares an opposite state of things. "Distress of nations, perplexity, and the hearts of men failing them for fear of those things which are coming on the earth." He says: (Luke 12; 51,) "Suppose ye that I am come to give peace on earth? I tell you nay, but rather division." The parable of the *tares and wheat* in which it is said, "Let both grow together until the harvest"—and "the harvest is the end of the world," together with that of the "ten virgins" are sufficient proof of what the state of the world will be when the "bridegroom cometh."

3. *The church is represented in the Scriptures, in a state of trial until Christ comes to free his people from their bondage.* Matt. 5: 10; Acts 14: 22; Rom. 8: 17; 2 Thess 1; 4—7; 1 Peter 1: 6, 7. Such is the testimony of the apostle, (Acts 14: 22,) "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, "through *much tribulation*, enter into the kingdom of God." Rom. 8: 17, "And if children, then heirs, heirs of God, and joint-heirs with Christ, if so be that we *suffer with him* that we may be also glorified together." 2 Tim. 2: 10, 11, 12. "Therefore, I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. It is a faithful saying: For if we be dead with him we shall also live with him. If we *suffer* we shall *also reign* with him." A temporal millennium implies a period of time when there shall be no tribulation—no suffering and no opposing influence to religion. But the Scriptures teach us that the offence of the cross will not cease until Christ comes to gather his scattered, and afflicted flock and to give them the promised kingdom.

4. *The world is represented in the Scriptures, abounding in wickedness in the last days.*

See Peter's description of the different forms of infidelity, characteristic of the last days. Also its features as noticed by Paul in his epistle to Timothy. "Men lovers of themselves, coveteous, boasters, proud, blasphemers, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasure, more than lovers of God, having the forms of godliness, but denying the power." 2 Tim. 3: 1—5.

The present age is certainly distinguished for the above forms of iniquity. Antichrist has surely come. Paul says, that "*he is antichrist that denieth that Jesus is the Christ.*" Is not this feature of the latter days apparent? We need not go back to 1792,—when France made a general bonfire of the Scriptures—denied the Son of God—pronounced death to be an eternal sleep, to prove the abounding of blasphemy, or to show that antichrist has come. The advance of human science has in many instances led to a practical rejection of the Word of God. Human reason is now exalted above revelation. The pantheistic Neology of Germany is already revived in the *rationalism* and transcendentalism of America. With such views of the revelation of God, the Saviour is viewed only as the "Carpenter's Son," and not as a precious Saviour of the guilty. It is unnecessary here to speak of the want of confidence—the violation of public pledges and the laws of neutrality—false accusations—incontinence—love of parade—costly equipage—indulgence in foolish conversation—the unbridled tongue—the law of honor, which thirsts for revenge on the duel ground. These are too obvious to need comment. Does Christianity advance as fast as the various forms of infidelity? And is not the *little horn* every where prevalent?

"In London, the metropolis of Christendom," says the London correspondent of the New York Evangelist, "there are 30,000 persons living by theft and fraud, 10,000 children training for crime, 30,00 houses continually open for the reception of stolen goods, 4,000 persons annually committed for criminal offences, 10,000 addicted to gambling, 23,000 annually taken up by the police helplessly drunk in the streets, 180,000 habitual gin drinkers, the same number living in habits of debauchery and profligacy, and £3,000,000 annually spent for gin." London, with its million and three-quarters of inhabitants, with all her privileges, her Sabbaths, her ministers of religion, is given up to "all manner of evil." When will the world be redeemed at this rate? "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." "And the *Redeemer shall come to Zion*, and unto them that turn from transgression in Jacob, saith the Lord," Isa. 59: 19, 20. Read the whole chapter. See what has called down the judgments of Heaven on past nations of the earth. Thus saith the Lord concerning Jerusalem: "The people of the land have used oppression and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none. Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." See Ezek. 22: 29, 30, 31.

5. *If we reason from the past concerning the future, we see no reasonable hope of the triumph of Christianity in this perverted world.* It must be admitted that with all the commendable zeal manifested by the church in her missionary efforts, her expectations have not yet been realized. We wish to be understood, in our remarks on this point, not as militating against efforts for the conversion of souls abroad as well as at home. Our prayer is that God will, in his providence, send the gospel to every man's door. Our duty is to teach all nations the way of life; and as the judgment approaches, to double our diligence in the enterprise. God speed the gospel of the kingdom to the benighted sons of men.

It is a general opinion that the gospel must be first preached to all nations, prior to the end of the world. Whether this prophecy of Christ's be understood as referring to the end of paganism (as some suppose) or to the end of time, one thing is certain, it does not mean that all persons will be converted. It is to be preached as a *witness* to all nations. It has witnessed God's love to the sinner, his forbearance towards the guilty nations of the earth, and his willingness to save all who will believe and obey the truth. He offered the kingdom once to the Jews, manifested his love to them by the merciful visitation of his Son, who brought the kingdom *nigh unto them*, and stood in their midst as their Lord and Saviour. But they rejected him—crucified him. The kingdom was taken from them. They were left to utter desolation. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered you even as a hen gathereth her brood under her wing, but ye would not. Behold your house is left unto you desolate."

The kingdom was not taken from them and given to a people "bringing forth the fruits thereof," until the question was fully decided that they had determined to have no king but Cæsar. When this was settled, God began to visit the Gentiles and offer to them the blessings of the kingdom. From that period to this, God has been blessing the word to the salvation of individuals of every kindred, tribe and nation under the whole heaven. No nation is left with a single apology for not embracing the gospel. The word of the Lord has had free course among the Gentile nations for over 1800 years. It has given its testimony to the world. "It has found its way among the rude tribes of Laplanders and Esquimaux, and penetrated through the northern snows almost to the very pole. It has travelled through the valleys and over the mountains, and on the table land and the wide plains of central and eastern Asia. Through the whole extent of our continent, also stretching almost from the northern and southern pole, it has sounded its gladdening notes. It has visited the numerous isles of the sea, the continent of Africa, and established its missions from the Cape of Good Hope along both its eastern and western coasts. Long since did it find its way into Egypt and Nubia and Abyssinnia. It has restored to their native land, some Mendi captives thrown on our shores, who will carry the glad tidings to the unexplored regions of central Africa."

But with all this light shed abroad in the world, not a single *nation* has submitted to Christ. The rulers of the earth set at nought the religion of Jesus, and govern after the "wisdom of this world."

But what of the past? Has Christianity held her ground? Many places which were once highly favored with the religion of God are now deserted, and resemble a desolated and forsaken city. A church once flourished in Jerusalem, under the faithful ministrations of its beloved pastor, "James the servant of God." But the light is gone out—the city is "trodden down," and the crescent of the false prophet of Arabia waves over its dilapidated walls. The churches of Ephesus, Smyrna, Pergamos, Sardis, Thyatira, Philadelphia, and Laodicia, were formerly favored with the visitation of the Holy Spirit; the churches in Carthage and Hippo Regius were fostered by the prayers and counsels of Cyprian and Augustin. And those of Wittemburgh and Geneva shone amidst the darkness of Europe, through the instrumentality of Luther and Calvin. But where are these candlesticks now? "How has the gold become dim and the most fine gold changed!" Does not the history of those places which were once favored with the presence of Heaven now

Write a *Tekel* on the church of God,
A moral, desolating *Ichabod*!"

The *man of sin* still reigns, and tries to thwart the labors of Christ's servants, wherever they go. His destruction is nowhere, in the Scriptures, said to be, by the influences of the Spirit, or through the means of the preaching of the gospel, but rather by the brightness of the Saviour's coming. The conflict between truth and error will continue to go on until Christ comes and terminates the warfare by giving the victory to the "saints of the Most High." "And he will destroy in this mountain [kingdom] the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25 : 7, 8, 9. That which the most powerful revivals of religion, together with the combined energies of the church, has failed yet to accomplish, Christ has pledged himself to perform. If we judge from the recent movements of papacy, the great expenditure of money and effort to spread its influence in our own country, we see no reasonable hope of gradually dispelling its delusions. The Roman church is making a vigorous onset, with the expectation of getting the victory over all the efforts of Protestants. We believe in the efficacy of the truth. Yea, we prize it as the *precious jewel.* We by no means discourage its use for the salvation of souls, the general diffusion of life, light, and peace among the inhabitants of the earth. The church needs to be sanctified and more fully consecrated to the Lord and prepared for his coming.

But the corrupt cities of Sodom and Gomorrah, Nineveh, Thebes, Petra, Babylon and Jerusalem were not saved by the power of truth, but reserved for the vengeance of Heaven. Such is the prophetical doom of the "abomination of desolotion." Already the voice of the angel is heard, saying, "Babylon is fallen, is fallen, that great city because she made all nations drink of the wine of the wrath of her fornication." Her destiny is sealed by the revelation of God. See Rev. 14 : 14—20.

In concluding this article, we must declare our conviction of the speedy coming of our Lord. Already we discern signs of his approach. The object of his coming is to "gather out of his kingdom all things that offend," and to give the kingdom to the saints of the Most High. Impenitent sinner, the day of your probation is fast expiring. What you do to inherit everlasting life must be done without delay. The gospel of the kingdom is now preached to you. The Saviour is ready to forgive your sins. O come to him with a penitent heart and receive the precious gift of *eternal life.* Soon the last trump will sound, and the nations of the earth "broken with a rod of iron and dashed in pieces as a potter's vessel." It will be the signal of the first resurrection, when God's people shall be delivered from their bondage, and enter upon their reward. If you would share with them in the privileges, honors and inconceivable joys of that inheritence which is undefiled and that fadeth not away, repent now before the door of mercy shall be forever closed.

"THIS WORLD"—"THIS AGE."

No argument is more shallow, than that of the Universalists, by which they attempt to prove that the world, [age.] ended at the destruction of Jerusalem, and that the Bible no where foretells any other end of the world, yet many seize upon it with eagerness, and some popular theologians are helping the propagators of error by their comments on the 24th of Matthew. The excellent pamphlet of L. C. Gunn was drawn forth by a desire to correct the views of the Quaker, on this subject, which are nearly the same as those of the Universalists. We give the first five pages, that our readers may see how thoroughly the work is done. The pamphlet contains forty pages, and we need not say, it deserves a wide circulation.

WORLD—MEANING OF THE TERM.

My dear Friend,—The conversation we had recently upon the all-absorbing subject of the present day, has led to the preparation of the following. I only ask, *read carefully* what I have written, on account of the *subject,* and the personal interest you may have in the truth respecting it.

In the Greek there are four expressions which have been translated *world,* namely, *ge, he oikoumene, kosmos,* and *aion.* The appropriate meanings of these several words, are *earth, inhabited earth, mankind,* and *age.* Now, the world is to have an end in all of these senses.

I. The name *ge,* or earth, is applied, not only to the original matter itself, which composes the earth*, but to the *organization* of that matter; as we learn from Gen. 2 : 1, where it says, "thus [as described in the first chapter] the heavens and the earth were *finished.*" Now we read of *two* such organizations. "I saw a new heaven and a *new earth,* for the first heaven and the *first earth* were *passed away.*"† The word *heaven* here means, as I suppose, the firmament, or atmosphere, which surrounds the earth, and which, of course, will pass away with it.‡

II. We also read of *two* worlds of *mankind* (kosmoi.) Of these, one is born of corruptible seed—the family of the first Adam, with blood for the life thereof—the *perishing* world, into which sin and death entered by the offence of one man, and which "God so loved as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—in a word, the whole human race, from the time of Adam, until there shall be no more marrying or giving in marriage,—whose place of abode is this present earth §

It is true that Peter, in his second epistle, speaks of "the old world," and "the world that then was," which, "being overflowed with water, perished." (ch. 2 : 5, 3, 6.) He evidently meant, however, *not* the *whole* world, but so much of it as *then was*—all the people living at that time—excepting Noah's family, which both inherited and propagated the corruption of Adam, connecting the inhabitants of earth after the flood with those before it, as being all parts of *the* world, into which sin and death were introduced by Adam, and which God so loved as to give his only begotten Son, that Abel, Enoch, Noah, and all other believers, should not perish.

Christ said, "My kingdom is not of this world." Of course, there is to be *another* world, of which he can say, "My kingdom *is* of this." It will be a perfect contrast to the one of which we have been speaking—the family of the *second* Adam—the nation that shall be born *at once* on the day of the resurrection, consisting of "a hundred and forty and four thousand of all the tribes of the children of Israel, and a great multitude which no man could number, of all nations, and kindreds, and people, and tongues,"—all having bodies like unto Christ's *glorious body,* quickened by the same *Spirit,* and free from *pain* and *death.* These shall dwell upon the *new* earth, and shall neither marry nor be given in marriage, but be as the *angels* of God in heaven."||

That this world, in the sense of kosmos, is to have an end, and not be coexistent with the other kosmos, is evident from the consideration, that its place of abode—the earth—is to be destroyed; and man, with his present nature, could not survive that which will destroy the earth. See, also, 1 Cor. 7 : 31; 15, 22, 26, 52; 2 Pet. 3 : 7; Rev. 20 : 11—15.

III. We also read of *two ages* (aiones)—the *present,* which Christ tells us will end,¶ and the age *to come* If asked to describe these fully, I should say they were the age for sowing, and the age for reaping;—the age of probation, and the age of reward;—the age during which God manifests his long suffering, and the age to follow the declaration, "there shall be no longer delay"—when "the wine of the wrath of God shall be poured out without mixture into the cup of his indignation;"—the age during which the earth is corrupted, and the age when the meek alone shall inherit it;—the age during which tares are permitted to grow with the wheat, and the age that shall commence after all things that offend have been gathered out of the kingdom;—the age during which the earth under the curse groans to be delivered, and the age when Christ shall "make all things new;"—the age for sealing subjects for the kingdom of glory, and the age for that kingdom itself. All these different forms of expression are descriptive, as I think, of the *same two ages*

I grant that we also read of ages past and ages to come (plural.) But whoever will examine those passages,‡ will find *ages past* to be the Greek expression for *from eternity,* and *ages to come* for *to eternity,*—the context requiring them to be so rendered. In the age to come (singular) Christians have *eternal* life. Therefore, that age must be synonymous with the *ages* to come.

I also grant that we read of times, and seasons, and generations, and dispensations. But the Greek scholar will find the terms employed to be *kairos, chronos, genea, oikonomia.*** These are but subdivisions of the present *aion,* or age, which is the only aion from the loss of Paradise to its restitution—from the first offer of a Savior till eternal life is given to the saints. The proof of this will presently appear.

The Earth and the World end at the same time.

That the world will not be destroyed *before* the earth, is evident from Gen. 8 : 21, 22; 9 : 11—16. That it will be destroyed then, is evident from the organization of our present bodies, which could not endure the flames that shall melt the earth. See, also, 2 Pet. 3 : 7.

They end with this Age.

I premise a few things, as

1. Christ's second advent will be as *King,* and at the end of this age. Matt. 13 : 38, 43, 24 : 3; 30; Acts 3 : 21; Titus 2 : 12, 13.

2. *All* the righteous, dead and living, shall then "be *changed,*" and receive their "*reward*"—"have eternal life"—"shine forth as the sun." Matt. 13 : 43; Mark 10 : 30; Luke 18 : 30; 1 Cor. 15 : 50—53; 1 Thess. 4 : 14—17; Hebr. 6 : 5; Rev. 11 : 18.

3. As respects the wicked, their *age of probation* ends with this age.

First proof. 1 Cor. 8 : 13; "If meat make my brother to offend, I will eat no flesh while the age standeth [or lasts,] lest I make my brother to offend." From this, it is evident that *the age,* of which Paul's lifetime constituted a part, is the period of time during which a brother can be made to offend,—is on probation.

Second proof. This age is the time for preaching the gospel,—for teaching and baptizing *all* nations,—implying that mercy will not be offered in the age to come. Matt. 24 : 14; 28 : 19, 20. The righteous, be it remembered, are *all* to be changed at Christ's coming. Therefore, if the gospel is preached afterward, the preachers will have spiritual bodies. But this idea is contradicted by Matt. 25 : 11; Luke 16 : 31; 1 Cor. 1 : 27; 2 Cor. 4 : 7. Moreover, it is inconsistent with the idea of Christ's reigning himself, or of the righteous reigning with him, to suppose them travelling about as the "servants" of the wicked, trying to persuade them to repent, exposed to their scoffs and contempt. Now we are told it is by *preaching* that men are saved. 1 Cor. 1 : 21. Moreover, if the salt is all withdrawn from the earth into a kingdom by itself, how can we expect the earth to be salted? Matt. 5 : 13, 16; Luke 15 : 2, 4; 14 : 21, 23. That Christ's kingdom will not be coercive, in the sense of forcing men into it, see Matt. 11 : 12; John 5 : 40; Luke 13 : 3; Acts 3 : 23. ☞ Compare Rev. 11 : 14, 15, with 10, 7.

Third proof. In 2 Pet. 3 : 4. 9, 13; we are informed that the reason why the promise of his coming has not been fulfilled already, is, that God is long suffering, "not willing that any should perish, but that all should come to repentance." Does not this clearly imply that at, and after his coming, mercy will not be offered, none will come to repentance—probation will be over.

Fourth proof. At the end of this age the *harvest* takes place. Matt. 13 : 39. When harvest comes, the time for sowing either good or bad seed—by the Son of Man or by the devil—is past. Of course, there can be no more conversions—probation is in reality over.

Fifth proof. The age to come will be the time for review and punishment of actions done by the wicked in this age, implying that probation will be over, and the judgment set. Matt. 12 : 32.

4. At the second coming of Christ, this heaven and earth shall be destroyed, and the new be created.

First proof. Acts 3 : 21; "Jesus Christ—whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the age began." What age? Evidently the one from the loss to the restitution,—an age that began *before* the *first* prophecy respecting a restitution, uttered immediately after the fall. Gen. 3 : 15; Luke 1 : 70; John 9 : 32; Titus 2 : 12, 13; Rev. 21 : 1, 4, 5.

Second proof. In 2 Pet. 3 : 10, 12; we are told Christians should "haste unto," or *earnestly desire,* the day of the Lord. And, in another place, the believer exclaims, "I shall be satisfied when I awake with thy likeness." But he will awake in Christ's likeness on the day of Christ's second advent Of course, he cannot earnestly desire another day. See, also, Titus 2 : 13. From this it is evident that the day spoken of here is the day of the second advent, and then "the heavens shall pass away with a great noise, and the elements melt with fervent heat—the earth also; and the works that are therein shall be burned up."

Now we are prepared to prove that this *world* (kosmos) will end with this *age* (aion)

I. The god of *this* kosmos is the same as the god of *this* aion. "In whom the god of this *age* (aion) hath blinded the minds of them which believe not, &c." "For the prince of this *world* (kosmos) cometh, and hath nothing in me."*

Again, the prevailing disposition of each is the same "That he might deliver us from this present evil *age* (aion.)" "Know ye not that the friendship of the *world*

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*Gen. 1 ; 2. † Is. 45 ; 17. 2 Pet. 3 ; 13. Rev. 20 ; 11. 21, 1.
‡ Gen. 1 ; 8. Matt. 24 : 35 Mark 13 ; 31. Eph. 4 ; 10.
§ Gen. 9 ; 4. 5. John 1 ; 29 : 3 ; 16. Rom. 5 ; 12. Hebr. 11 ; 4—7. 1 Pet. 1 ; 20, 23. 1 John 4 ; 14.
|| Is. 46 ; 8. Matt. 22 ; 30. Rom. 8 ; 11. 1 Cor. 15 22, 45—57. Eph. 3 ; 15. Philip. 3 ; 21. 2 Pet. 3 ; 13. Rev. 7 ; 5—9 : 21 ; 4.
¶ Matt 13 : 39, 40, 49 : 28 ; 20. ‡ Col. 1 : 26. Eph. 2 : 7, 3. 9.
**See in Greek, Matt. 16 ; 3. Luke 21 ; 24. Acts 1 ; 7 : 17 ; 26. 1 Cor. 9 ; 17. Rom. 16 ; 25. Eph. 1 : 10 ; 3 ; 2, 21. Col. 1 : 25. 1 Thess. 5 ; 1. 2 Tim. 1 ; 9. Titus 1 : 2.

*For references containing *aion,* see 2 Cor. 4 : 4. Matt. 13 : 39. Eph. 2 ; 2 : and for *kosmos* see John 14 : 30. 12 ; 31. 16 : 11. Matt. 4 : 8, 9.

(kosmos) is ENMITY with God?"† Also we are told that in *this world* (kosmos) Christians "shall have tribulation." This clearly implies that, so long as the present world continues, there is to be no dispensation of righteousness—Christ will not reign here personally or spiritually—the prevailing spirit will be that which causes tribulation to the children of God. But they must be of good cheer; for Christ assures them the world is overcome in prospect that shall certainly be realized. It shall be destroyed at his glorious appearing, and his disciples then will be left without a foe for ever. See, also, Eph. 2 : 2; where walking "according to the *age* of *this* world," is spoken of as synonymuos with walking "according to the prince of the power of the air," &c.

II. The two words are used one for the other. Thus, (2 Cor. 5 : 19;) "God was in Christ reconciling the *age* (aion) to himself, not imputing *their* trespasses unto them." "For I came not to judge the *world*, but to save the *world*‡ (kosmos.)"

Again (1 Cor. 1 : 20;) "Where is the wise? where is the scribe? where is the disputer of this age (aion?) Hath not God made foolish the wisdom of this world (kosmos?)" In ch. 2 : 6; "wisdom of this *age* (aion.)" In ch. 3 : 18, 19; "If any man among you seemeth to be wise in this age (aion,) let him become a fool, that he may be wise. For the wisdom of this world (kosmos) is foolishness with God."

Again, Tit. 2 : 12; "Denying ungodliness and worldly (kosmikos) lusts, we should live soberly, righteously, and godly in this present *age* (aion.)" If there is to be *another* age of *this* world, does the apostle mean to imply that then we need not live soberly, righteously, and godly, and deny worldly lusts? Or does he not rather mean that this age is the only one in which men shall have lusts of the world to deny—in other words, that probation ends with this age?

III. At the end of this age Christ will come as King. But his "kingdom is not of this world (kosmos.)" He will not reign in it personally or spiritually. If the *whole* world does not end with this age, then there will either be some living on the earth over whom Christ will not exercise jurisdiction, or else his kingdom will be *in part* of this world. Moreover, as *this* world is subject to death, instead of his being King of kings, and his kingdom independent, he would see it continually and successfully invaded by the King of Terrors. John 18 : 36, 37.

IV. Eph. 2 : 2; "Wherein in time past ye walked according to the age (aion) of *this* world (kosmos)—according to the prince of the power of the air, &c." It does not say, "according to *this* age of the world." Therefore, *the* age which is "according to the prince of the power of the air,"—in other words, "this present evil age,"—is *the* age of *this* world, and there will be no other until the world ends.

V. In Luke 20 : 34, 35; the children of *this age* are contrasted with those of *the age to come*, and in that we are told they "neither marry nor are given in marriage." But all admit that, so long as *this world* continues, marriage will be honorable. Therefore, with the next age there will be a new world.

VI. At the end of this age ALL the wicked shall be destroyed; because, in addition to what has already been said,

First, Probation will be over; and we can hardly believe God will permit the continuance of the human family, much less an increase, after the age of probation is past.

Secondly. The harvest then takes place. When harvest comes, sowing time is over. Not only are the tares already sown to be gathered, but the devil is to sow *no more*. Thus, we see, there can be no further addition to the depraved family of Adam; in a word, no more births—no more marrying or giving in marriage—that is, the end of the world will have come. Matt. 13 : 39.

Thirdly. We are explicitly told that "the field [to be harvested] is THE WORLD (kosmos.)" Matt 13 : 38.

Fourthly. It also says explicitly, "all things that offend, and they which do iniquity"—all the tares which the wicked one hath sown—all that destroy, or corrupt the earth—shall be gathered out of the kingdom, not by conversion, but to be cast into the fire. Matt. 13 : 41; 24 : 30, 31; Rev. 11 : 18.

Fifthly. Then, also, the earth itself is to be destroyed, as we have already proved; and, as the righteous alone shall be caught up to meet the Lord, *all* the wicked *must* perish.

☞ All the righteous changed and caught up, and all the wicked destroyed, the world, of course, would be at an end; and all this is to be at the end of this *aion*, or age.

Romanism.—The Pilot says that nearly sixty persons were admitted to the Catholic church in Hartford, Ct., on the 24th ult.

THE MIDNIGHT CRY.

THURSDAY, OCTOBER 17, 1843.

From the Western Midnight Cry.

EDITORIAL CORRESPONDENCE.

Dear Bro. Storrs:—I arrived in this city on Saturday last, and commenced a course of lectures at the Christian Chapel. The house was filled mostly with men, as the evening was rather unpleasant. They gave me a candid hearing On Sabbath, I lectured morning and evening in the middle Market. There was a large crowd to hear; among them were many of the most respectable citizens. For the honor of Louisville, I wish to say, that I never had a more quiet and candid auditory in any city in the Union Many are favorably impressed with the truth, and large numbers crowd nightly to hear more on the subject of the coming of our King. I have just returned from lecture. We had a crowded house, who listened for two and a half hours to a discourse on the *prevalence* of the *little horn*, Dan. 7 : 21, 22: in which it was proved that we should have the REIGN of Christ or Antichrist soon, but at the same time it was shown that Christ would receive the kingdom, and that *that* was the *next event* in historical prophecy. The idea of this WORLD'S CONVERSION, by the Protestants, was shown to be a "cunningly devised fable." That it was UNSCRIPTURAL, and, from the conduct of the protestant christians, utterly impracticable. The only hope we have is the coming of the Lord.

The prospect of getting a good hearing in this city is very encouraging. Many of the slumbering virgins will be aroused and made ready to meet the Bridegroom. I shall give several more lectures, but will not be able to take up all the subjects. I shall return in season to spend the Sabbath with you, in Cincinnati.

We have opened a DEPOT for books and papers. Our office is in the basement of the Jefferson House, on Fourth street. Dr. Field, our faithful coadjutor, has taken the charge of it. The work is now well begun. But you are earnestly desired to visit Louisville, to assist in carrying it forward. I hope you will, if time permit, visit them in the latter part of this month.

Yours in the blessed hope,

J. V. Himes.

Louisville, Ky., Oct. 2, 1843.

LOUISVILLE, KY.

Bro. Storrs,—My visit to this place has been deeply interesting. I have given ten lectures in the city, one in Jeffersonville, and one in New Albany, in the last eight days. The people of the city and vicinity are waked up to an examination of the Bible, and especially to the prophetic portions. The market-place and the church alike have been thronged with solemn and very attentive hearers. The laity, the common people, received the word gladly; and, I learn, are searching the Scriptures daily *to see* whether these things are so. I have had a fair and candid hearing. I speak it to the honor of the good citizens of Louisville.

The subject in this vicinity has been laid aside by most, from the fact that the papers reported that the TIME had GONE BY! All the Eastern stories designed to bring the whole subject into disrepute, have had a free circulation here, and have had a tendency to increase the spirit of scoffing and infidelity. A large portion of the people have regarded the contemptible gossip and abominable slanders of the Eastern papers as truth. Even the clergy in some cases give the current reports of the supposed varying fortunes of the Tabernacle in Boston, and its friends, from the pulpit. Last Lord's day the Rev. Mr. Crosby "overthrew Millerism!!" in one of the Baptist churches in this city. One of his arguments was, that the cause had gone down or died away in the East,—the Tabernacle was to let, &c., and therefore we had come out West to introduce the subject and get up an excitement. B the whole theory was false. It would soon die away.

He no doubt hopes so. Such false statements may effect those who are ignorant of us, and the real state of the cause. They may destroy souls—put professors to sleep on the great question; but those who are informed on the subject will only be the more confirmed. If these are the strong reasons of our opponents, the question is forever settled. A cause requiring such a defence cannot be very sound.

Notwithstanding these obstacles to a full and fair discussion of the subject, a large number of the most respectable citizens have heard the matter fully discussed. The result is, that many believe. And many that do not embrace it, say, that in their judgment it *cannot be overthrown*. We have many defenders, and advocates in Louisville of our entire *sanity*. But the best of all is, that many professors in the different denominations are waked up to duty and preparation for the event. And some are deeply impressed, among the wicked, of the truth, and of the necessity of repentance to salvation.

Advent publications will be kept at our office in Louisville; as also the "Western Midnight Cry."—They will have a Bible Class once a week, and meeting of prayer for all who look for the "blessed hope."

Yours, J. V. Himes.

Steamboat Little Pike, Ohio River, Oct. 9, 1843.

PRESENT STATE OF THE WORLD.

Scotland.—This nation is next in order. For a long series of years, it has been quiet and apparently prosperous; but within a few months this sober people have felt their share of "distress and perplexity."

Their national Presbyterian church is compelled to recognize the same head with the national Episcopal church of England. That head is a young woman, who lives several hundred miles from them, and, one would think, has cares enough, without meddling with them. A friend has just lent us the "Aberdeen Almanac," a large statistical work for 1843. It contains a list of about 1300 parishes, with the names of their pastors and *patrons*. These patrons have absolute power to send preachers to the parishes. In looking over this Almanac, we find a very few parishes, where the pastor is chosen by the male communicants, and fewer still, where the choice is by all the members of the church. But all the parishes where the choice is thus made, are among those called "*quoad sacra* only," and are different from the civil parishes, which embrace the whole land. In 61 parishes, the appointment is by the town-council; in 175 it is by the people, in some form, such as seat-holders, heads of families, kirk-session, trustees, &c.; but in more than 1000 parishes the appointment is from some one person who does not reside in the parish. Four hundred parishes are dependent on some Lord or Lady for such a preacher as they may send, and 300 on the Queen. This absurd and oppressive system opens the way for corruptions to come in like a flood. Blind guides have been sent to some parishes in place of the faithful watchmen the people had chosen. Profligate and vicious lords have sent their sons, nephews, or dependents, who were as vicious as themselves.—These, the people must receive, to baptize their children, join them in marriage, attend them in sickness, and bury their dead.

Mr. Weed, the able editor of the Albany Evening Journal, in one of his late letters from Europe, refers to the state of things thus:

"You are aware that the Church of Scotland is just now painfully distracted. The convulsion is universal, and the evils, I fear, will prove as lasting as they are pervading. Congregations are broken up. Brethren are divided. Children are arrayed against parents.

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† For *aion* see Gal. 1 : 4. 1 Cor. 2 : 6; and for *kosmos* see James 4 : 4. 1 : 27. John 8 : 23. 15 : 19. 16 : 33. 2 Cor. 7 : 10. Gal. 6 : 14. 1 John 2 : 15—17.

‡ For kosmos see John 12 : 47. 1 : 29. 3 : 16, 17. 6 : 33, 51. Rom. 11 : 15. 1 Tim. 1 : 15.

The waters of strife and bitterness are poisoning the religious communion and intercourse by which Scotland has been so long distinguished. These difficulties originate with the relations existing between Church and State. The clergy were desirous of securing to the people more power in the selection of pastors than was allowed by government. Having matured and adopted what they deemed proper forms of proceeding, a delegation proceeded to London to confer with the Ministry, by whom their proposition was discourteously rejected. The clergy having gone too far to recede, hundreds of them have relinquished their Churches. The followers of the dissenting ministers are erecting new Churches."

This movement is separating the precious from the vile. The people of God are tried, and, we trust, purified and made white. The whole land is abundantly supplied with places of worship and houses for the preachers, but they belong to the government, and can be retained only by submission, unworthy of men and Christians. Several hundred ministers have nobly renounced their salaries and their homes. Six hundred places of worship are needed for their congregations, which now meet in barns, private houses, or halls, where they can get them; but are frequently compelled to meet in the open air. Most of the wealthy owners of land adhere to the establishment, and refuse to furnish land for a free church on any terms;—in some instances forbidding their tenants to harbor a free church minister. This must, of course, cause great bitterness of feeling towards the Queen and her government. In one instance, one of the noble seceders having left his comfortable home, and given up his salary, lives in a small vessel on the water, upon what his poor hearers can give him, besides paying taxes for a minister they will not hear. In another parish, a father and son are both preachers. The father adheres to the establishment, and preaches in the church, to his wife alone, while the son preaches to all the parish in the open air.

Thus the people are distressed, and the government is perplexed.

Leaving Great Britain, we come to France. Here Popery is the prevailing form, but infidelity pervades the mass, from the king to the peasant. Within the present generation, marriage was abolished, and licentiousness still abounds; The people are lovers of pleasures, more than lovers of God. The Sabbath is a day of extra amusement, A few Sabbaths ago, more than 38,000 persons were carried from Paris to Rouen, on one rail-road, to attend some public merry-making. The great mass of the laborers are oppressed here as in other nations of Europe, the land owners and manufacturers have been greatly embarrassed, while the fact that an infant is the heir to the aged king, opens the door for convulsions, whenever he shall be called away.

Spain, having just closed one bloody revolution, is already commencing another.

In tho Papal States, the people have been roused up to rebellion, and though it was once proclaimed that they were subdued, we learn by the last arrival, that the public authorities were still set at defiance.

In most of the other nations of the earth, the people are suffering in the midst of plenty, from cruel exactions and scanty wages, while many of the governments are hopelessly bankrupt. A paragraph in one of our exchange papers, states the following to be the average wages of labor, in the countries named.

Great Britain,	8s 0d or 176	cts.	per week.
France,	7s 0d or 151	"	"
Switzerland,	5s 7d or 123	"	"
Belgium,	6s 0d or 132	"	"
Austria,	3s 0d or 66	"	"
Saxony,	2s 0d or 44	"	"

Let us imagine the privations and sufferings which hese millions of laborers must endure, and when we add the sufferings of serfs and slaves, we shall rejoice to read: "For the oppression of the poor and the sighing of the needy, now will I arise, saith the Lord:" "I will break in pieces the oppressor."

BISHOP JEWELL.

This learned English writer and Episcopal Bishop was one of the bright lights of the Reformation. He was born in 1522,—five years from the time Luther published his Theses against the blasphemous pretensions of Popery in the sale of Indulgences. Of course the light of the Reformation was just penetrating England, when he was receiving his education at Oxford, where he was afterwards made tutor, and inculcated the principles of the gospel upon his pupils, even in the reign of the tyrant, Henry VIII. After Henry's death, he came out more bold, but when "Bloody Mary" ascended the throne in 1553, he was obliged to flee from England. After her death he returned, and was active in promoting true religion. The following character is given him in James' Christian Biography: "He was a prelate of great learning, piety, and moderation; irreproachable in his private life, extremely generous and charitable to the poor, to whom, it is said, his door stood always open. He was modest, meek and temperate, and a great master of his passions." Among his writings, was an "Exposition of the two Epistles to the Thessalonians.' If any of our readers have that work, we should be glad to see it. We find the following extract in an exchange paper. He believed in a pre-millennial advent of Christ,—like Leighton, Chillingworth, Baxter, Knox, Fletcher, Gill, Chalmers, and a host of others whom the present church delights to honor, while they despise or persecute us who hold the "like precious frith."

"Anti-Christ to be Destroyed.—Here maik the apostle's speech. He saith not, God shall convert Antichrist, or change his heart that he may be saved: but he saith, 'Whom the Lord shall consume.' God's word is almighty. By his word he can do whatsoever pleaseth him. He can make the deaf to hear, and the blind to see. He was able to call the thief upon the cross ro repentance. He was able to raise up Lazarus out of his grave. He is able of stones to raise up children to Abraham He can throw down every high thing, that is exalted above the glory of God: and will bring kings and princes, and the rulers of the earth, to the obedience of Christ. Put of Antichrist it is said: 'The Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming.' Such is the hardness and blindness of his heart he will not receive the love of the truth of God, that he might be saved. Therefore destruction shall come upon him.

"Hereby we are taught what to think or hope, of reformation of the abuses and errors of the Church of Rome."

"Men's hearts failing them."—The bitter hostility of sects to each other has just been illustrated in the case of Mr. Seyes, missionary to Liberia. Mr. Pinney, in the Colonization Herald, published an article which was supposed to reflect severely on this fellow-laborer in the same cause. The editor of the Christian Advocate and Journal defends Mr. Seys, and says, of the opposing editor:

"We consider him as actuated by sectarian jealousy. We are indignant at this outrage on Christian feeling and interests. OUR HOPES ARE BLASTED—our fondest, dearest hopes. WE SEE NOTHING BUT CLOUDS AND DARKNESS on the pathway of Colonization and African missions. The sectarian envy, and bigotry, which have brought all this about, shall be exposed, that no man may venture upon the same Jesuitical policy hereafter.

"He must take back, without reserve, what he has said of the Rev. John Seys, or prepare to defend it. We will not abate one iota of this demand. Mr. Seys is a minister of OUR CHURCH, a brother beloved. He is highly esteemed among us. His character is identified with the reputation of the Church of which he is a minister, while the Church commends him to the confidence of the community as sustaining that sacred function. His assailant must retract his allegations, sustain them, or take the consequences."

No wonder men's hearts are failing in view of the divisions among professed Christians which are rendering the spread of Christianity hopeless.

BRO. FITCH---DISCUSSION AT OBERLIN.

We learn from the "Second Advent," at Cleveland, that Bro. Fitch has held another discussion with the Professors at Oberlin Seminary. Prof. Cowles has written a series of twenty or thirty articles in favor of a millennium, but it seems he was not able to overthrow the arguments of brother Fitch. Professor Mahan is in the condition of thousands, who have a favorite theory, and then try their utmost to bend the Scriptures so as to fit it. The temporal millennium preachers are just learning with surprise and mortification, that the Bible won't bend. The following is the account of the discussion, as given by bro. Smead.

"I was present some eight or nine days. Most of the time the kindest spirit prevailed. I believe good will result.

The Abrahamic Covenant was the main subject of discussion. Bro. Fitch presented his views the first evening. Pres. Mahan followed him, taking the position that there was but ONE Covenant made with Abraham, relating to the LAND of Canaan; and this he showed was fulfilled in his literal seed.

Brother Fitch then quoted several passages from the Old and New Testaments, which proved satisfactorily to my mind, that there were *two distinct Covenants* made with Abraham—one to him and his seed; the other to his seed alone—the last of which was fulfilled to the letter in the literal possession by the literal seed of Abraham, of the literal land of Canaan. The covenant made with Abraham and his seed is yet to be fulfilled in the possession of the new earth. The covenant made with Abraham, in reference to his SEED alone, is found in Gen. 15: 18, "Unto THY SEED have I given this land, from the river of Egypt unto the great river, the river Euphrates:" *the boundaries specifically pointed out.* The other covenant yet to be fulfilled, to Abraham and his seed, is found in Gen. 13: 14, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to *thee* will I give it, and to *thy seed forever.*" Here *no boundaries are given.*

Pres. Mahan labored assiduously to maintain his position, that there was but *one* covenant made to Abraham relating to the land, but to my mind, he did not effect his purpose. He undertook to prove, by reference to one or two passages, that the promise to Abraham was fulfilled TO *him* IN *his seed;* but this is at war with Paul's testimony in Heb. 11: 13, "These all died in faith, *not having received* the promises." Now, Abraham, as we learn from Heb. 11: 8, "When he was called to go out into a place which he should AFTER receive for an inheritance, obeyed;" and inasmuch as he "died not *having received* the promises," but confessed himself to be "a stranger and pilgrim," we are constrained to differ from Bro. Mahan. Abraham "looked for a city *which hath foundations,* whose builder and maker is God," and therefore "he sojourned in the land of promise, as in a *strange country,* dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

I have been much benefitted by the discussion of this question, and am more fully and intelligently confirmed in the opinion I before entertained, that "the meek shall inherit *the earth,*" literally, in accordance with the promise made to Abraham and his seed, and in fulfillment of the prediction in Rev. 11: 15, "And the seventh angel sounded; and there were great voices in heaven saying, The *kingdoms of this world* are become the kingdoms of the Lord and of his Christ, and he shall reign forever and ever."

Bro. Mahan did not attempt to remove the objections to his views, contained in the 11th chapter of Hebrews. Here is the grand bulwark, as I understand it, of our faith respecting the covenant. Now, until he can show that Paul is mistaken, when he says, "these all died in faith, *not having received* the promises," and until he can disprove the testimony of Stephen, in Acts 7: 5, and he gave him *none inheritance* in it, no, not so much as to set his foot on: yet he *promised that he would give it to him* for a possession, and to *his seed* after him," I must, as an honest inquirer after truth, conclude that the views he entertains, on this point, are *radically* defective.

The reader is particularly requested to read Heb. 11: 8—19, and Gal. 4: 22—31.

There is a blessed prospect for those who, "as Isaac was, are the children of promise," for we are not children of the bondwoman, but of the free." 'But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now.'

The next question discussed by the brethren was, "Will Christ take possession of this earth by the *destruction*, or by the *conversion* of the wicked!" Bro. Fitch presented his reasons for believing that it would be accomplished by the *destruction* of the wicked. He quoted a number of passages: but I will mention but one. This you will find in 2 Thess. 2: 1—10. From this we learn that the man of sin or the "wicked," (i. e.) Papacy) shall be *consumed* with the spirit of his mouth, and *destroyed* with the brightness of his coming. He argued from this, that if there was to be a temporal millennium, it must necessarily be a Roman Catholic one, because this power is to prevail, according to Dan. 7: 23, until the ancient of Days shall sit, and judgment be given to the saints of the Most High, and the time comes that the saints are to possess the kingdom. We also learn that this is to take place when the time comes for judging the dead, Rev. 11: 8, and when those who destroy the earth are to be destroyed.

Prof. Cowles spent some time in endeavoring to show that the world was to be converted; but as the question came up in a little different form from what he expected, he said he was not fully prepared, and the remarks which he made, for this or some other reason, failed to effect my mind seriously; and some others expressed themselves in a similar manner in my hearing. The discussion was then suspended for two or three days.

The evening before I left Oberlin, bro. Fitch presented his views on the text: "Wilt thou at this time restore the kingdom to Israel." This subject was presented to the readers of the 'Second Advent' in the first number. T. H. S.

Will brother Smead please send the first number to which he alludes, to this office, with bro. Fitch's corrections?

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From the same paper, we learn that a Second Advent Protracted Meeting was to commence at Cleveland, Oct. 16. We also copy the following paragraph, which will give our readers an idea of the movements of our brethren in Ohio.

Lectures.—Bro. Fitch closed his labors at Oberlin, last Thursday, Oct. 5th, and has returned to Cleveland. Brother Pickands lectured in this city last evening, and expects to spend the Sabbath with us. Bro. Needham is on his way to Akron. Bro. Desper has returned to the East. Bro. St. John has returned from Canada, and reports that brethren Reed and Campbell are still successfully presenting the evidence of Christ's speedy coming, and says some five or six other lecturers are laboring in that field. Several brethren have recently gone out from Cleveland and Akron to proclaim the midnight cry. Brethren Boggs and Mathews are working with their hands to supply their necessities—cannot some brethren who have the means give them a lift? Bro. Craddock writes us that he meets with good encouragement in his labors. He says, "I have full houses, but there is a great deal of ignorance of, and prejudice against the Second Advent doctrine." Bro. Pope is lecturing in Portage and Summit counties. Bro. Rausch is lecturing in the German language; he proposes to visit and lecture in some parts of Pennsylvania.

LETTER FROM MARYLAND.

At the Camp-meeting in Gettysburg, we became acquainted with the writer of the following, who came from Maryland to attend it. The meetings of which he speaks, are held by the brethren of the "Church of God," called Winebrennerians.

Uniontown, Oct. 10, 1843.

Dear Brother Southard,—I send you a few lines, according to promise, to inform you of the state of things in Maryland. The week following the meeting you held at brother Young's, near Gettysburgh, I went to the Hagertown camp-meeting, held by the "Church of God." The brethren were all alive to the second coming of the dear Saviour. Brethren William Miller [of Pa.,] Keller, McKay and others were there, who proclaim the midnight cry with much assurance. Bro. Miller said he would not long walk on this old earth, nor on pavements of brick, but on the gold paved streets of the new Jerusalem; he said it was the most glorious doctrine he ever heard, and declared it to be unanswerable. Oh! to think, said he, that in a few more days I shall be forever free from all the troubles, crosses, and privations of this world, and that, without tasting death;—that, with my companion and little ones, and all the dear children of God, we shall be changed from mortal to immortality, perhaps with a prayer half uttered, or a song of praise half sung, fills my soul with joy inexpressable.

On Sunday night, Bro. Keller preached a powerful sermon from Rev. 6: 12 to the end, in which he clearly showed that we were living in the very end of time. The children of God shouted for joy and sinners were brought to fear and tremble. Between thirty and forty embraced religion; thirty were baptized.

Our own camp-meeting commenced the week following, in which we had a joyful time. Many rejoiced to think their Saviour was so nigh at hand. Bro. Ross, of Middletown, Pa. rejoiced exceedingly. Twenty-five were baptized on a profession of their faith in Christ. Our beloved brother McFadden is sounding the near approach of the Saviour with trumpet-tongue, and preaches as if every sermon was to be his last.

Scoffers still abound, and some use language, unheard of in the dark ages of popish tyranny, against the "Millerites," as they call them. I believe the time is at hand. I would not give the "Midnight Cry," the glorious news therein contained, and the light it has reflected upon the Bible, for all this world calls good or great. The vast amount of good it has done and is still doing, eternity alone can reveal. Go on, my dear brother, in the good work. Soon your troubles will be ended.

Yours in the hope of meeting in the new earth,
George Garner.

INTERESTING LETTER FROM THE WEST.

The following, though from an unknown brother, and describing the affairs of a single village, is such a fair specimen of the worse than Babylonish jargon of the opponents of the advent nigh, that we publish it entire.

Canton, Fulton Co., Ill.,
Sept. 28, 1843.

Dear Bro. Himes:—Permit a stranger to address you by the title of a brother in Christ, and let this suffice for a token of friendship between those who profess to receive not honor one of another. As we intend to raise loud the Macedonian cry; "come over and help us," it will be proper to give you some idea of our situation. Here we are, in a village of something less than a thousand inhabitants, containing five houses of public worship, and a Universal meeting-house in progress. Thus you see that party lines are strictly drawn. Three proud steeples lift their domes towards heaven, but how much do we hear of the coming one? I will tell you. From the pulpits of the three steeple-houses we heard nothing until last spring, when a young Methodist brother, who had studied the subject a few weeks, delivered some two or three lectures. This was sufficient to arouse the attention of the learned clergy. For fear those lectures would do us much harm, each, in his turn, came out opposed, and although their views were very different, yet all agreed the day of Christ's recoming was far in the shades of the future. Thus "Herod and Pilate (for a time, at least,) were made friends."

One took the ground that Christ would appear, and the righteous dead would be raised, at the commencement of the millennium, but that previous to this, the Jews would return to Palestine, and rebuild Jerusalem, and that they have a claim to that country by virtue of a title from Jehovah; they having kept or fulfilled their part of the contract or covenant, to wit, *circumcision.* ☜ He said the 2300 days of Dan. 8: 14, were a prediction of their return. He thought they would begin to return this year, and by the year 1850 all would have gone home; but the coming of Christ would be about the year 1873. He said much of the prophecies have not been fulfilled. 1. There should be wars and rumors of wars. 2. There should be pestilences and earthquakes in divers places, all at the same time. This had never been. 3. There should be false Christs and false prophets:—there had not been more than two or three false Christs, at most, and therefore, they must come yet. He finally wound up by an exhortation to be ready; for we know not when he will come.

Another minister preached two sermons, that might be called lectures against the prophecies. On the subject of the God of heaven setting up a kingdom, he said it was already set up, and quoted, I believe, every place in the New Testament where the words, "Kingdom of heaven" are found, and gave us to understand that they all meant the Christian era; and quoting Dan. 2: 34 said, the stone cut out of the mountain without hands, smote the image when our Saviour was here, and all was fulfilled *by his destroying the Roman power!* seeming to forget that the Roman power smote him even unto his death, and then continued near five hundred years afterwards:—thus making the smiting and breaking of the clay, the iron, the brass, the silver, and the gold, all to take place before the Roman empire was divided, *or any of the lower limbs of the image formed!* We would naturally inquire what kind of a kingdom that must be where the King tells his subjects their names shall be cast out as evil,—they shall be counted the offscouring of all things, and that they should be spit upon, and whipt from city to city, and whosoever killeth them thinketh he doeth God service.

Another minister took for his text, Matt. 8: 12, with the reference to Luke 13: 28, 29, and attempted to prove that the Jews (the children of the kingdom) were thrust out of the church (the kingdom) leaving us to infer, that they, the Jews, have long been knocking at the door of the church, and the Master answering, I know not whence ye are,—and that the Jews are now in outer darkness weeping, and wailing, and gnashing their teeth, when they see many coming from the east, and the west, and the north, and the south, and sitting down with Abraham, and Isaac, and Jacob, and they themselves thrust out of *the church!* The many coming from the east, and the west, &c., he said, was prophecy, concerning bringing the Gentiles into the church, and quoted, as fulfillment, Acts 2: 5, to the end of the chapter, "And there were dwelling at Jerusalem ☞ Jews, ☜ devout men, out of every nation under heaven, &c.

Thus you see what kind of food (?) the people are fed with. Yet these men will tell us of a glorious day just dawning upon the world, talk of advances that are made upon Satan's empire, and tell how fast the world is growing better, and call upon us to sustain the institutions for the spread of the gospel, and help to send such preaching as the above all over the earth.

But enough of this! There are a few names here who love His appearing, and anxiously look for Him to come, whose might it is to reign. We meet together on Tuesday nights, and study the Scriptures, to see if these things are so. We sing and pray, and sit together in heavenly places Christ Jesus, and find that where two or three in are gathered together in his name, there he is in the midst of them, and that to bless. Now what can be done towards sending a lecturer here? What *will* be done? If a lecturer can come, we can promise to furnish a comfortable room to lecture in, and think that the people would come out to hear, for although many are saying, Where is the promise of his coming? and cry Peace and safety, yet evidently very little of peace or safety is felt; but money as remuneration for his time and labor, we could not promise, for those who have this world's goods, do not like to hear of parting with them so soon, and they will keep their hearts and their treasures together as long as possible. Time wanes, and I must close. In behalf of those who look for His coming, and earnestly pray, "Even so, come Lord Jesus, Oh come quickly, Amen,"—I subscribe.

Yours,
Loring Ames.

This letter may reach the eye of some friend who is already at the west, and the call may be answered, but we can send no one from here.

LETTER FROM BRO. MATTHIAS.

Dear Bro. Southard,—I have just returned from Albany, where I have labored upwards of two weeks, and I trust much good has been effected. We held three meetings a day, generally prayer meetings at 6 o'clock in the morning, lecture or conferrence at 3 P. M., and preaching in the evening. The attendance was good—souls were quickened, and sinners converted (some five or six hopeful converts.)

The Adventists have established a school for children, which will no doubt be well supported. It is "a day school." The only book in use is the Bible, excepting for those who cannot read. The exercises to be reading, or recitation, writing, &c., &c.

The brethren are doing much good in visiting the prisons, and going out tnto the highways and hedges. I visited the gaol with several brethren, and found about 40 priosners; some well dressed and some miserably clad, some good looking and intelligent, others bruised, mangled and wretched. They all listened with interest to our remarks on the glorious appearing of the King of Zion. They liked the idea of a better kingdom than the kingdoms of this world, and wept when we told them that he that is to be king sympathises with the poor and the distressed. They generally promised that they would strive to meet us in the kingdom of God, and all knelt when we prayed, and many seemed broken hearted. Say to our brethren through the Cry *visit* prisons, poor-houses, asylums, &c. God has diamonds in these rough qurrries. He can get fine gold out of this dross.

Yours, in the hope of seeing the Lord this year,
Barnet Matthias.

LETTER FROM MICHIGAN.

Auburn, Michigan, Oct. 9, 1843.

Dear Bro. Southard,—The Midnight Cry still continues to be spiritual food to my hungry soul. Atkins, of England, on the apostacy of the Church, and Fitch, on "Come out of her my People," are good, and have done mo soul more good than all the preaching I have heard for six months. I hope God will support you in all your trials, and help you to persevere to the end, for at the end of the race lies the crown.

I am still as strong as ever in the faith of seeing my Lord cominp in the clouds this year. There are a few in these parts who are partial believers in the second advent of Christ, but they stumble at the time. They think there may be some mistake about the year. To me, the time seems as clear as any other part of Scripture. It has all been set forth in the Midnight Cry; but I will give a few out of the many reasons I have for believing that this is the year that we shall see the Son of man coming in the clouds.

In the first place the 70 weeks, or 490 days (which terminated at the crucifixion) taken from the 2300, leaving 1810, which, added to the year 33, reach to this year; also the prediction of the downfall of Popery, which took place in 1798. The 45 days—the difference between 1790 and 1335—bring us to this year. The church in the wilderness, the two witnesses, &c., in sackcloth, both bring us to 1798, and the same 42 added, point to thts year. Now, why should any believers doubt. Is it not because of unbelief? God requires faith, and those who reject this after seeing the light, or who refuse to examine it, can, on the same ground reject the whole Bible. I am afraid that many who reject the advent doctrine (because they are not irresistibly convinced of the time) will be among the unbelievers,

Oh, that God would send us some Second Advent lecturers, that might be instrumental in the hands of God in opening the eyes of the blind on the all-important subject of a coming Saviour. Is there no brother at the east who will come to Michigan, and sound the midnight cry to 200,000 slumbering virgins or sinners?—Come right to Auburn, Oakland county, and you shall find open places in abundance, and God, only, knows how many may be brought to a knowledge of the truth. I can hear every day, almost, sayings that the Apostles foretold would be said in the last days. Every thing said and done seems to be a fulfilment of some Scripture prediction of the end of time. Oh, that I could only see some of the full believers from the east and hear them speak on the coming of my dear Saviour But I expect to see you all soon, on the blessed banks of deliverance, where we shall meet, for the first time, to part no more.

Yours, in the blessed hope,
Geo. Hossler.

WILL PAPACY HAVE DOMINION AGAIN?

In the Western Midnight Cry, Bro. Storrs gives us the following interesting thoughts on this question. They are called forth by an article which first appeared in the Xenia (O.) Reformer, and was copied into the Millennial Harbinger for Sept. Bro. Storrs' notes are referred to by the figures.

"CATHOLICS.

"There are now six hundred and fifty-six Catholic churches in the United States, and one million five hundred thousand communicants. They report an increase of two hundred thousand in the year 1842. It is said there are 1200 members in the town of Dayton, Ohio.

"The object of the Catholic effort is, to unite all Christians in one body; the tendency of Protestant partizan movements is to divide them asunder. The Protestants should imitate the Catholics in their efforts to *union;* the Catholics should imitate the Protestants in their efforts for *reformation*. The Catholics and Protestants are each right in *some* things; neither is right in *all* things.

"There is now a virtual union between the Prussian Empire and Rome, and Great Britian, the last Great Protestant power, is rapidly verging into the same relation. This done, and the stairway is completed for the Pope's second ascent to the throne of the Old World. [1] Should this happen to transpire before the close of 1843, the event will be of sufficient importance to meet the universal expectations and forebodings of the times. [2]

"Who can tell but that the sanctuary of the church is to be cleansed by the fire of the Papal scourge? Might not the Divine Being use the Papacy as a rod of correction to his saints, and by this means purge his people from all their corruption, hypocrasy, worldly-mindedness, and sectarianism; and then commit this, *his last rod*, to everlasting destruction? [4]

"That the Papacy is to have a *second* rise to power, see Rev. chapter 17." [5]

1. If he has "the throne of the Old World," there is no prophecy that again puts the 'saints into his hands,' that he should have 'dominion' over them. That dominion is *taken away*, and he is to be *consumed* and destroyed 'unto the end.'—If then he ascends the throne of the Old World, it is not to hold that power, but to let him have that exaltation which corresponds with the prophecy, Rev. 18: 7, "She saith in her heart, *I sit a queen*, and am no widow,' but, at the time she thus talks, 'shall her plagues come in one day, *death*, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God that judgeth her.'

2. How so? Are the 'forebodings of the times' marked with nothing but infidelity? For, I repeat it, Papacy is not again to exercise dominion over the saints—its time for that has expired. If, therefore, it is again to be exalted to dominion, at that identical point will the Lord Jesus Christ destroy her 'by the brightness of his coming.' To believe otherwise it appears to us is infidelity.

3. 'Who can tell' but that Satan will turn '*Reformer*' in the 19th century? Doth Satan cast out Satan? Never was he such a fool as that yet; and we do not believe that he will try that experiment after an experience of 6000 years. No, Jesus Christ cleanseth his sanctuary if ever it is cleansed, but he does not cast out devils by Beelzebub the prince of the devils. But the sanctuary to be cleansed is *not the church*. It is the sanctuary trodden under foot with the *host*. If the host is the church; as we think all must admit, then the sanctuary must be something else, as it is trodden under foot with the host, which shows it is not the host, or church. Whatever the sanctuary is, then, it is *not* the church. In another place we may show what it is.

4. 'The blood of Jesus Christ cleanses from all sin;' and the saints 'wash their robes' and make them 'white in the blood of the Lamb,' and not by such a filthy pool as papacy; and we venture the opinion, that if Papacy comes to the dominion to which this article refers, and time lasts, the great body of the Protestants, so called, will go over to her, instead of being cleansed by her 'as a rod.' We do not believe in a Papal purgatory. God has another way to make his people holy. As to 'corruption, hypocrisy, worldly-mindedness, and sectarianism,' they belong to sectarian churches, and not to the church of God; such churches are to be destroyed—not cleansed; are a part of the '*man of sin*,' and it is a vain hope to think they are ever to be cleansed.

5. If Papacy has a '*second rise*,' it is not 'to power,' but to 'go into perdition.' The text referred to in Rev. 17th, expressly says, that 'the beast shall ascend out of the bottomless pit and go,' not into *power a second* time, but 'INTO PERDITION:' but this does not take place till the 'brightness' of our Lord's '*coming*,' See 2 Thess. 2: 8. So that the only event which can be of 'sufficient importance to meet the universal expectation and forebodings of the times,' is not the triumph of the Man of Sin, but his destruction by the Son of Man coming in the clouds of heaven. And this is further confirmed by our Saviour in Luke 21: 26, 27. 'Men's hearts failing them *for fear*, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD WITH POWER AND GREAT GLORY.'

Here is the event, most clearly, that is to be of 'sufficient importance to meet the universal expectations and forebodings of the times;' and it is expressly foretold that just such forebodings would immediately precede that glorious appearing of our Lord; and the saints are commanded, when these 'times' arrive, to 'look up, and lift up your heads, for your redemption draweth nigh,' instead of which, if these 'forebodings' were to be evidence of the 'second rise to power,' of the Man of Sin, one would think they would have been told to *flee* again into the wilderness.

Second Advent believers—Beware of any cry at this time, of 'lo here, or lo there.' Let not your minds for a moment be turned off from the great event of your Lord's appearing in the clouds of heaven. If by *any means* the adversary can divert your minds to some other object than the advent itself, just in that proportion your faith will be weakened, and you may thus be entangled in the affairs 'of this life, and so that day come upon you unawares.'

We consider the article under consideration, well calculated to mislead and deceive unwary souls, who are halting between two opinions. It is a perfect 'non-committal,' and is calculated, if not intended, to be a stepping stone, to allow a man to turn any way and hold on to his *reputation*, the love of which is as great a sin as 'hypocrisy, sectarianism,' &c. 'How can ye believe that receive honor one of another?'

THE DARK DAY.

Hon. Wheeler Martin has favored the editor of the Providence Subaltern with the following recollections of the dark day in 1780.

The dark day was on the 19th of May, 1780. Where I resided at that time, the darkness at 11 o'clock was so great, that a candle was lighted and placed upon the table;—the fowls went to roost;—the sheep all huddled around in a circle with their heads inward. The grass to look at it through the window, seemed of a yellow green; the same as to look through smoked glass upon green grass.

I well remember that the gentleman of the house, read the following Scripture by candle light, to his numerous family:

"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord's coming."

The darkness was so great in the night time, that it was said by one Dr. Blackington, who resided in the north-east part of Rehoboth, who had occasion to be out among his sick patients that night, that he could not see his white pocket-handkerchief placed before his eyes. The darkness was so thick that it could be felt.

The year 1780 was celebrated for its many northern lights; they covered the whole horizon over;—they would flash like lightning and fill the air with the smell of sulphur. The lights were so red, that the flashes would bring warmth against the face.

* * *

The Exeter Camp Meeting closed on Tuesday morning, Oct. 3rd. The meeting throughout was characterized by good order, and freedom from fanaticism. The great proportion of the friends in this vicinity are so firmly grounded on the word of God, that when any endeavor to go counter to the letter and spirit of that word, they have to go alone. The Bible, the Bible, and that alone is the standard of our faith.

Mr. Miller was on the ground Monday and Tuesday, and addressed the congregation. His health is much improved, and his faith firm.—The meeting was conducted with great harmony, souls were converted, backsliders reclaimed, and many were brought to see and acknowledge the truth of the advent near, among whom were several ministers. We have great cause to praise God for this feast of tabernacles, and trust that the seed there sown may be blessed to many souls.—*Signs of the Times.*

The Little Horn Prevailing.—We learn that the Romanists in St. Pie in Canada East, are wreaking their vengeance upon the Protestants of that place. The Franklin, Vt., Messenger says:—

"A friend who has visited that place the past week, informs us that one night, the Catholics encouraged undoubtedly by the priests. made an attack upon the mission-house, (Mr. Du Clos,' we suppose,) and demolished the doors, windows, &c. Upon such demonstrations, the Protestants called on the magistrates of the village for protection, but received none. The mob, believing that the magistrates feared personal violence, or winked at their doings, were still more encouraged, and on Friday night last, set fire to the house, which was burnt, with all its contents.

At this junction, the Protestants sent for a magistrate at Granby, Mr. Lyman, [who, by the way, is a good, substantial, six feet Yankee,] who immediately proceeded to the scence of action, called out a company of militia, and organized a body of special constables, and soon put an end to the disturbance, by arresting and sending twenty-six of the rioters to Montreal prison. No person was killed: one constable had his arm broken in attempting to arrest the ringleader, who with the assistance of his family, made his escape, though he was seriously wounded. He was, however, made prisoner at Little Yamaska, on Saturday forenoon.

"The Form of Godliness without the Power."—When we say that this is a sign of these days, we are accused of slander, and referred to the great enterprises of the church, but the organs of the church confirm every word we utter. At the recent missionary meeting, Dr. Hawes said:

"There is ability enough; but there is a great difference between ability and available ability. There are many members of the church worth $100,000, which might just as well be in Long Island Sound, as to be in their hands, so far as the ability of the church is concerned. The Prudential Committee are obliged to graduate the contribution, by the *available* ability of the churches. It had been his impression for a long time that this cause had gone about as far as it could till there was more *available ability* in the churches: which is the same as to say *more piety.* How then can the available ability of the churches be increased? It must be done by laboring to bring up the standard of piety, and this will create capital for benevolent objects."

From the Christian Palladium.

THE INQUISITION IN AMERICA.

BY ELDER D. MILLARD.

The head of this article is no farce, but a reality. By late intelligence, it appears that a national convention was recently convoked in the Republic of the Equator, to supply certain supposed deficiencies in the constitution and laws.—Among others, the following is one of the provisions of the new constitution.

"Article 6th. The religion of the Republic is Roman Catholic Apostolic, with *the exclusion of every other public worship.* The political authorities are obliged to protect it and make it respected in the use of patronage."

Now, if this is not the old scarlet colored beast, pray what is it? If this does not prove that Romanism, where it has sufficient ascendency, will exclude all other kinds of public worship, what does it prove? Will the Pope and his college of cardinals condemn this tyranical edict, and rebuke its framers? Not they. Hear what the bishop of Quito says in his pastoral address, in regard to this 6th article,—'My beloved children,' [says he] 'our heart was full of joy at the zeal which you have shown to preserve intact the Holy Catholic religion which we profess, and has warmly participated in the tribulation at the apprehension that the 6th article of the new constitution would open a way for the introduction of worship, and the corruption of Christian morals. In consequence, the convention adopted a prudent and wise resolution to tranquilize our consciences. Yea, beloved diocesans, they are pleased to explain the aforesaid article, by giving us to know, that far from protecting toleration, which we justly feared, it confirms and strengthens the law which authorizes the prelates to have cognizance of causes of faith, as did the extinguished tribunal of the Inquisition, with this restriction only, that they shall not in this present molest foreigners in their private belief, while they do not propagate their errors.'

Here it will be perceived that by existing law in Central America, Roman Catholic bishops have direct cognizance of causes of faith, equal to that of the Inquisition, as it formerly existed. So the bishop of Quito understands it. True, foreigners are not to be molested on account of their private faith, provided they are careful to keep it private. But should a Protestant argue his faith in Protestantism, while within the bounds of the Republic of the Equator, he becomes liable to Inquisitorial punishment. Protestants, if they reside, there can hold no meetings of worship, and of course no Protestant must be allowed to preach within the Republic of Panama. How much the Jesuits in the United States prate about liberty and the rights of conscience, but here is the liberty of Romanism carried out to perfection. Only give it the means, and wherein has this *beast* changed from what it was in the dark ages?

I freely confess there appears to me to be something very ominous in the present movements of Papacy. The established church of England is now heaving in commotion with it, under the name of *Puseyism.* Of the 12000 Episcopal clergymen in England and Wales, 9000 are said to be Puseyites. The Romanists are already swelling in prospect of soon regaining England. The present agitation in Ireland has Romanism at the bottom of it. In the United States the Episcopal clergymen are to a great extent tinctured with Puseyism, which is only papacy in disguise. The Roman Catholics already number their millions in the United States, and nearly 100,000 are added to the number yearly by imigrations. They already vaunt loudly, ask strong favors of state governments, and are getting them allowed. Papacy is almost wholly allied with one of the corrupt political parties in our land, which bids fair to control the nation. But I will not now express all that I feel on the subject. Time must reveal what will be the result of all these movements.

West Bloomfield, Sept. 12, 1843.

We think the great words of Papacy, the bloody deeds of Mahometanism, the daring out-breaks of the spirit of violence and licentiousness, are indeed ominous, that soon Christ's kingdom shall be established on the ruins of Antichrist's, and we trust our brother unites in saying, even so, come quickly.

* * *

CINCINNATI, OHIO.

Bro. Himes writes, Oct. 12:

"The 'College Hall,' which the Adventists have occupied in this city at a rent of about $2000 per annum, has been let to others.

"The place would not accommodate one-half who wished to hear every night in the week.

"No church or public building can be obtained which will answer any purpose, for the multitudes who desire to attend. So great is the interest, the brethren talk of erecting a 'Tabernacle.'

"I lecture in the MARKET PLACE next Sabbath and start for home on Monday next, by the way of Philadelphia and New York.

"Bro. Storrs has just gone to the camp-meeting in Brownsville, Ind. Brn. Stevens and Boyer accompanied him. The cause is onward in the west.

Yours in the blesses hope, J. V. Himes."

The books ordered by Bro. Sawin, have been forwarded to his address, Port Stanley, Canada West.

Western Midnight Cry.—Bro. Storrs is requested to send us twenty-five copies of each number, from the first, and continue them weekly. Those who have ordered them will please call soon, and obtain them.

LETTERS RECEIVED DURING THE WEEK ENDING OCTOBER 18.

Postmasters.—Grafton, N. H.; Chaumont, N. Y.; Norwalk, O.; Yates, N. Y.; Auburn, Mich.; East Plainfield, N H., each $1.

North Goshen, Conn.; North Wardsboro, Vt., each $2.

Warrensville, Pa.; Richwood, Ala.; Naples, N. Y.; Bullville, N. Y.; Sennett, N Y; Falmouth, Mass.; Yorkshire, N. Y.; Newark, N. Y.; Cincinnati, O.; Delaware, O.; Philadelphia, Pa.

Individuals.—Geo. Garner; Wm. D. Fuller; John H. Pearce; James Wise; Alford Chase; Charles Friend, each $1.

Henry Parker; A. H.; C Swartwout, each $2.

Bazel Simms, Washington City, $4.

Jonas D. Johnson; G. S. Miles, each $5.

Rochester, S. A. Depot, from Manchester, N. Y., $15.

Wm. Thayer; B. B Brown; H. H. Rogers; John J. Porter; Eleanor C. Post; L. D. Fleming; Joseph K. Bellows; E. C. Galusha; N. Hervey; H. M. Bromwell; Loring Ames; Elizabeth Collins.

The waters of strife and bitterness are poisoning the religious communion and intercourse by which Scotland has been so long distinguished. These difficulties originate with the relations existing between Church and State. The clergy were desirous of securing to the people more power in the selection of pastors than was allowed by government. Having matured and adopted what they deemed proper forms of proceeding, a delegation proceeded to London to confer with the Ministry, by whom their proposition was discourteously rejected. The clergy having gone too far to recede, hundreds of them have relinquished their Churches. The followers of the dissenting ministers are erecting new Churches."

This movement is separating the precious from the vile. The people of God are tried, and, we trust, purified and made white. The whole land is abundantly supplied with places of worship and houses for the preachers, but they belong to the government, and can be retained only by submission, unworthy of men and Christians. Several hundred ministers have nobly renounced their salaries and their homes. Six hundred places of worship are needed for their congregations, which now meet in barns, private houses, or halls, where they can get them; but are frequently compelled to meet in the open air. Most of the wealthy owners of land adhere to the establishment, and refuse to furnish land for a free church on any terms;—in some instances forbidding their tenants to harbor a free church minister. This must, of course, cause great bitterness of feeling towards the Queen and her government. In one instance, one of the noble seceders having left his comfortable home, and given up his salary, lives in a small vessel on the water, upon what his poor hearers can give him, besides paying taxes for a minister they will not hear. In another parish, a father and son are both preachers. The father adheres to the establishment, and preaches in the church, to his wife alone, while the son preaches to all the parish in the open air.

Thus the people are distressed, and the government is perplexed.

Leaving Great Britain, we come to FRANCE. Here Popery is the prevailing form, but infidelity pervades the mass, from the king to the peasant. Within the present generation, marriage was abolished, and licentiousness still abounds. The people are lovers of pleasures, more than lovers of God. The Sabbath is a day of extra amusement. A few Sabbaths ago, more than 38,000 persons were carried from Paris to Rouen, on one rail-road, to attend some public merry-making. The great mass of the laborers are oppressed here as in other nations of Europe, the land owners and manufacturers have been greatly embarrassed, while the fact that an infant is the heir to the aged king, opens the door for convulsions, whenever he shall be called away.

SPAIN, having just closed one bloody revolution, is already commencing another.

In the Papal States, the people have been roused up to rebellion, and though it was once proclaimed that they were subdued, we learn by the last arrival, that the public authorities were still set at defiance.

In most of the other nations of the earth, the people are suffering in the midst of plenty, from cruel exactions and scanty wages, while many of the governments are hopelessly bankrupt. A paragraph in one of our exchange papers, states the following to be the average wages of labor, in the countries named.

Great Britain,	8s 0d or 176 cts.	per	week.
France,	7s 0d or 151	"	"
Switzerland,	5s 7d or 123	"	"
Belgium,	6s 0d or 132	"	"
Austria,	3s 0d or 66	"	"
Saxony,	2s 0d or 44	"	"

Let us imagine the privations and sufferings which these millions of laborers must endure, and when we add the sufferings of serfs and slaves, we shall rejoice to read: "For the oppression of the poor and the sighing of the needy, now will I arise, saith the Lord;" "I will break in pieces the oppressor."

BISHOP JEWELL.

This learned English writer and Episcopal Bishop was one of the bright lights of the Reformation. He was born in 1522,—five years from the time Luther published his Theses against the blasphemous pretensions of Popery in the sale of Indulgences. Of course the light of the Reformation was just penetrating England, when he was receiving his education at Oxford, where he was afterwards made tutor, and inculcated the principles of the gospel upon his pupils, even in the reign of the tyrant, Henry VIII. After Henry's death, he came out more bold, but when "Bloody Mary" ascended the throne in 1553, he was obliged to flee from England. After her death he returned, and was active in promoting true religion. The following character is given him in James' Christian Biography: "He was a prelate of great learning, piety, and moderation; irreproachable in his private life, extremely generous and charitable to the poor, to whom, it is said, his door stood always open. He was modest, meek and temperate, and a great master of his passions." Among his writings, was an "Exposition of the two Epistles to the Thessalonians." If any of our readers have that work, we should be glad to see it. We find the following extract in an exchange paper. He believed in a pre-millennial advent of Christ,—like Leighton, Chillingworth, Baxter, Knox, Fletcher, Gill, Chalmers, and a host of others whom the present church delights to honor, while they despise or persecute us who hold the "like precious frith." •

"ANTI-CHRIST TO BE DESTROYED.—Here mark the apostle's speech. He saith not, God shall convert Antichrist, or change his heart that he may be saved: but he saith, 'Whom the Lord shall consume.' God's word is almighty. By his word he can do whatsoever pleaseth him. He can make the deaf to hear, and the blind to see. He was able to call the thief upon the cross to repentance. He was able to raise up Lazarus out of his grave. He is able of stones to raise up children to Abraham. He can throw down every high thing, that is exalted above the glory of God: and will bring kings and princes, and the rulers of the earth, to the obedience of Christ. Put of Antichrist it is said: 'The Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming.' Such is the hardness and blindness of his heart he will not receive the love of the truth of God, that he might be saved. Therefore destruction shall come upon him.

"Hereby we are taught what to think or hope, of reformation of the abuses and errors of the Church of Rome."

"MEN'S HEARTS FAILING THEM."—The bitter hostility of sects to each other has just been illustrated in the case of Mr. Seyes, missionary to Liberia. Mr. Pinney, in the Colonization Herald, published an article which was supposed to reflect severely on this fellow-laborer in the same cause. The editor of the Christian Advocate and Journal defends Mr. Seys, and says, of the opposing editor:

"We consider him as actuated by sectarian jealousy. We are indignant at this outrage on Christian feeling and interests. OUR HOPES ARE BLASTED—our fondest, dearest hopes. WE SEE NOTHING BUT CLOUDS AND DARKNESS on the pathway of Colonization and African missions. The sectarian envy, and bigotry, which have brought all this about, shall be exposed, that no man may venture upon the same Jesuitical policy hereafter.

"He must take back, without reserve, what he has said of the Rev. John Seys, or prepare to defend it. We will not abate one iota of this demand. Mr. Seys is a minister of OUR CHURCH, a brother beloved. He is highly esteemed among us. His character is identified with the reputation of the Church of which he is a minister, while the Church commends him to the confidence of the community as sustaining that sacred function. His assailant must retract his allegations, sustain them, or take the consequences."

No wonder men's hearts are failing in view of the divisions among professed Christians which are rendering the spread of Christianity hopeless.

BRO. FITCH---DISCUSSION AT OBERLIN.

We learn from the "Second Advent," at Cleveland, that Bro. Fitch has held another discussion with the Professors at Oberlin Seminary. Prof. Cowles has written a series of twenty or thirty articles in favor of a millennium, but it seems he was not able to overthrow the arguments of brother Fitch. Professor Mahan is in the condition of thousands, who have a favorite theory, and then try their utmost to bend the Scriptures so as to fit it. The temporal millennium preachers are just learning with surprise and mortification, that the Bible won't bend. The following is the account of the discussion, as given by bro. Smead.

"I was present some eight or nine days. Most of the time the kindest spirit prevailed. I believe good will result.

The Abrahamic Covenant was the main subject of discussion. Bro. Fitch presented his views the first evening. Pres. Mahan followed him, taking the position that there was but ONE Covenant made with Abraham, relating to the LAND of Canaan; and this he showed was fulfilled in his literal seed.

Brother Fitch then quoted several passages from the Old and New Testaments, which proved satisfactorily to my mind, that there were *two distinct Covenants* made with Abraham—one to him and his seed; the other to his seed alone—the last of which was fulfilled to the letter in the literal possession by the literal seed of Abraham, of the literal land of Canaan. The covenant made with Abraham and his seed is yet to be fulfilled in the possession of the new earth. The covenant made with Abraham, in reference to his SEED alone, is found in Gen. 15: 18, "Unto THY SEED have I given this land, from the river of Egypt unto the great river, the river Euphrates:" *the boundaries specifically pointed out.* The other covenant yet to be fulfilled, to Abraham and his seed, is found in Gen. 13: 14, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to *thee* will I give it, and to *thy seed forever.*" Here *no boundaries are given.*

Pres. Mahan labored assiduously to maintain his position, that there was but *one* covenant made to Abraham relating to the land, but to my mind, he did not effect his purpose. He undertook to prove, by reference to one or two passages, that the promise to Abraham was fulfilled TO *him* IN *his seed;* but this is at war with Paul's testimony in Heb. 11: 13, "These all died in faith, *not having received* the promises." Now, Abraham, as we learn from Heb. 11: 8, "When he was called to go out into a place which he should AFTER receive for an inheritance, obeyed;" and inasmuch as he "died not *having received* the promises," but confessed himself to be "a stranger and pilgrim," we are constrained to differ from Bro. Mahan. Abraham "looked for a city *which hath foundations,* whose builder and maker is God," and therefore "he sojourned in the land of promise, as in a *strange country,* dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

I have been much benefitted by the discussion of this question, and am more fully and intelligently confirmed in the opinion I before entertained, that "the meek shall inherit *the earth,*" literally, in accordance with the promise made to Abraham and his seed, and in fulfillment of the prediction in Rev. 11: 15, "And the seventh angel sounded; and there were great voices in heaven saying, The *kingdoms of this world* are become the kingdoms of the Lord and of his Christ, and he shall reign forever and ever."

Bro. Mahan did not attempt to remove the objections to his views, contained in the 11th chapter of Hebrews. Here is the grand bulwark, as I understand it, of our faith respecting the covenant. Now, until he can show that Paul is mistaken, when he says, "these all died in faith, *not having received* the promises," and until he can disprove the testimony of Stephen, in Acts 7: 5, and he gave him *none inheritance* in it, no, not so much as to set his foot on: yet he *promised that he would give it to him* for a possession, and to *his seed* after him," I must, as an honest inquirer after truth, conclude that the views he entertains, on this point, are *radically* defective.

The reader is particularly requested to read Heb. 11: 8—19, and Gal. 4: 22—31.

There is a blessed prospect for those who, "as Isaac was, are the children of promise," for we are not children of the bondwoman, but of the free." 'But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now.'

The next question discussed by the brethren was, "Will Christ take possession of this earth by the *destruction*, or by the *conversion* of the wicked?" Bro. Fitch presented his reasons for believing that it would be accomplished by the *destruction* of the wicked. He quoted a number of passages; but I will mention but one. This you will find in 2 Thess. 2: 1—10. From this we learn that the man of sin or the "wicked," (i. e.) Papacy) shall be *consumed* with the spirit of his mouth, and *destroyed* with the brightness of his coming. He argued from this, that if there was to be a temporal millennium, it must necessarily be a Roman Catholic one, because this power is to prevail, according to Dan. 7: 23, until the ancient of Days shall sit, and judgment be given to the saints of the Most High, and the time comes that the saints are to possess the kingdom. We also learn that this is to take place when the time comes for judging the dead, Rev. 11: 8, and when those who destroy the earth are to be destroyed.

Prof. Cowles spent some time in endeavoring to show that the world was to be converted; but as the question came up in a little different form from what he expected, he said he was not fully prepared, and the remarks which he made, for this or some other reason, failed to effect my mind seriously; and some others expressed themselves in a similar manner in my hearing. The discussion was then suspended for two or three days.

The evening before I left Oberlin, bro. Fitch presented his views on the text: "Wilt thou at this time restore the kingdom to Israel." This subject was presented to the readers of the 'Second Advent' in the first number. T. H. S.

Will brother Smead please send the first number to which he alludes, to this office, with bro. Fitch's corrections?

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From the same paper, we learn that a Second Advent Protracted Meeting was to commence at Cleveland, Oct. 16. We also copy the following paragraph, which will give our readers an idea of the movements of our brethren in Ohio.

Lectures.—Bro. Fitch closed his labors at Oberlin, last Thursday, Oct. 5th, and has returned to Cleveland. Brother Pickands lectured in this city last evening, and expects to spend the Sabbath with us. Bro. Needham is on his way to Akron. Bro. Desper has returned to the East. Bro. St. John has returned from Canada, and reports that brethren Reed and Campbell are still successfully presenting the evidence of Christ's speedy coming, and says some five or six other lecturers are laboring in that field. Several brethren have recently gone out from Cleveland and Akron to proclaim the midnight cry. Brethren Boggs and Mathews are working with their hands to supply their necessities—cannot some brethren who have the means give them a lift? Bro. Craddock writes us that he meets with good encouragement in his labors. He says, "I have full houses, but there is a great deal of ignorance of, and prejudice against the Second Advent doctrine." Bro. Pope is lecturing in Portage and Summit counties. Bro. Rausch is lecturing in the German language; he proposes to visit and lecture in some parts of Pennsylvania.

LETTER FROM MARYLAND.

At the Camp-meeting in Gettysburg, we became acquainted with the writer of the following, who came from Maryland to attend it. The meetings of which he speaks, are held by the brethren of the "Church of God," called Winebrennerians.

Uniontown, Oct. 10, 1843.

Dear Brother Southard,—I send you a few lines, according to promise, to inform you of the state of things in Maryland. The week following the meeting you held at brother Young's, near Gettysburgh, I went to the Hagertown camp-meeting, held by the "Church of God." The brethren were all alive to the second coming of the dear Saviour. Brethren William Miller [of Pa.,] Keller, McKay and others were there, who proclaim the midnight cry with much assurance. Bro. Miller said he would not long walk on this old earth, nor on pavements of brick, but on the gold paved streets of the new Jerusalem; he said it was the most glorious doctrine he ever heard, and declared it to be unanswerable. Oh! to think, said he, that in a few more days I shall be forever free from all the troubles, crosses, and privations of this world, and that, without tasting death;—that, with my companion and little ones, and all the dear children of God, we shall be changed from mortal to immortality, perhaps with a prayer half uttered, or a song of praise half sung, fills my soul with joy inexpressable.

On Sunday night, Bro. Keller preached a powerful sermon from Rev. 6: 12 to the end, in which he clearly showed that we were living in the very end of time. The children of God shouted for joy and sinners were brought to fear and tremble. Between thirty and forty embraced religion; thirty were baptized.

Our own camp-meeting commenced the week following, in which we had a joyful time. Many rejoiced to think their Saviour was so nigh at hand. Bro. Ross, of Middletown, Pa. rejoiced exceedingly. Twenty-five were baptized on a profession of their faith in Christ. Our beloved brother McFadden is sounding the near approach of the Saviour with trumpet-tongue, and preaches as if every sermon was to be his last.

Scoffers still abound, and some use language, unheard of in the dark ages of popish tyranny, against the "Millerites," as they call them. I believe the time is at hand. I would not give the "Midnight Cry," the glorious news therein contained, and the light it has reflected upon the Bible, for all this world calls good or great. The vast amount of good it has done and is still doing, eternity alone can reveal. Go on, my dear brother, in the good work. Soon your troubles will be ended.

Yours in the hope of meeting in the new earth,
George Garner.

INTERESTING LETTER FROM THE WEST.

The following, though from an unknown brother, and describing the affairs of a single village, is such a fair specimen of the worse than Babylonish jargon of the opponents of the advent nigh, that we publish it entire.

Canton, Fulton Co., Ill.,
Sept. 28, 1843.

Dear Bro. Himes:—Permit a stranger to address you by the title of a brother in Christ, and let this suffice for a token of friendship between those who profess to receive not honor one of another. As we intend to raise loud the Macedonian cry; "come over and help us," it will be proper to give you some idea of our situation. Here we are, in a village of something less than a thousand inhabitants, containing five houses of public worship, and a Universal meeting-house in progress. Thus you see that party lines are strictly drawn. Three proud steeples lift their domes towards heaven, but how much do we hear of the coming one? I will tell you. From the pulpits of the three steeple-houses we heard nothing until last spring, when a young Methodist brother, who had studied the subject a few weeks, delivered some two or three lectures. This was sufficient to arouse the attention of the learned clergy. For fear those lectures would do us much harm, each, in his turn, came out opposed, and although their views were very different, yet all agreed the day of Christ's recoming was far in the shades of the future. Thus "Herod and Pilate (for a time, at least,) were made friends."

One took the ground that Christ would appear, and the righteous dead would be raised, at the commencement of the millennium, but that previous to this, the Jews would return to Palestine, and rebuild Jerusalem, and that they have a claim to that country by virtue of a title from Jehovah; they having kept or fulfilled their part of the contract or covenant, to wit, *circumcision.* ☜ He said the 2300 days of Dan. 8: 14, were a prediction of their return. He thought they would begin to return this year, and by the year 1850 all would have gone home; but the coming of Christ would be about the year 1873. He said much of the prophecies have not been fulfilled. 1. There should be wars and rumors of wars. 2. There should be pestilences and earthquakes in divers places, all at the same time. This had never been. 3. There should be false Christs and false prophets:—there had not been more than two or three false Christs, at most, and therefore, they must come yet. He finally wound up by an exhortation to be ready; for we know not when he will come.

Another minister preached two sermons, that might be called lectures against the prophecies. On the subject of the God of heaven setting up a kingdom, he said it was already set up, and quoted, I believe, every place in the New Testament where the words, "Kingdom of heaven" are found, and gave us to understand that they all meant the Christian era; and quoting Dan. 2: 34 said, the stone cut out of the mountain without hands, smote the image when our Saviour was here, and all was fulfilled *by his destroying the Roman power!* seeming to forget that the Roman power smote him even unto his death, and then continued near five hundred years afterwards:—thus making the smiting and breaking of the clay, the iron, the brass, the silver, and the gold, all to take place before the Roman empire was divided, *or any of the lower limbs of the image formed!* We would naturally inquire what kind of a kingdom that must be where the King tells his subjects their names shall be cast out as evil,—they shall be counted the offscouring of all things, and that they should be spit upon, and whipt from city to city, and whosoever killeth them thinketh he doeth God service.

Another minister took for his text, Matt. 8: 12, with the reference to Luke 13: 28, 29, and attempted to prove that the Jews (the children of the kingdom) were thrust out of the church (the kingdom) leaving us to infer, that they, the Jews, have long been knocking at the door of the church, and the Master answering, I know not whence ye are,—and that the Jews are now in outer darkness weeping, and wailing, and gnashing their teeth, when they see many coming from the east, and the west, and the north, and the south, and sitting down with Abraham, and Isaac, and Jacob, and they themselves thrust out of *the church!* The many coming from the east, and the west, &c., he said, was prophecy, concerning bringing the Gentiles into the church, and quoted, as fulfillment, Acts 2: 5, to the end of the chapter, "And there were dwelling at Jerusalem ☞ Jews, ☜ devout men, out of every nation under heaven, &c.

Thus you see what kind of food (?) the people are fed with. Yet these men will tell us of a glorious day just dawning upon the world, talk of advances that are made upon Satan's empire, and tell how fast the world is growing better, and call upon us to sustain the institutions for the spread of the gospel, and help to send such preaching as the above all over the earth.

But enough of this! There are a few names here who love His appearing, and anxiously look for Him to come, whose might it is to reign. We meet together on Tuesday nights, and study the Scriptures, to see if these things are so. We sing and pray, and sit together in heavenly places Christ Jesus, and find that where two or three in are gathered together in his name, there he is in the midst of them, and that to bless. Now what can be done towards sending a lecturer here? What *will* be done? If a lecturer can come, we can promise to furnish a comfortable room to lecture in, and think that the people would come out to hear, for although many are saying, Where is the promise of his coming? and cry Peace and safety, yet evidently very little of peace or safety is felt; but money as remuneration for his time and labor, we could not promise, for those who have this world's goods, do not like to hear of parting with them so soon, and they will keep their hearts and their treasures together as long as possible. Time wanes, and I must close. In behalf of those who look for His coming, and earnestly pray, "Even so, come Lord Jesus, Oh come quickly, Amen,"—I subscribe. Yours,

Loring Ames.

This letter may reach the eye of some friend who is already at the west, and the call may be answered, but we can send no one from here.

LETTER FROM BRO. MATTHIAS.

Dear Bro. Southard,—I have just returned from Albany, where I have labored upwards of two weeks, and I trust much good has been effected. We held three meetings a day, generally prayer meetings at 6 o'clock in the morning, lecture or conferrence at 3 P.M., and preaching in the evening. The attendance was good—souls were quickened, and sinners converted (some five or six hopeful converts.)

The Adventists have established a school for children, which will no doubt be well supported. It is "a day school." The only book in use is the Bible, excepting for those who cannot read. The exercises to be reading, or recitation, writing, &c., &c.

The brethren are doing much good in visiting the prisons, and going out tnto the highways and hedges. I visited the gaol with several brethren, and found about 40 priosners; some well dressed and some miserably clad, some good looking and intelligent, others bruised, mangled and wretched. They all listened with interest to our remarks on the glorious appearing of the King of Zion. They liked the idea of a better kingdom than the kingdoms of this world, and wept when we told them that he that is to be king sympathises with the poor and the distressed. They generally promised that they would strive to meet us in the kingdom of God, and all knelt when we prayed, and many seemed broken hearted. Say to our brethren through the Cry *visit* prisons, poor-houses, asylums, &c. God has diamonds in these rough qurrries. He can get fine gold out of this dross.

Yours, in the hope of seeing the Lord this year,

Barnet Matthias.

LETTER FROM MICHIGAN.

Auburn, Michigan, Oct. 9, 1843.

Dear Bro. Southard,—The Midnight Cry still continues to be spiritual food to my hungry soul. Atkins, of England, on the apostacy of the Church, and Fitch, on "Come out of her my People," are good, and have done mo soul more good than all the preaching I have heard for six months. I hope God will support you in all your trials, and help you to persevere to the end, for at the end of the race lies the crown.

I am still as strong as ever in the faith of seeing my Lord cominp in the clouds this year. There are a few in these parts who are partial believers in the second advent of Christ, but they stumble at the time. They think there may be some mistake about the year. To me, the time seems as clear as any other part of Scripture. It has all been set forth in the Midnight Cry; but I will give a few out of the many reasons I have for believing that this is the year that we shall see the Son of man coming in the clouds.

In the first place the 70 weeks, or 490 days (which terminated at the crucifixion) taken from the 2300, leaving 1810, which, added to the year 33, reach to this year; also the prediction of the downfall of Popery, which took place in 1798. The 45 days—the difference between 1790 and 1335—bring us to this year. The church in the wilderness, the two witnesses, &c., in sackcloth, both bring us to 1798, and the same 42 added, point to thts year. Now, why should any believers doubt. Is it not because of unbelief? God requires faith, and those who reject this after seeing the light, or who refuse to examine it, can, on the same ground reject the whole Bible. I am afraid that many who reject the advent doctrine (because they are not irresistibly convinced of the time) will be among the unbelievers.

Oh, that God would send us some Second Advent lecturers, that might be instrumental in the hands of God in opening the eyes of the blind on the all-important subject of a coming Saviour. Is there no brother at the east who will come to Michigan, and sound the midnight cry to 200,000 slumbering virgins or sinners?—Come right to Auburn, Oakland county, and you shall find open places in abundance, and God, only, knows how many may be brought to a knowledge of the truth. I can hear every day, almost, sayings that the Apostles foretold would be said in the last days. Every thing said and done seems to be a fulfilment of some Scripture prediction of the end of time. Oh, that I could only see some of the full believers from the east and hear them speak on the coming of my dear Saviour But I expect to see you all soon, on the blessed banks of deliverance, where we shall meet, for the first time, to part no more.

Yours, in the blessed hope,

Geo. Hossler.

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WILL PAPACY HAVE DOMINION AGAIN?

In the Western Midnight Cry, Bro. Storrs gives us the following interesting thoughts on this question. They are called forth by an article which first appeared in the Xenia (O.) Reformer, and was copied into the Millennial Harbinger for Sept. Bro. Storrs' notes are referred to by the figures.

"CATHOLICS.

"There are now six hundred and fifty-six Catholic churches in the United States, and one million five hundred thousand communicants. They report an increase of two hundred thousand in the year 1842. It is said there are 1200 members in the town of Dayton, Ohio.

"The object of the Catholic effort is, to unite all Christians in one body; the tendency of Protestant partizan movements is to divide them asunder. The Protestants should imitate the Catholics in their efforts to *union;* the Catholics should imitate the Protestants in their efforts for *reformation*. The Catholics and Protestants are each right in *some* things; neither is right in *all* things.

"There is now a virtual union between the Prussian Empire and Rome, and Great Britian, the last Great Protestant power, is rapidly verging into the same relation. This done, and the stairway is completed for the Pope's second ascent to the throne of the Old World. [1] Should this happen to transpire before the close of 1843, the event will be of sufficient importance to meet the universal expectations and forebodings of the times. [2]

"Who can tell but that the sanctuary of the church is to be cleansed by the fire of the Papal scourge? Might not the Divine Being use the Papacy as a rod of correction to his saints, and by this means purge his people from all their corruption, hypocrasy, worldly-mindedness, and sectarianism; and then commit this, *his last rod*, to everlasting destruction? [4]

"That the Papacy is to have a *second* rise to power, see Rev. chapter 17." [5]

1. If he has "the throne of the Old World," there is no prophecy that again puts the 'saints into his hands,' that he should have 'dominion' over them. That dominion is *taken away*, and he is to be *consumed* and destroyed 'unto the end.'—If then he ascends the throne of the Old World, it is not to hold that power, but to let him have that exaltation which corresponds with the prophecy, Rev. 18: 7, "She saith in her heart, *I sit a queen*, and am no widow,' but, at the time she thus talks, 'shall her plagues come in one day, *death*, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God that judgeth her.'

2. How so? Are the 'forebodings of the times' marked with nothing but infidelity? For, I repeat it, Papacy is not again to exercise dominion over the saints—its time for that has expired. If, therefore, it is again to be exalted to dominion, at that identical point will the Lord Jesus Christ destroy her 'by the brightness of his coming.' To believe otherwise it appears to us is infidelity.

3. 'Who can tell' but that Satan will turn '*Reformer*' in the 19th century? Doth Satan cast out Satan? Never was he such a fool as that yet; and we do not believe that he will try that experiment after an experience of 6000 years. No, Jesus Christ cleanseth his sanctuary if ever it is cleansed, but he does not cast out devils by Beelzebub the prince of the devils. But the sanctuary to be cleansed is *not the church*. It is the sanctuary trodden under foot with the *host*. If the host is the church; as we think all must admit, then the sanctuary must be something else, as it is trodden under foot with the host, which shows it is not the host, or church. Whatever the sanctuary is, then, it is *not* the church. In another place we may show what it is.

4. 'The blood of Jesus Christ cleanses from all sin;' and the saints 'wash their robes' and make them 'white in the blood of the Lamb,' and not by such a filthy pool as papacy; and we venture the opinion, that if Papacy comes to the dominion to which this article refers, and time lasts, the great body of the Protestants, so called, will go over to her, instead of being cleansed by her 'as a rod.' We do not believe in a Papal purgatory. God has another way to make his people holy. As to 'corruption, hypocrisy, worldly-mindedness, and sectarianism,' they belong to sectarian churches, and not to the church of God; such churches are to be destroyed—not cleansed; are a part of the '*man of sin*,' and it is a vain hope to think they are ever to be cleansed.

5. If Papacy has a '*second rise*,' it is not 'to power,' but to 'go into perdition.' The text referred to in Rev. 17th, expressly says, that 'the beast shall ascend out of the bottomless pit and go,' not into *power a second* time, but 'INTO PERDITION:' but this does not take place till the 'brightness' of our Lord's '*coming*,' See 2 Thess. 2: 8. So that the only event which can be of 'sufficient importance to meet the universal expectation and forebodings of the times,' is not the triumph of the Man of Sin, but his destruction by the Son of Man coming in the clouds of heaven. And this is further confirmed by our Saviour in Luke 21: 26, 27. 'Men's hearts failing them *for fear*, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD WITH POWER AND GREAT GLORY.'

Here is the event, most clearly, that is to be of 'sufficient importance to meet the universal expectations and forebodings of the times;' and it is expressly foretold that just such forebodings would immediately precede that glorious appearing of our Lord; and the saints are commanded, when these 'times' arrive, to 'look up, and lift up your heads, for your redemption draweth nigh,' instead of which, if these 'forebodings' were to be evidence of the 'second rise to power,' of the Man of Sin, one would think they would have been told to *flee* again into the wilderness.

Second Advent believers—Beware of any cry at this time, of 'lo here, or lo there.' Let not your minds for a moment be turned off from the great event of your Lord's appearing in the clouds of heaven. If by *any means* the adversary can divert your minds to some other object than the advent itself, just in that proportion your faith will be weakened, and you may thus be entangled in the affairs 'of this life, and so that day come upon you unawares.'

We consider the article under consideration, well calculated to mislead and deceive unwary souls, who are halting between two opinions. It is a perfect 'non-committal,' and is calculated, if not intended, to be a stepping stone, to allow a man to turn any way and hold on to his *reputation*, the love of which is as great a sin as 'hypocrisy, sectarianism,' &c. 'How can ye believe that receive honor one of another?'

THE DARK DAY.

Hon. Wheeler Martin has favored the editor of the Providence Subaltern with the following recollections of the dark day in 1780.

The dark day was on the 19th of May, 1780. Where I resided at that time, the darkness at 11 o'clock was so great, that a candle was lighted and placed upon the table ;—the fowls went to roost ;—the sheep all huddled around in a circle with their heads inward. The grass to look at it through the window, seemed of a yellow green ; the same as to look through smoked glass upon green grass.

I well remember that the gentleman of the house, read the following Scripture by candle light, to his numerous family :

" The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord's coming."

The darkness was so great in the night time, that it was said by one Dr. Blackington, who resided in the north-east part of Rehoboth, who had occasion to be out among his sick patients that night, that he could not see his white pocket-handkerchief placed before his eyes. The darkness was so thick that it could be felt.

The year 1780 was celebrated for its many northern lights ; they covered the whole horizon over ;—they would flash like lightning and fill the air with the smell of sulphur. The lights were so red, that the flashes would bring warmth against the face.

* * *

The Exeter Camp Meeting closed on Tuesday morning, Oct. 3rd. The meeting throughout was characterized by good order, and freedom from fanaticism. The great proportion of the friends in this vicinity are so firmly grounded on the word of God, that when any endeavor to go counter to the letter and spirit of that word, they have to go alone. The Bible, the Bible, and that alone is the standard of our faith.

Mr. Miller was on the ground Monday and Tuesday, and addressed the congregation. His health is much improved, and his faith firm.—The meeting was conducted with great harmony, souls were converted, backsliders reclaimed, and many were brought to see and acknowledge the truth of the advent near, among whom were several ministers. We have great cause to praise God for this feast of tabernacles, and trust that the seed there sown may be blessed to many souls.—*Signs of the Times.*

The Little Horn Prevailing.—We learn that the Romanists in St. Pie in Canada East, are wreaking their vengeance upon the Protestants of that place. The Franklin, Vt., Messenger says :—

" A friend who has visited that place the past week, informs us that one night, the Catholics encouraged undoubtedly by the priests. made an attack upon the mission-house, (Mr. Du Clos,' we suppose,) and demolished the doors, windows, &c. Upon such demonstrations, the Protestants called on the magistrates of the village for protection, but received none. The mob, believing that the magistrates feared personal violence, or winked at their doings, were still more encouraged, and on Friday night last, set fire to the house, which was burnt, with all its contents.

At this junction, the Protestants sent for a magistrate at Granby, Mr. Lyman, [who, by the way, is a good, substantial, six feet Yankee,] who immediately proceeded to the scence of action, called out a company of militia, and organized a body of special constables, and soon put an end to the disturbance, by arresting and sending twenty-six of the rioters to Montreal prison. No person was killed : one constable had his arm broken in attempting to arrest the ringleader, who with the assistance of his family, made his escape, though he was seriously wounded. He was, however, made prisoner at Little Yamaska, on Saturday forenoon.

" The Form of Godliness without the Power."—When we say that this is a sign of these days, we are accused of slander, and referred to the great enterprises of the church, but the organs of the church confirm every word we utter. At the recent missionary meeting, Dr. Hawes said :

" There is ability enough ; but there is a great difference between ability and available ability. There are many members of the church worth $100,000, which might just as well be in Long Island Sound, as to be in their hands, so far as the ability of the church is concerned. The Prudential Committee are obliged to graduate the contribution, by the *available* ability of the churches. It had been his impression for a long time that this cause had gone about as far as it could till there was more *available ability* in the churches : which is the same as to say *more piety*. How then can the available ability of the churches be increased ? It must be done by laboring to bring up the standard of piety, and this will create capital for benevolent objects."

From the Christian Palladium.

THE INQUISITION IN AMERICA.

BY ELDER D. MILLARD.

The head of this article is no farce, but a reality. By late intelligence, it appears that a national convention was recently convoked in the Republic of the Equator, to supply certain supposed deficiencies in the constitution and laws.—Among others, the following is one of the provisions of the new constitution.

" Article 6th. The religion of the Republic is Roman Catholic Apostolic, with *the exclusion of every other public worship.* The political authorities are obliged to protect it and make it respected in the use of patronage."

Now, if this is not the old scarlet colored beast, pray what is it ? If this does not prove that Romanism, where it has sufficient ascendency, will exclude all other kinds of public worship, what does it prove ? Will the Pope and his college of cardinals condemn this tyranical edict, and rebuke its framers ? Not they. Hear what the bishop of Quito says in his pastoral address, in regard to this 6th article,—'My beloved children,' [says he] 'our heart was full of joy at the zeal which you have shown to preserve intact the Holy Catholic religion which we profess, and has warmly participated in the tribulation at the apprehension that the 6th article of the new constitution would open a way for the introduction of worship, and the corruption of Christian morals. In consequence, the convention adopted a prudent and wise resolution to tranquilize our consciences. Yea, beloved diocesans, they are pleased to explain the aforesaid article, by giving us to know, that far from protecting toleration, which we justly feared, it confirms and strengthens the law which authorizes the prelates to have cognizance of causes of faith, as did the extinguished tribunal of the Inquisition, with this restriction only, that they shall not in this present molest foreigners in their private belief, while they do not propagate their errors.'

Here it will be perceived that by existing law in Central America, Roman Catholic bishops have direct cognizance of causes of faith, equal to that of the Inquisition, as it formerly existed. So the bishop of Quito understands it. True, foreigners are not to be molested on account of their private faith, provided they are careful to keep it private. But should a Protestant argue his faith in Protestantism, while within the bounds of the Republic of the Equator, he becomes liable to Inquisitorial punishment. Protestants, if they reside, there can hold no meetings of worship, and of course no Protestant must be allowed to preach within the Republic of Panama. How much the Jesuits in the United States prate about liberty and the rights of conscience, but here is the liberty of Romanism carried out to perfection. Only give it the means, and wherein has this *beast* changed from what it was in the dark ages ?

I freely confess there appears to me to be something very ominous in the present movements of Papacy. The established church of England is now heaving in commotion with it, under the name of *Puseyism.* Of the 12000 Episcopal clergymen in England and Wales, 9000 are said to be Puseyites. The Romanists are already swelling in prospect of soon regaining England. The present agitation in Ireland has Romanism at the bottom of it. In the United States the Episcopal clergymen are to a great extent tinctured with Puseyism, which is only papacy in disguise. The Roman Catholics already number their millions in the United States, and nearly 100,000 are added to the number yearly by imigrations. They already vaunt loudly, ask strong favors of state governments, and are getting them allowed. Papacy is almost wholly allied with one of the corrupt political parties in our land, which bids fair to control the nation. But I will not now express all that I feel on the subject. Time must reveal what will be the result of all these movements.

West Bloomfield, Sept. 12, 1843.

We think the great words of Papacy, the bloody deeds of Mahometanism, the daring out-breaks of the spirit of violence and licentiousness, are indeed ominous, that soon Christ's kingdom shall be established on the ruins of Antichrist's, and we trust our brother unites in saying, even so, come quickly.

* * *

CINCINNATI, OHIO.

Bro. Himes writes, Oct. 12 :

" The 'College Hall,' which the Adventists have occupied in this city at a rent of about $2000 per annum, has been let to others.

" The place would not accommodate one-half who wished to hear every night in the week.

" No church or public building can be obtained which will answer any purpose, for the multitudes who desire to attend. So great is the interest, the brethren talk of erecting a 'Tabernacle.'

" I lecture in the MARKET PLACE next Sabbath and start for home on Monday next, by the way of Philadelphia and New York.

" Bro. Storrs has just gone to the camp-meeting in Brownsville, Ind. Brn. Stevens and Boyer accompanied him. The cause is onward in the west.

Yours in the blesses hope, J. V. Himes."

The books ordered by Bro. Sawin, have been forwarded to his address, Port Stanley, Canada West.

Western Midnight Cry.—Bro. Storrs is requested to send us twenty-five copies of each number, from the first, and continue them weekly. Those who have ordered them will please call soon, and obtain them.

LETTERS RECEIVED DURING THE WEEK ENDING OCTOBER 18.

Postmasters.—Grafton, N. H. ; Chaumont, N. Y. ; Norwalk, O. ; Yates, N. Y.; Auburn, Mich.; East Plainfield, N H., each $1.

North Goshen, Conn.; North Wardsboro, Vt , each $2.

Warrensville, Pa. ; Richwood, Ala. ; Naples, N. Y, ; Bullville, N Y.; Sennett, N Y ; Falmouth, Mass.; Yorkshire, N. Y. ; Newark, N. Y. ; Cincinnati, O.; Delaware, O. ; Philadelphia, Pa.

Individuals.—Geo. Garner ; Wm. D. Fuller ; John H. Pearce ; James Wise ; Alford Chase ; Charles Friend, each $1.

Henry Parker ; A. H.; C Swartwout, each $2.

Bazel Simms, Washington City, $4.

Jonas D. Johnson ; G. S. Miles. each $5.

Rochester, S. A. Depot, from Manchester, N. Y., $15.

Wm. Thayer ; B. B Brown ; H. H. Rogers ; John J. Porter ; Eleanor C. Post ; L. D. Fleming ; Joseph K. Bellows ; E. C. Galusha ; N. Hervey ; H. M. Bromwell ; Loring Ames ; Elizabeth Collins.

THE MIDNIGHT CRY!

VOL. V.—No. 11. NEW-YORK, THURSDAY, OCTOBER 26, 1843. WHOLE No. 90.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES.

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

Also at CONSTITUTION HALL, No. 650 Broadway, (between Bleecker and Bond-streets,) on the Sabbath, morning, afternoon and evening.

And at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

Conference and prayer meetings are held in the Welch Church, in the rear of No. 63 Christie-street, on Wednesday, Thursday and Saturday Evenings.

MEEETING AT BROOKLYN,

In the "HOUSE OF PRAYER," in Adams street, (late Universalists Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings,

---

The editor is absent from the city on a visit to New Hampshire. He left on Wednesday last for Whitehall, N. Y., and anticipated spending the Sabbath at Low Hampton with Bro. Miller.

His health has been somewhat impaired of late, but we confidently hope he will soon be restored to his wonted vigor and usefulness.

Let us look forward with pleasing anticipation to that blissful state, which is so soon to be realized where "the inhabitant shall not say I am sick."

We received an interesting communication from the editor, just as our paper was going to press, which we insert on the last page.

Bro. Himes passed through this city last week, on his way to Boston, after an absence of about two months in Ohio, Kentucky and Indiana. He says "the cause in the west *is onward*." We expect (if time continue) he will return to this city in about two weeks.

Bro. Israel Jones, is now in Schenectady, and we shall expect him to visit this city next.

Bro. Jacobs has published No. 3 of the "COMING OF CHRIST." An edition of about 5000 copies have been issued and are gratuitously distributed. We shall probably use in our columns the most prominent articles contained in tnis paper, next week.

Bro. Teall may be expected at Albany next Sabbath.

THE CAUSE IN THIS CITY AND VICINITY.

Our meetiugs are well sustained, and generally very fully attended, and instead of the '*interest dying away*,' we feel confident that it becomes more DEEP AND ABIDING AS TIME PROGRESSES.

On Sabbath last, the Hall in Chatham Square was supplied by Brethren Jones, Young, and Jacobs;

Constitution Hall, by Brethren Jacobs, Croffut, and Young;

House of Prayer at Brooklyn, by Brethren Parsons and Jones.

Bro. Croffut lectured at Williamsburgh.

Bro. Chandler at Newark.

Bro. Teall at Patterson.

Bro. Whiting at Albany.

Bro. Heyes at Hempstead.

On Monday, Tuesday and Wednesday evenings Eld. Goff delivered deeply interesting lectures at Franklin Hall, Chatham Square.

It is expected that he will lecture at Brooklyn this evening. We are informed that the brethren in Brooklyn have secured the services of Bro. Matthias, and also that Bro. Chandler will remain with the brethren at Newark. May success attend their efforts.

EXTRACT OF A SERMON, *on the State of the Church.* By Rev. Robt. Atkins of Liverpool, England.

This excellent little work is now published in pamphlet form, and for sale at this office. It is a valuable thing, and should have an extensive circulation.

The following prefatory remarks will give some idea of its character.

Preface.

"The deep interest that has been elicited by the following thrilling Sermon, or rather extract of a sermon, which was first delivered in Liverpool, England, and the unutterable importance of presenting the mortifying truth which it contains to the church, to enable her, if possible, to get a view of her present deplorable condition, together with the great call for it from different places, have induced the subscriber to publish it in this cheap form.

It is highly gratifying, to learn that the note of alarm is not confined to America, but that our transatlantic brethren have caught the flame and are crying aloud, 'Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities.' Rev. 18: 4, 5.

"The coming of the Lord is truly *The Hope of the Church.* It is her last hope—her only *authorized* hope of complete deliverance and triumph. *Come Lord Jesus, Come quickly*, and let all of God's Israel say *Amen!* L. D. FLEMING.

Newark, N. J. Oct. 9, 1843."

Price, *Two Cents* single, $1,00 per hundred. 16 pages.

FIRST PRINCIPLES OF THE SECOND ADVENT FAITH, with Scripture Proofs. By L. D. FLEMING.

This excellent little manual, containing about 40 pages, consists mostly of Scripture references, printed in full, with some observations and critical remarks, and is now ready for sale at this office. It is a handy little work for reference, and will make a good pocket companion for Adventists. Price, *Five Cents* single, $3,00 per hundred.

SEVENTH SEAL.

BY E. JACOBS.

Rev. 8: 1. "*And when he had opened the Seventh Seal there was silence in Heaven about the space of half an hour.*"

To ascertain when this takes place, we must see where the events under the opening of the Sixth Seal have left us. Rev. 6: 12. "And I beheld when he had opened the Sixth Seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: (ver. 13.) and the stars of Heaven fell unto the earth, even as a fig tree casteth her untimely figs when shaken of a mighty wind." The same events are predicted, and in the same order, in Luke 21: 25, "And there shall be signs in the sun, and in the moon, and in the stars; (ver. 27,) then shall they see the son of man coming in a cloud," &c. Mat. 24: 29. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven," &c.; (ver. 30,) and they shall see the Son of man coming in the clouds of Heaven with power and great glory." Mark 13: 24. "The sun shall be darkened, and the moon shall not give her light, (ver. 25,) and the stars of Heaven shall fall, (ver. 26,) and then shall they see the Son of man coming in the clouds of Heaven with power and great glory." Isa. 13: 10. "For the stars of Heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and I will punish the world," &c. Ezekiel 32: 7. "I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light; (ver. 10,) and their Kings shall be horribly afraid, &c." Joel 2: 10. "The sun and the moon shall be dark, and the stars shall withdraw their shining; (ver. 11.) and the Lord shall utter his voice, &c., (ver. 31,) the sun shall be turned into darkness and the moon into blood, *before* the great and the terrible day of the Lord comes." Joel 3: 15. "The sun and the moon shall be darkened, and the stars shall withdraw their shining; (ver. 16,) the Lord shall come out of Zion," &c. Amos 8: 9. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day, (ver. 10,) and will turn your feasts into mourning," &c. Acts 2: 20. "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." These parallel texts and their connexional reading harmonize so well with the events predicted to transpire under the opening of the Sixth Seal, that we have no grounds to doubt the same things being brought to view. The earthquake mentioned, we suppose, embraces the events named in the 14th verse. If we were to give a history of such an event, we should be likely to say, "there was a great earthquake; such and such were the signs of its commencement, and such its final termination."

The first thing named as the commencement, or sign of this approaching earthquake, is the darkening of the sun.

The following scraps from history will show that this has taken place, and when:

> "The 19th May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to rest. It was the general opinion that the Day of Judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business adjourned. A motion for adjournment was before the Council; but when the opinion of Col. Davenport, [of Stamford,] was requested, he replied,—'I am against the adjournment. The Day of Judgment is either at hand or it is not. If it is not, there is no cause for the adjournment; if it is, I wish to be found in the line of my duty. I wish, therefore, that candles may be brought.'"—*President Dwight, in Ct. Historical Collections.*

> "*Dark Day of May* 19, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by ten o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day; and the night until near morning was as usually dark as the day."—*Cage's History of Rowley, Mass.*

> "*Anniversary of the Dark Day.*—The Dark Day, May 19, 1780, is thus described by Mr. Stone, in his History of Beverly:
>
> The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M. it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at day-break, and every thing bore the appearance and gloom of night. The alarm produced by this unusual aspect of the Heavens was great, and traditon has preserved many anecdotes of terror."—*Portsmouth Journal, May,* 20, 1843.

> "In the Dark Day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours . . . . During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*N. Webster, LL. D.—New Haven Daily Herld.*

The next in the catalogue of predictions in the text is the signs in the moon.

> "The following is an extract of a letter from Mr. Beadle, at Aleppo, and published in the Missionary Herald of June, 1842, page 234. It is an account of an earthquake in that place in 1822. He says, 'On the night of the earthquake, there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out—Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived!'"

> "*Night after the dark day of* 1780.—"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Rev. Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage "to the Historical Society."*

Many accounts of similar appearances in the moon since 1780, might be added but the above will suffice.

The next event here predicted, and the last to transpire before the *heavens depart as a scroll*, is, "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs," &c.

The following is an extract from an article by Mr. Henry Dana Ward, published in the N. Y. Journal of Commerce, November 15, 1833, and now taken from the Bible Reader, No. 2. "Modern Phenomenon of the heavens," by Henry Jones. The phenomena here refered to, was on the morning of the 13th of Nov. 1833.

> "One of the family arose at 5 o'clock, A. M., to prepare for leaving the city in the 7 o'clock boat. He threw up the window to see whether the dawn had come; and behold the east was lighted up, and the heavens were apparently falling. He rubed his eyes, first in doubt, but seeing on every side the starry firmament, as if it were broken up, and falling like the flakes of snow, and whitening the skies, he aroused the whole family. At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and METEORS. The zenith, the north, and the west, also showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold: and while robing, she exclaimed: 'See how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. For truely 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.'—Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between *stars* of heaven and *meteors* of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and *fixed* stars forbid the idea of *their* falling *unto the earth*. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They *cannot* fall unto the earth; but *these* fell toward the earth."

This remarkable *literal* fulfillment of prophecy, being fresh in the recollection of so many, we make no further extracts. But we are told again and again, that these things are not to be understood literally; and why not? Is there a single Scriptural reason why? The whole of the Christian era, down to near the close of the last century, has passed away without a single record, now to be found on the page of history of events fulfilling these predictions on the inspired page, until those named in the above quotations. Similar statements to this have been denied, but we say again, although the world has been searched for the last few years, and large sums of money offered, yet every effort to prove that any similar events transpired prior to 1779 *have failed.* Yet Pharisees of these days, as well as Pharisees of old, are ready to say, "Master, we would see a sign from thee." Meteorologists are producing about the same effect upon the public mind, as did the magicians, and astrologers of Egypt. The next thing to take place under the sixth seal, is, "the heaven departed as a scroll when it is rolled together."

This is strong inferential proof that "the sign of Son of man in heaven," (Mat. 24: 30) is directly connected with his personal appearing.

Of the fulfillment of this prediction, we have no record, none can be found. It is not fulfilled, but it very soon must be, for it is the next event.

Then "every mountain and island were moved out of their places," the next event to take place after the heaven has departed. Meterologists, soothsayers, &c., still find customers, for all these things do not appear greatly to alarm the inhabitants. No consternation is manifested by the kings of the earth, the great men, the rich men, the chief captains, the mighty men, the bond men, and the free men, until they see the face of Him that sitteth on the throne. (verse 16.) The departing heavens, will probably be *accounted for* by the star gazers and meterologists. The removing of mountains and islands, in some of the shocks of this last tremendous earthquake, will not cause sufficient alarm for *great men* to cry out—that would betray weakness. No particular fright till *the face of Him that sitteth on the throne* is seen.—This last scene causes so much alarm, to those who have long rejected the offers of mercy, that they fly to falling rocks, and dissolving mountains, as friends and protectors, and offer their last prayers to the only god they ever worshipped, and that too, at the very moment she is sinking to perdition. They now make an acknowledgement which the fulfillment of all the foretold signs failed to extort from them, viz: "The great day of his wrath is come;" and add the mournful inquiry, "*Who* shall be able to stand?" The time of trouble for the ungodly, which now transpires, is brought to view by the prophet Daniel at the close of the predicted events which are to wind up the world's history. (Ch. 12: 1.) See also Rev. 16: 18, 20 and Rev. 11: 13, 18. But the servants of God are to be delivered when this great day of trouble comes. See Isa. 26; 20, 21. "Come, my people; enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Jer. 30: 7. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's troubles, but *he shall be saved out of it.*" See also Rev. 15: 2 and 4: 6. The events under the sixth seal have left the great men &c. in the midst of the great day of God's wrath. Before showing the events under the seventh seal, the revelator goes back, in chap. 7, and brings up the history of the church to the period where he has left the wicked. He shows us the circumstances connected with their deliverance—the sealing time, which has been going on since the commencement of the present century, under that last peculiar dispensation of the gospel mentioned in Rev. 14: 6, 7, in which the true Israel of God are sealed, and soon after delivered. He sees them before the throne and hears their songs of praise, (Rev. 7: 10, 17.) They have been caught up, (1st Thess. 4: 17,) changed in a moment, (1st Cor. 15: 52,) and delivered as soon, or before the wicked began to cry to the rocks and mountains. They are now safe, and free forever from the scoffs and jeers of an ungodly world, and the cold calumnies of a proud Pharasaic church.

Here the Sixth Seal leaves us; the wicked in the midst of the great day of God's wrath, and the Saints in the air before the throne; but this is not the consummation, for the Saints are to inherit the earth.—Mat. 5: 5; Rev. 5: 10; Dan. 7: 18, 27: Ps. 37: 9, 11, 29, 34. The opening of the Seventh Seal concludes the whole scene, and brings Heaven and earth into the condition that God originally designed for them; the condition in which they are to remain forever. The text should be the last verse of the 7th chapter, as it concludes the subject of the Seals; placing it the first verse in chapter eight is only man's *work*—he alone having the responsibility of dividing the Bible into chapters and verses. The Revelator has named none of the events under the Seventh Seal only the "Silence"—they all transpire after probation has ended, and he has left eternity to unfold the scene. We may, however, look as far into the immortal state as the word of the Lord authorizes us. Heb. 2: 20. "But the Lord is in his holy temple: let all the earth keep *silence* before him." This required *silence* has an important connexion with the termination of *the vision* as may be seen from the rest of the chapter from which it is taken. Again, Zech. 2: 13. "*Be silent*, O all flesh, before the Lord: for he is raised up out of his holy habitation." When is this required silence? Ver. 12. When he is about to "inherit Judah, his portion in the holy land, and choose Jerusalem again"—(Jude 14.) to come to the earth with "ten thousand of his Saints" from where they have been caught up. Zech. 14: 5. "With *all* his Saints." There is something very expressive in the terms representing the Lord "in his holy temple" and "raised up out of his holy habitation," here mentioned in connexion with the *silence*. See Ps. 68: 5. "A Father of the fatherless, and a *Judge* of the widows is God in *his holy habitation*"—the time when the oppressed are rewarded. Again in Ps. 11: 3, 6, "If the foundations be destroyed, what can the righteous do? The Lord is *in his holy temple*, the Lord's throne is in the Heaven: [as Judge, Mat. 25, 31, 32. 1 Thess. 4: 17.] his eyes behold, his eyelids try the children of men; (ver. 6.) upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup. Zeph. 1: 7. "*Hold thy peace* (silence) at the presence of the Lord God: for the day of the Lord is at hand, for the Lord hath prepared a *sacrifice*, he hath bid his guests." This silence is when he is punishing the Princes, the King's children, &c., see ver. 8; when they are calling to the rocks and mountains. For the time of the "sacrifice," and "bidding of guests" here spoken of, see Mat. 22: 2, 7. When those murderers are destroyed, and their city (Great Mystical Babylon, Rev. 19: 18, 11.) is burned. This silence just before the Lord descends with *all* his Saints to possess the kingdom forever—even forever and ever," as typified in Josh. 6: 10, 16. "Ye shall not shout, (silence) nor make any noise with your voice; neither shall any word proceed out of your mouth, until the day I bid you shout, then shall ye shout. This is in harmony with the stillness of the first resurrection: "in a moment"—"the twinkling of an eye"—"caught up"—"changed"—"as the lightning"—"one taken and the other left," &c. As Joshua and Israel marched in silence around the walls of Jerico, and viewed the city devoted to destruction, so under the opening of the Seventh Seal will Jesus, with all his spiritual Israel, in silence, view the earth groaning beneath its corrupted mass. Josh. 6: 16. "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, shout! for the Lord hath given you the city." So will the Saints, with Jesus at their head, return to the earth triumphant, and "take the kingdom." Isa. 35: 10. "The ransomed of the Lord shall *return*, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This time of triumph as the Saints enter the new earth, is typified in Mat. 21: 8, 9, by Christ's triumphant entrance into Jerusalem amid the shouts of Hosannah, from the multitude who strewed branches of trees in his way. Also typified in the feast of the harvest, (Lev. 23: 39, 40,) when the people were commanded to cut branches of *palm trees*, &c., and rejoice before the Lord seven days, which was to be a statute throughout their generations *forever*, to be celebrated in the *seventh month*. Thus we might proceed, for there is no end to the harmonious connected chain of scripture truth, when unfolded to the mind by the spirit of the Lord. O what scenes are to be developed under the remaining part of the Sixth and the Seventh Seals! The Heaven's rolling down like a parchment scroll—the earth shaken to its centre, and every mountain and island removed out of their places—the "mighty man weeping bitterly," while yonder! in mid-Heavens, assembled around the throne, the Saints clothed in bodies like unto Christ's glorious body, look down upon the earth after its scenes of blood and carnage are well nigh done. At the command of Jesus they descend, with a shout! and once more Adam places his feet in his long lost Eden; Abraham finds his city that hath foundations, and his promised seed inherit Canaan *safely*. Job in his flesh sees God, and Daniel stands in his lot. Peter walks upon an earth where there is *no sea* in which to sink; and Mary's tears are dried forever. The torturing lash and cruel stocks will trouble Paul and Silas no more. Persecution, war, and bloodshed, are made to cease to the ends of the earth; and in the room of sighs groans, and parting scenes, which now reach from one end to the other of this great charnel house: one harmonious song of praise will rise from millions of immortal tongues, where fond ties shall be no more severed, and Jesus shall wipe all tears away. O, who that has one spark of the love of God in his soul, for the hope of entering this glorious inheritance in a few short days, upon the sure testimony of God's word; is not willing to yield his worldly prospects, sectarian creeds, and all of this fading world? Poor "pilgrim on the world's highway!" cast your anchor here, in the hope of Christ's speedy coming.

Remember, the next event is, the ***Heaven's departing as a scroll.***

DESTRUCTION OF THE INQUISITION AT MADRID.

Col. Lehmanousky is now in this country, and has stated the following facts in many places in public lectures. He gives many horrid particulars of the instruments of torture which are not here stated. Popery has cherished this murderous institution in nearly every nation where its influence extended, till "the dominion was taken away."

"In the year 1809," said Col. Lehmanousky, "being then at Madrid, my attention was directed to the Inquisition in the neighborhood of that city. Napoleon had previously issued a decree for the suppression of this institution, wherever his victorious troops should extend their arms. I reminded Marshal Soult, then governor of Madrid, of this decree, who directed me to proceed to destroy it. I informed him that my regiment, the 9th of the Polish Lancers, were insufficient for such service, but that if he would give me two additional regiments, I would undertake the work. He accordingly gave me the two required regiments, one of which, 117th, was under the command of Col. De Lile, who is now, like myself, a minister of the gospel. He is pastor of one of the evangelical churches in Marseilles. With these troops I proceeded forthwith to the inquisition, which was situated about five miles from the city. The Inquisition was surrounded by about four hundred soldiers. When we arrived at the walls I addressed one of the sentinels, and summoned the holy father to surrender to the imperial army, and open the gates of the Inquisition. The sentinel who was standing on the wall appeared to enter into conversation for a few moments with some one within, at the close of which he presented his musket and shot one of my men. This was the signal for attack, and I ordered my troops to fire upon those who appeared upon the walls.

It was obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breast work upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in an open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempt at forcing them. I saw it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed and brought on the ground, to be used as battering-rams. Two of these were taken up by detachments of men as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, regardless of the fire which was poured upon them from the walls. Presently the walls began to tremble, and under the well-directed and persevering application of the ram, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident which nothing but Jesuistical effrontery is equal to. The inquisitor-general, followed by the father confessors in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had but just heard what was going on; they addressed themselves with language of rebuke to their own soldiers, saying, "Why do you fight our friends, the French?"

Their intention apparently was to make us think that this defence was wholly unauthorized by them, hoping that if they could produce in our minds a belief that they were friendly they should have a better opportunity in the confusion and plunder of the Inquisition to escape. Their artifice was too shallow, and did not succeed; I caused them to be placed under guard, all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine the prison-house of hell. We passed through room after room: found altars and crucifixes and wax candles in abundance, but could discover no evidence of iniquity being practiced there, nothing of those peculiar features which we expected to find in an Inquisition. Here was beauty and splendor, and the most perfect order on which my eyes had ever rested. The architecture—the proportions were perfect: the ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was every thing to please the eye and gratify a cultivated taste; but where those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive? We searched in vain. The holy fathers assured us that they had been belied: that we had seen all; and I prepared to give up the search, convinced that the Inquisition was different from others of which I had heard.

But Col. De Lile was not so ready as myself to give up the search, and said to me, "Colonel, you are commander to-day, and as you say, so it must be, but if you will be advised by me, let this floor be examined more. Let some water be brought in and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "do as you please, Colonel," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the Inquisitors, a careful examination was made of every seam in the floor to see if the water passed through. Presently Col. De Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was opening beneath. All hands were now at work for further discovery. The officers with their swords, and soldiers with their bayonets, seeking to clear out the seam and pry up the slab. Others had the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the Inquisitors grew pale, and, as Belshazzar, when the hand appeared writing on the wall, so did these men of Balial shake and quake in every bone, joint and sinew. We looked beneath the marble slab, now partly up, and we saw a staircase. I stepped to the candle stick and took one of the candles four feet in length, which was burning, that I might explore what was before us. As I was doing this, I was arrested by one of the Inquisitors, who laid his hand gently on my arm, and with a very demure and holy look, said, "My son, you must not take that with your profane and bloody hand; it is holy." "Well, well," I said, "I want something that is holy to see if it will not shed light upon iniquity."

I took the candle and proceeded down the staircase. I now discovered why the water revealed to us this passage under the trap-door, which could not be rendered close; hence the success of De Lile's experiment. As we reached the foot of the stairs, we entered a large room, which was called the Hall of Judgment. In the centre of it was a large block, and chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgment. This the Inquisitor-general occupied, and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the holy Inquisition. From this room we proceeded to the right and obtained access to small cells; extending the entire length of the edifice, and here, what a sight met our eyes! How has the benevolent religion of Jesus been abused and slandered by its professed friends.

These cells were places of solitary confinement, where the wretched objects of Inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain untill they were entirely decayed, and the rooms become fit for others to occupy. To prevent this practice being offensive to those who occupied the Inquisition, there were flues and tubes extending to the open air, sufficiently capacious to carry off the odor from those decaying bodies. In these cells we found some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon. In others we found the living sufferers of every age and of both sexes, from the young man and maiden to those of threescore and ten years, all as naked as when they were born into the world. Our soldiers immediately applied themselves to releasing these captives of their chains, stript themselves in part of their own clothing to cover these wretched beings, and were exceedingly anxious to bring them up to the light of day. But aware of danger, I insisted on their wants being supplied, and being brought gradually to light as they could bear it.

When we had explored these cells, and opened the prison doors of those who yet survived, we proceeded to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. At the sight of them the fury of our soldiers refused any longer to be restrained. They declared that every Inquisitor, monk and soldier of the establishment deserved to be put to the torture. We did not attempt any longer to restrain them. They commenced at once the work of torture with the holy fathers. I remained till I saw four different kinds of torture applied, and then retired from the awful scene, which terminated not while any individual remained of the former guilty inmates of this antechamber of hell, on whom they could wreak revenge. As soon as the poor sufferers from the cells of the Inquisition could, with safety, be brought out of their prison to the light of day, (news having been spread far and near, that numbers had been rescued from the Inquisition) all who had been deprived of friends by the holy office, came to inquire if theirs were among the number.

Oh, what a meeting was there! about a hundred who had been buried alive for many years, were now restored to the active world, and many of them found here a son and there a daughter, here a sister and there a brother; and some, alas! could recognize no friends. The scene was such that no tongue can describe. When this work of recognition was over, to complete the business in which I had engaged, I went to Madrid and obtained a large quantity of gun-powder, which I placed underneath the edifice, and in its vaults, and as we applied the slow match. there was a joyful sight to thousands of admiring eyes. Oh! it would have done your heart good to see it; the walls and massive turrets of that proud edifice, were raised towards the heavens, and the Inquisition of Madrid was no more.

CHRIST THE PURIFIER.

Some ladies in Dublin, who met together from time to time, at each others houses, to read the Scriptures, and to make them the subject of profitable conversation, when they came to the third chapter of Malachi, had some discussion over the second and third verses, respecting the method of purifying the precious metals. As none of the company knew anything about the process, one undertook to inquire of a silver-smith, with whom she was acquainted, how it was effected; and particularly what was the business of the refiner himself, during the operation. Without explaining her motive, she accordingly went to her friend, and asked how the silver was cleared from any dross with which it might have been mixed. He promptly explained to her the manner of doing this. "But," said the inquirer, "do you sit, sir, at the work?" "O yes," he replied, "for I must keep my eye steadily fixed on the furnace, since, if the silver remain too long under the intense heat, it is sure to be damaged." She at once saw the propriety and beauty of the image employed—"He shall sit as a refiner of silver;" and the moral of the illustration is equally obvious. As the lady was returning with the information to her expecting companions, the silversmith called her back, and said that he had forgotten to mention one thing of importance, which was, "that he only knew the exact instant when the purifying process was complete, by then seeing his own countenance reflected in it." Again the spirit and meaning shone forth through the beautiful veil of the letter. When God sees his own image in his people, the work of sanctification is complete. It may be added, that the metal continues in a state of agitation until all the impurities are thrown off, and then it becomes quite still, a circumstance which heightens the exquisite analogy in this case; for O how

"Sweet to lie passive in his hand,
And know no will but his!"

The subject was embodied in the following stanzas:

"He that from dross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore,
Lest the one brilliant moment should pass by,
When in the molten silver's virgin mass
He meets his pictured face, as in a glass.

Thus in God's furnace are his people tried;
Thrice happy they who to the end endure!
But who the fiery ordeal may abide?
Who from the crucible come forth so pure,
That He, whose eyes of flame look through the whole,
May see his image perfect in the soul?

Nor with an evanescent glimpse alone,
As in the mirror the refiner's face;
But stamped with Heaven's broad signet there be shown
Immanuel's features full of truth and grace;
And round that seal of love this motto be,
'Not for a moment, but—eternity!'"

THE MIDNIGHT CRY.

THURSDAY, OCTOBER 26, 1843.

THE MARK OF THE BEAST.

From the language used in the Revelations, it is evident that the "mark of the beast" is of very extensive application. It is a great thing to be free from it. The company who "live" at the first resurrection, and who reign with Christ a thousand years, are those who, or *whoever* have not worshipped the beast, *or received his mark*. Whatever this mark is, we certainly ought to watch and pray against it, for those who have it not, are "blessed and holy," and on them the second death hath no power; plainly implying that those who have this mark will (awful doom!) be subjects of the second death. What can this mark be? It can not be any thing which affects the *body* merely, but must relate to the soul, morally defiling it.

To find this mark, let us go back and join the disciples of Jesus, when they gathered around their Lord, Were they satisfied each with their share of his company, or his regard? Oh no. "There arose a reasoning among them, which should be the greatest." Two of them sought, by the help of their mothers' entreaties, to get a promise that they should be greatest. This request stirred up the bitter feelings of the other ten, and they were enraged, for each of them secretly indulged the same desire for himself. Our Lord used the most impressive illustrations, and the strongest language to condemn this spirit. He plainly told the disciples they needed conversion, and could not enter heaven with that spirit. Calling a little child to him, he said, "Except ye be converted, and become as *little* children, YE SHALL NOT ENTER INTO THE KINGDOM OF HEAVEN." He told them that, among the nations of the earth, kings and great men were known by "exercising lordship," but declared that there should be an entirely opposite standard of greatness among them.—He that would be great, must make himself so by the humblest services.

But they not only sought for greatness individually, but they sought for power over those who were not of their company. Even the beloved John, who showed so lovely a spirit, after he had received the Holy Ghost, was once heard saying, "Master, WE saw one casting out devils in thy name, and WE forbade him BECAUSE HE FOLLOWED NOT WITH US." Christ promptly rebuked this love of domination, and said, "Forbid him not." It is not for *you* to control others. A similar spirit, however, was manifested by John and his brother James, when their anger was raised against the Samaritans for their bigoted inhospitality in refusing to give a night's lodging to our pilgrim Lord. "Wilt thou," said they, "that we command fire to come down from heaven and consume them?" They were not willing to be satisfied till the men, women and children of this village were put to death by the flames. Yet they thought they spoke from pure zeal for their Master; but he justly "rebuked them," and said, "Ye know not what manner of spirit ye are of."

If it had been the sole object of Christ's mission to guard his followers against the love of superiority over brethren, and the love of power over others, we can not see how he could have done it. But the spirit of Popery reverses Christ's instructions on both points. The Papists first claim that Peter was the "Prince of the Apostles," though Christ so plainly condemned the idea of having one greater than another: they then boldly assert that their Popes, elected by conclaves of fallible cardinals, are successors of this princely dignity. Do they prove their title in Christ's appointed way—by self-denying services? Not at all; but by breaking still another command of Christ, "Be not ye called Rabbi, neither be ye called masters." They have even gone so far in blaspheming as to claim, that, "as to Christ is bent every knee in heaven, SO shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd."

These pretensions, which wage war with the first principles of Christianity—which can be sustained only by nullifying the free gospel of good will to all men, constitute the essential character of Anti-christ.—Wherever this love of supremacy, or lust for power remains seated in the heart, there is the mark of the beast. It was manifest in Mr. Badger, the Puseyite missionary to the Nestorians, as truly as in his Popish rival, for the *character* of the missions was the same. The Roman Catholic Rheimish Testament, translates the word "*character*," which is rendered "*mark*" in our version. Wherever we find the papal character, there is its mark. If we judge men as Christ told us, "by their fruits," we shall see the mark on every side. To the eye of the mind, many fair faces would be disfigured.

Reader, would it not stare "you and me" in the face if we looked in a faithful mirror? I seem to see it conspicuous on the face of a certain bishop, recently presiding over a convention in this city. A lay member of the convention asked leave to present a document, the signers of which "respectfully dissent from the opinion" expressed by the bishop. Bishop Onderdonk rose under great excitement, and said, "I am here in the double capacity of presiding officer of this Convention, and the Bishop of the Diocese. I WILL NOT ALLOW SUCH A DOCUMENT AS THAT TO GO UPON THE MINUTES, and to be made a subject of discussion, I will not suffer such a thing to go on the journal and come before this house. I will only pardon the gentleman who has offered it, by supposing that he could not have foreseen the position in which the Bishop is placed by it. I will not receive such a document. I appeal to the piety, to the good sense, to the affection of the clergy and laity, and if they will not sustain me, I will throw myself upon a higher power and resist, even unto death, such an invasion of my rights." Mr. Duer rose to explain, but the Bishop refused to hear a word, saying, "Sit down, sir, take your seat—I won't hear a word!" and when Mr. Duer was seated, he said, "Any apology you may desire to offer, will be received at a proper time and place." The Bishop delivered his parting address, and after appropriate prayer, the convention adjourned *sine die*. The clergy who witnessed this scene, seem to exhibit the same mark, for they showed how fully they fellowshipped this spirit. The convention having adjourned on Friday night, the Express says that "a large body of the clergy (between 50 and 60) met at St. John's Chapel on Saturday, and from thence went in procession to the Episcopal Residence to congratulate the Bishop upon 'the happy results' of the late convention. Dr. Wainwright was their spokesman, and in behalf of his brethren, expressed in a fervid strain of eloquence their unbounded confidence in their Diocesan, and their admiration of his firmness and decision. The Bishop responded in so touching a manner, that there was scarcely a dry eye in the whole assembly. At the conclusion of his remarks the clergy *all knelt down and received the Bishop's blessing*."

As we pass on among the sects, we find much of this spirit, which the disciples had, when Christ told them they must be converted before they could enter into the kingdom of heaven. The extravagant pretenders of the "Apostolical succession" seem to have inherited the ambition and indistinctiveness which James and John exhibited while they were yet carnal—not the gentleness and love which were afterwards so manifest as the fruits of the Spirit. But this mark is not confined to men in high stations The anathemas of Methodists or Presbyterians may have as much of the Papal spirit as if it came from the Vatican. Let us all watch against the insidious approaches of this mark upon our foreheads or our hands. Whenever a brother claims power over a brother's conscience, as John did over the man casting out devils, he is in danger of receiving the mark. And when we seek popularity among men, and shun the reproach of the cross, we are in equal danger. Without *faith* it is impossible to please Him; and Christ has said, "How can ye believe, who receive honor one of another?" This disposition, if not the mark of the beast, is so precisely like it, that it renders the possessor incapable of pleasing God, and of course excludes him from heaven.

If we would avoid this hateful mark, let us be crucified to the world, and follow Christ in his meekness, self-denial and humiliation.

THE LITTLE HORN AMONG COLORED METHODISTS.

The "African Methodist Episcopal Church Magazine," for September, has just come to hand. It contains the "Minutes of the New York Annual Conference," which met at Bethel Church, N. Y. June 20, 1843. These minutes state the following facts.

> "Jabez P. Campbell, a travelling Deacon, having, according to the rule of discipline, become eligible to the office of Elder, application was made for him to be initiated into that holy order of the Church.
>
> "Objections were made against brother Campbell's ordination for having imbibed and promulgated certain notions concerning the glorious Second Advent of Christ, in which *he is not sustained by the discipline of* OUR CHURCH.
>
> "Brother Campbell endeavored to explain to the house his views on the subject, and his reasons for entertaining such notions. The house was occupied for a long time in consideration of the subject, when it was
>
> "Resolved, on motion, That the brother be ordained an Elder in the Church. The vote was carried in the negative.
>
> "Resolved, on motion, That we, as a body of Christians, hold the publication of a fixed period, known to the Church, of the second advent of Christ, to be erroneous, and unsustained by the word of God; and therefore drive all such error from the Church.
>
> "Resolved, on motion, That no preacher shall in future, present any maps, drawings, in any of our churches at any time, during service, to engage the attention of the congregation, with their contents, as a part of that service."

Here is a fruitful theme for comment. Our colored brethren, spurned from endearing brotherly association with the great men of the earth, still try to be "as big as the biggest" in speaking great words. They decide that the "*publication*" of a certain doctrine, is an error which they "*drive* from the Church." If one of their number should "find by books the number of the years," while comparing Scripture with Scripture, he immediately finds himself placed under a threatening rod, which will "*drive* him from the Church" if he obeys the voice of God, which requires him to warn the people, upon peril of having their blood required at his hand.

If this is not Popery, where shall we look for it?

We need not remark upon the absurdity of the second resolution which gravely forbids a brother to use a missionary map, or a plan of Jerusalem, or anything else, to convey truth to the eye. In this, they seem to forget the example of Christ, who was constantly referring to visible objects to illustrate the truth.

We are sorry to add, that, after these arrogant resolutions, J. P. Campbell sent in his submission, which was accepted. We should be glad to see him imitating Cranmer, and retract his submission.

The following article we republish from the "Western Cry," although the subject was discussed in the "Cry" several months ago. Usher's Chronology in the Bible, was made before Lightfoot's Chronicle, and it is of no more authority than Lightfoot's. But it is so impressed upon people's minds, that there were fifteen years between the 8th chapter, (dated in the third year of Belshazzar,) and the 9th, (dated in the first year of Darius,) that we think it important to call attention to this matter again.

CHRONOLOGY OF DANIEL.

An objection has been raised by some against our belief that the seventy weeks in the ninth chapter are a key to, and cut off from, the twenty-three hundred days of the eighth. It is said:

> "The angel's visit in the ninth chapter, was fifteen years after the vision in the eighth. How, then, can we suppose he came to explain a vision seen so long before?"

This objection is founded on the notion that the Lord's ways are as ours.

If the Lord waited fifteen years before explaining the vision, it is ours to say, "Even so, Father, for so it seemed good in thy sight." The Lord's time is the right time.

But easy as it is to answer this objection, so as to leave no real difficulty to the humble soul, it may be more pleasant to see it removed. Townsend's Chronology, based upon Lightfoot's Chronicle, *removes* it entirely.

"John Lightfoot, D. D., a most eminent English Divine," says the Encyclopedia of Religious Knowledge, "was born in March, 1602. At Cambridge, he made extraordinary proficiency in Latin and Greek. At 27, he was well acquainted with the Latin and Greek fathers, and with the ancient heathen writers. He was highly distinguished in the Assembly of Divines in 1643. In 1655, he became Vice-Chancellor of Cambridge. He was a true Christian. In the discharge of his clerical duties, he was zealous and active. As to his learning in the rabbinical way, HE WAS EXCELLED BY NONE, and had few equals. The most complete edition of the works of this learned author, is comprised in thirteen volumes octavo. London, 1825."

In the Preface to his Arrangement to the Bible, Townsend says:

> "The *Chronicle* of the learned Lightfoot has been made the basis of the following arrangement. Of all the writers of the day in which he lived, this celebrated divine is supposed to have been the most deeply versed in the knowledge of the Scriptures."

Lightfoot gives to Belshazzar, the last king of Babylon, but three years.

Townsend says:—"After examining the several hypothesis [of others] I cannot but think that the system proposed by Lightfoot is the most consistent and the most conformable with Scripture."

We have not room to give the argument of Townsend for his opinion; it may be seen in his arrangement of the Bible, page 1069.

> Townsend says:—"The fact seems implied in the book of Daniel. that Belshazzar reigned only three years. Daniel saw the visions related in chapter 8: 1, 2, at the palace of Shushan, in the province of Elam. Now, Shushan, in the reign of Belshazzar, was not a city of Babylon, but of Persia; neither was Elam a province of Babylon; Elam was another name for Persia, of which Shushan was the capital, and this country had been engaged in perpetual wars with Babylon for the space of twenty years before its overthrow. We have no reason, therefore, for supposing that Daniel was ever absent from the city of Babylon, a place where he was held in much honor, till he was removed either by Cyrus or Darius, Lightfoot, therefore, interprets the first and second verses of this chapter to signify, '*In the third year of Belshazzar, after the fall of that monarch, Daniel was taken by the king to his own capital. where he saw this vision.*' The expression in verse 2: 'I rose up and did the king's business,' refers to the business which was entrusted to his care by Cyrus and Darius, kings of Persia, and not by Belshazzar, the king of Babylon."

The fact seems to be this: The vision of Daniel, in the eighth chapter, appears to have been in the third year of Belshazzar, but *before* that year closed, yet *after* Babylon had fallen, and Daniel had been removed to Persia. Daniel does not tell us that he was carried there in the spirit, as Ezekiel was carried to Jerusalem, but, "I was at Shushan—in the province of Elam"—Persia.

This view is strengthened by the fact that Daniel sees nothing of Babylon in this vision, which looks as though that kingdom had passed away. It is also further confirmed from the consideration, as Townsend remarks, in a note, page 1072 of his arrangement, that, "from the fourth verse of the second chapter, Daniel has made use of the Chaldee language, because his prophecies and writings related to the Chaldeans. His remaining prophecies are written in Hebrew, because *they treat of events subsequent to the times of that nation*, and principally regard the church and people of God."

If we are correct in this view, then, instead of FIFTEEN years having passed away from the vision of the eighth to the second visit of Gabriel, in the ninth chapter of Daniel, it was the SAME year, being the FIRST year of Darius. Thus the objection arising from distance of time vanishes.

When Gabriel visited Daniel in the 9th chapter, Daniel knew him at once; and calls him "the man Gabriel, whom I had seen BEFORE IN THE VISION." So the old Geneva Translation reads.

We have made these remarks this week, not only to answer the objection referred to, but because we intend next week to give our readers a double number of the Cry, containing our expositions of the prophecies of Daniel, in which we have followed the common opinion that 15 years elapsed between these two chapters. As the work is stereotyped, we give it as it first appeared; but a more full examination of the subject has satisfied us that a few months, at most, was all the time that passed from Gabriel's visit in the 8th chapter to that of the 9th; and that Daniel was not left in suspense 15 years, in regard to a deeply interesting matter, which Gabriel was commanded to make him understand, but which he failed to do in the 8th chapter, as Daniel declares in the last verse of that chapter,—"none understood it." Hence Gabriel made Daniel another visit the same year, as recorded in the 9th chapter, and gave him the 70 weeks, which is THE KEY to unlock the TIME, 2300 days, but it was such a key that it was not to be perceived till the time should come called in the 11th and 12th chapters, "the time of the end." That time came 1798--9, and will terminate in 1843—4, as we shall show more at large hereafter, if the Lord permit.

THE SCALE TURNING.—The New York Evangelist, speaking of the American Board for Foreign Missions, says:

> "Since 1837, the Board has done nothing but hold its own. It has made no advances—has no more Missionaries in the field, nor the command of any more resources, while the world has changed with astonishing rapidity."

Surely this does not look much like having all the heathen soon converted, and our world graced with a temporal millennium.

LETTER FROM ENGLAND.

A letter has just been received from Bro. Gunner, who left this city about the first of July. He arrived in safety, after a short passage. We extract a portion of his letter.

I had, as might be expected, some opposition on the voyage, owing to my principles. I had a Roman Catholic sleeping in the berth below me: a German Jew on one side, a sceptic or follower of Tom Paine, on the other, but the *word* which is truth, prevailed, and like the lions' mouths, their mouths were closed. I prevailed upon the Roman Catholic, after some conversation, to read Synopsis of Views, Starkweather's Narrative; Midnight Cry, &c. &c., which he did attentively; he said the calculations were very ingenious; he did not like the abuse thrown on brother Miller, by his Protestant professing brethren; he was possessed of great information; he knew the origen, and history of nearly every nation. The events, as matched to the prophecy, struck his mind with great force; his great objection was the Church, the canonized saints, the learned men—how was it they had read the Bible so much, and never discovered it! He expressed a strong desire to learn, to read, to hear. I gave him some works, which he freely received, promising to study, and lend to others. May the Lord bless them to his own glory.

One thing I remarked on board. During a fresh breeze of wind, or rough sea, at any time, we never could prevail upon the *sceptic* to go to bed, or stop below; he was the most fearful man on board the ship. Why fear if your views are sound? was a question he could not answer. The Catholic too, would get out of his berth, and apparently fret, if he supposed there was any danger; while I enjoyed a calmness, a serenity of mind, and felt, if called upon to give up my life below, for me, 'twas gain. I trust my feeble efforts to those around me were blessed to some—they were to myself.

I have lectured at different spots since I arrived, and have reason to *believe*, that God has not suffered his word to return unto him void. The people in general, receive the truth, when accompanied by the force of the Spirit, freely.

There is an universal impression, that something great, is soon to happen, or befal England. It is generally supposed some awful catastrophe is soon to burst on our devoted country. Think of £ 200,000,000 spent yearly in drinking liquors; Think of 80,000 profligates, tracing the streets of London. Think of the million and half of mechanics, who have not enough to support their families in necessaries, and ponder.

Cry to the Lord, the mighty one, the just,
Cry against the proud, the cruel, and unjust;
Knock at the gates of nations, raise their fears,
Say wrath is coming, and the storm appears;
But come, and raise the loudest cry in British ears.

Yours in the blessed hope of soon seeing Jesus, with all the redeemed,

F. Gunner.

LETTER FROM BRO. H. B. SKINNER.

Buffalo, N. Y. Oct. 17, 1843.

Dear Brother Southard,—I came to this city by desire of Bro. Himes, soon after the great Tent meeting was held here. We have had many difficulties to contend with, as usual in new places, but the Lord has been with us. I delivered a part of a course of lectures in the Protestant Methodist meeting house, the only suitable place that could be obtained for that purpose. We have many friends in that society, and they have our warmest thanks for the cordiality with which they opened their doors and received us. But we soon found it necessary in order to the full exercise of our privileges to open a separate place of worship, and for that purpose, we have rented the "Elysian Saloon." It has been dedicated to the free worship of God, and for two Sabbaths past, appropriated to that purpose. We have a noble band, (not in numbers, but in moral excellence,) of advent believers, and our congregations average from 250 to 300, and constantly increasing. Our lectures and social meetings take up, generally, every evening in the week. We have opened an advent book room, at No. 8 Niagara street, where we sell but little, yet we can give away to almost any extent. The people are willing to read, but not sufficiently awake to the subject, to examine, unless the means are put into their hands. We are satisfied that a great work is yet to be done in this city; the interest is increasing every day. Our book room is visited more or less by the citizens, and strangers from the country, and for no other purpose than to gain light upon this great subject. There is a very great desire, both among friends and foes, that Bro. Miller should come out this way; he would find a hearty welcome, and I know not where he could be more useful than in this great city, the connecting link between the east and west.

There are calls for lecturers all over this region of country; not a week, since I have been in Buffalo, has passed, but that I have received invitations to go out and lecture, and last week, no less than three requests from different towns. The cause in this section is onward, and I would say to our eastern brethren, come out this way and you will find enough to do. Bro. Mansfield, a good brother from Rochester, has been with us for a few weeks; he has lectured at Black Rock, and has now gone to Pendleton for that purpose. A brother, H. Hatten, passed through this place a few days since, from Milwaukee, Wisconsin, and was very desirous to obtain some efficient lecturer to go to that place. He says that there are a goodly number of believers there, and that there is a great desire in that country to hear "more of this matter." I am permitted to refer to Deacon Morfitt of M. on whom any lecturer may call, and feel himself at home.

Who will go? Who? Bro. Fitch's lectures at Detroit, I learn were attended with good, and by the way, but little has been done, comparatively, for Michigan. Will not some of our lecturers, now, before navigation closes, throw themselves into that field, and raise the cry? God will take care of them, if they do his work.

I hear good news from Cleveland, Rochester, &c. &c. Let the earth rejoice, for the Lord our Saviour cometh, and soon it will be said, "Be ye lifted up, ye everlasting doors, and the king of glory shall come in."

Yours in the blessed hope.
H. B. Skinner.

THE ABRAHAMIC COVENANT—OBERLIN.

Dear Bro. Southard,—I see in the account of the Discussion at Oberlin, that Pres. Mahan takes the ground, "that there was but ONE covenant made with Abraham, relating to the LAND OF CANAAN." *This I fully believe.* God did promise, Gen, 12: 7, to give that land to Abraham's *seed*, Gen. 13: 15, 17, God did promise the land to him and his seed, as far as he could see. Gen. 15: 18, God did promise TO GIVE to his seed, the land from the river of Egypt, to the great river Euphrates. Gen. 17: 8, he promised all the land of Canaan to Abraham and his seed, for an everlasting possession. Now did God ever fulfill either of these promises to Abraham or his seed, the literal Jews? I think not. God never gave to the Jews, one foot of land as their own. But did not God tell Abraham he would bring back from bondage to that land, after 400 years. He did. But he did not say he would give them that land. He let it out to them, as husbandmen. See Matt. 21: 33. "Hear another parable: There was a certain household, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But, last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet." But he forbid their ever selling that land forever. See Lev. 25: 23. "*The land shall not be sold forever, for the land is mine:* FOR YE ARE STRANGERS AND SOJOURNERS WITH ME."

The Jews never had any other title to that land, than that of tenants or husbandmen. They refused to pay the Lord the annual rent or tithes, and offerings, and God took the land from them, and scattered them among all nations. God's covenant with the Jews, has been violated, and they have now no right or title to the land, either in this world or that to come. They can only gain a title by becoming Christians. This, it appears to me, is a plain principle, and I think susceptible of being sustained against any opponent.

Yours, J. Litch.

Philadelphia, Oct. 23.

SIGNS IN THE STARS—WAXING AND WANING OF JUPITER.

We witnessed the following interesting phenomenon, as described by Bro. Plumb, and have also noticed several corresponding descriptions of the singular appearance of that planet, published in our daily papers. All speak of it as strange, singular, unnaccountable, &c., but none appear willing to admit that it may be the fulfilment of one of the signs given by our Saviour to precede his coming to Judgment.

On Thursday night, September 28th, about fifteen minutes past 9 o'clock, as I was returning home from meeting, in company with two other brethren, our attention was called to a remarkable halo about the planet Jupiter which was shining brilliantly in the clear sky above us. The halo was not hazy, but of a whitish appearance, like the 'milky way,' only more clear and white. It was apparently about a yard in diameter. As our eyes were fixed upon this singular appearance, immediately the planet began to diminish its splendors, which it continued to do till it became quite dull, and then gradually returned to its usual brightness. Then it began again to wane, and again it resumed its previous brilliancy. A third time it began to wane, and continued to do so until it became nearly invisible to the eye. It dwindled to a mere speck, and for a moment the sensation that I felt was as if it was about to expire from the vault of heaven. But it gradually resumed its ordinary size and splendor; and pretty soon the halo also disappeared.

What could produce this remarkable effect? It was a clear sky—no clouds were floating in the atmosphere, except it might be a few small ones near the horizon. The region about the planet was perfectly free from obstructions to the vision. It could not have been the nebula about the planet that caused the obscurity,—for while that was the most perfect, the star shone the most brilliantly. No astronomical work with which I am acquainted speaks of any fixed star or planet ever undergoing such a sudden wonderful change. Nor do I believe it can be accounted for upon any principles of astronomical science. It was, in reality, as unaccountable a phenomenon as if the sun in a clear sky should suddenly dwindle to the size of a star; and the only difference would be in the comparative size of the two bodies.

The same planet above mentioned underwent a similar change on the evening following the 28th, as I was told by a credible witness who saw it in company with another individual. I am also informed by a gentleman in this city that he saw an account in one of the secular papers a few weeks since, of a similar phenomena in the same planet, only in this latter mentioned case the star became for a time wholly *invisible.* I give you the statement of brethren John Land and Joseph Swift, who were with me at the time, and saw the appearance as above described.

Our Saviour said there should be "signs in the sun, and in the moon, and in the *stars*,"—and this is the only solution that can be given of this and other wonderful phenomena that have occurred since the "time of the end." Now as Christ has not described *particularly* the kind of the appearances that should serve as signs, it is manifest that all phenomena strictly modern and not the *necessary* result of the *known* and *uniform* laws of nature, (and therefore regularly and periodically occurring,) must be taken as such. For if we may reject one series of phenomena, occurring under the circumstances mentioned, we may another, and thus no signs of this kind could ever transpire so as to be identified and arrest the confidence of God's people. But the Saviour has told us that there shall be infallible signs of the end of the character alluded to, and as our own generation has witnessed appearances fully answering to the *prediction*, we are not at liberty to reject these and look for others, but are bound to rest with confidence in them as the sure testimony of God, written in the visible heaven, that the end of all things is at the door. To take any other position is practical infidelity.

Yours with increasing faith in the speedy coming of our blessed Lord, DAVID PLUMB.

Utica, N. Y., Oct. 16, 1843.

The subsbribers certify that they were in company with Bro. D. Plumb, on Thursday evening, Sept. 28th, and saw the phenomenon as above described.

JOHN LAND,
JOSEPH SWIFT.

Bro. C. Friend, of Port Pope, Canada West, writes that bro. C. Beresford, who is well known to many in this city, has been lecturing in Western New York and Canada. We give the following extract.

"Bro. Beresford, who was converted under bro. G. Storrs, some time last winter in your city, has been lecturing here and in the neighborhood with some effect, and when I name that a Methodist minister has laid down his weapons of rebellion, and taken up his cross, and has sounded the Midnight Cry, and is persevering, notwithstanding the ill savor of his Methodist brethren to the contrary, and this through the force of bro. B's. remarks, you must admit that he has been successful. But God shall have the glory."

MR. MILLER.—The late visit of Mr. Miller to Boston and vicinity has been characterized with the usual results in favor of the Advent faith. Never has he been listened to with more interest, and that interest of a deeply serious and practical character. Although the storm on the Sabbath was very violent, the Tabernacle was filled with hearers, who listened to the modern apostle of the primitive faith apparently with the utmost satisfaction. We believe his labors have never been productive of more good at any former time among us than they would be at the present time. But the feebleness of his health and his many other engagements rendered it impracticable for him to yield to the many pressing calls to continue with us a little longer. Should time continue and his health permit, he is expected to attend several conferences in the region of his residence.—*Signs of the Times.*

A SYNOPSIS EXPLANATORY OF THE BOOK OF ISAIAH.—By Henry Jones. 48 pp. 8vo. Price 10 cents.

All interpretation of the divine promises to the church and people of God, so abundantly furnished in the Holy Scriptures, and especially in the book of Isaiah, which applies them chiefly to this mortal state, and to the church in her widowhood, until the Lord, the heavenly bridegroom, returns, is alike deceitful to the hopes, and dangerous to the souls of believers.—The holy people in this world are journeying through the wilderness, with Israel coming out of Egypt, and they come not into the promised land, until they have crossed the waters of Jordan: they cannot inherit the promises, until they have entered the land of Canaan, under the lead of Joshua, the captain of our salvation, and of the Lord's hosts. Notwithstanding, many Christians, like the Reubenites, Gadites, and half tribe of Manassah, insist on having their inheritance in the land of Ammon and Moab, before they reach the heavenly country, promised to Abraham and his seed, which is Christ, for an everlasting possession.

Any generous effort to enlighten the faithful in the knowledge of the Holy Word, and particularly of the heavenly promises, deserves our hearty commendation. Of this nature is the tract of bro. Jones, under notice. It briefly intimates under the caption of each chapter, the spiritual and heavenly character of the prophecies and promises contained in it. Those who have had the privilege of examining his tract giving a synopsis of the Psalms, will understand and appreciate the character and value of this on the book of Isaiah. Its brevity makes it necessary for any one who would read it profitably, to search the book of Isaiah in connection with the tract; and although the reader will sometimes dissent from the author, the perusal cannot fail to furnish him with many new, delightful, and profitable reflections on the sacred text. It is now in press, and will be ready for sale in a few days.

ST. PETER'S EXPOSITION OF DANIEL'S PROPHECY.

In disputed interpretations of the prophecies of the Old Testament, when we can obtain the opinions of the writers of the New, their opinions, according to universal consent, must decide what we are to understand by such disputed prophecies.

The writers of the New Testament being inspired men, and taught directly by our Lord Jesus Christ, must forever settle all such points. The New Testament is therefore in effect a commentary and exposition of the Old; and the teachings of the Old need to be presented in the clearer and more explicit light of the New.

The great question at issue between us and our opponents is whether the 2300 days in Daniel are *years* or literal days; and whether they extend or not, to the coming of our Saviour. Let us see if Peter does not settle this question. After speaking of "the *glory* at the *appearing* of JESUS CHRIST," he says, 1 Pet. i. 10—13, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ."

Here, according to Peter, the prophets earnestly desired to know *what* time, and the *manner* of *time*, when the Spirit signified in them the *time* of the sufferings of Christ, and also the *time* of the glory that should follow. But it was revealed unto them that to themselves it was sealed, and was to be known unto us. The angels also desired to look into the same things. Now Peter must have referred to some one or more prophets in which all of these particulars agree, and with the writings of which the Jews were familiar; and therefore to be found in the prophecies of the Old Testament. It is proved, therefore, that somewhere in the prophets there can be found the *time* predicted of Christ's *sufferings*, and the *time* of the *glory* that shall follow; and this glory, according to Peter in the same connection, is, "the *glory* at the *appearing* of Jesus Christ." The time of Christ's first and second coming is therefore revealed, but when the time was signified, its *manner* was obscure; for it was the *manner* of the time, as well as what time, respecting which the prophets inquired, and the angels desired to look into. It is therefore evident that Peter must have had reference to the prophecy of Daniel, for that prophecy corresponds in every particular with Peter's remarks. The spirit signified to him and to no other prophet the *time* of Christ's *sufferings* in the seventy weeks to the cutting off of the Messiah. It was also revealed to him that the sanctuary would be cleansed at the end of 2300 days, but Daniel says none understood it. Now as every thing connected with the vision had been explained to Daniel but the time; and as the time was given in days, it is evident that the *manner* of the time must have caused its obscurity. This *manner* is only explained by the 70 weeks being cut off and fulfilled in 490 years to Christ's *sufferings*, as many years as there are days in 70 weeks. And yet, Daniel could not know the *manner* of *time*, until the *sufferings* of Christ were fulfilled in a *year* for a *day*. We therefore find in the 12th of Daniel, when the events of the vision of the 2300 days were more particularly given down to the resurrection of the dead, that he inquires in the earnestness of his soul, "O my Lord, what shall be the end of these things?" But he was told, "Go thy way, Daniel, for the words are *closed up and sealed till the time of the end.*" It was therefore revealed to him when he sought to know the *manner* of the time that not to *himself* but unto us he did minister. We also find that the angels here desired to look into these things, Dan. xii. 6. "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Dan. viii. 3. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision?" &c. "And he said unto me, Unto 2300 days, then shall the sanctuary be cleansed."

We therefore find that the prophecy of Daniel corresponds in every particular to Peter's epistle. He earnestly desired to know the "end of these things;" and the time to the cleansing of the sanctuary is given in days, and the time of Christ's sufferings in weeks. He sought to know the *manner* of the time, but was told it was sealed to the time of the end; and the angels were anxious to know these things. Well might Peter therefore, in allusion to this prophecy say, 1 Pet. i. 10—12. "Of which salvation the prophets have inquired and searched diligently, who prophecied of the grace that should come unto you; Searching what or what manner of time the Sprit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven: which things the angels desire to look into."

As therefore Daniel thus corresponds with Peter, it follows that the time of the "glory at Christ's appearing" is contained in the 2300 days. And the *manner* of the time is shown to be a *day* for a *year*, the same as the 70 weeks to the sufferings of Christ which *were cut* off, and were fulfilled in that manner.—*Signs of the Times.*

In the country parts of Canada, says the Montreal Herald, thousands are glad to work for $2 a *month!*

EDITORIAL CORRESPONDENCE.

THE HOME OF WM. MILLER.

Having occasion to pass from New York city to New Hampshire, I went by steamboat up the Hudson to Troy, and thence by the Champlain canal to Whitehall, a busy village at the southern extremity of Lake Champlain.—Bro. Miller's residence is in the north part of the town of Hampton, about six miles from Whitehall, and one mile from the Vermont line, on the road to Castleton and Rutland. He is thus, by neighborhood, as well as previous residence, linked to the Green Mountain State, more closely than to New York. It was Saturday forenoon, when we passed over the rough road, and stopped at a one-story red house, where a Post Office is kept. It is the residence of Wm. F., oldest son of Bro. Miller, P. M., at the office, which, for distinction, is called Low Hampton. He was not at home, but one of his little daughters told us the residence of her grandfather was in sight on the hill. Without waiting for her to point it out, I easily recognized it—from previous description—among the good-looking farm-houses in sight. It was not the largest or handsomest. The back part of it, only which is painted red, could be seen. It is two stories high.—The northern front and ends are painted white. On the way, we passed the small plain meeting-house of the Baptist church, to which Bro. M. belongs. At the gate of his hospitable mansion, we met a young man in a wagon, with crutches by his side, whose round open countenance showed him to be a son of Wm. Miller. His name is Robbins, and he is the one who sometimes occupies the shoemaker's bench. He gave us a cordial invitation to enter. Three visiters were already in the house, to whom myself, wife and child being added, made a number which we feared would be burdensome. We soon found ourselves perfectly at home, though we had never before seen one of the family but its venerable head. The next day five other visiters arrived, one of whom was a lady from Iowa, and three were from Vergennes. The day was very stormy. We went to the place of worship and found a congregation consisting of fewer persons than we left at the house. The preacher, Bro. Increase Jones, gave us a plain, practical sermon on the text: "The end of all things is at hand; be ye therefore sober, and watch unto prayer." In the afternoon we opened the Scriptures, and tried to pursue the Apostolic method in speaking of Jesus and the resurrection.

On our way from meeting, after referring to the number of guests, we asked Robbins if they usually had as much company. "Pretty nigh," said he; "I wish I had kept count of the number of visiters for the last six months."

"Did they come in such numbers, when Bro. Miller was sick?" we inquired. "It seemed to make but little difference," he replied. We just then passed by the open carriage gate, into the spacious enclosure of the west end of the house. "It seemed the hardest task," he proceeded, "to make friends understand that it was not friendly to visit a sick man in such numbers. I have had to stand here and keep people out of the house, and sometimes there were six asking admission at once."—As it was, I have no doubt company added weeks to his sickness and dollars to the doctor's bills. I afterwards learnt that the expenses of his sickness were $100.

Our readers have now an idea of some of bro. Miller's expenses, when at home. Let us try to get a glimpse at his wealth and resources. Twelve years ago, he was the owner of about 200 acres of land, less than half of which was capable of cultivation, yielding a liberal return to hard labor. No one who knows with what energy, diligence, and firmness, brother Miller has prosecuted the labors he seems to have been raised up to perform, will need to be told that he is a man of industrious, temperate, and frugal habits. Such a man, in such a place, with a help MEET FOR HIM, could not be poor and thriftless. Twenty-five years ago, he built his house. Other buildings were erected as they became necessary, but none within the last dozen years, except a bee-house and a small plain shed, or boiling-house, where food is prepared for his hogs. He showed us his home farm, consisting of ninety-six acres, lying wholly on the south side of the road. There is some common wall upon it, but the moss-grown, weather-beaten stones unanimously contradict the foolish and malicious lies which have been told about its recent origin. He also owns a rough tract of fifty acres, north of the road, and twenty acres of interval, a little distance to the east. When he let out his farm to his son, he sold him $500 worth of stock, and has since sold seventy acres of land to his son-in law. What he has thus realized, and $100 yearly for the use of his farm, have enabled him to meet the expenses of travelling, printing, and giving away books, company sickness, &c. For six years, from 1831, he was lecturing a great part of the time, and received nothing but two half dollars. Since then, his travelling expenses, have usually, though not always, been paid.

He has brought up eight children, two others having died in early life. His whole family, like Job's, originally consisted of seven sons and three daughters. Four of them are now in the house with him, and two sons are at the West. As a specimen of the fertility of his farm, he showed us a potatoe weighing two pounds seven ounces. While contemplating this lovely family, and their plain, but comfortable dwelling-place, equally free from the marks of wasteful neglect, or extravagant expenditure, I saw, as never before, the folly and malignity of those falsehoods which have been so industriously told about them. Look at them.

A diligent student of the Bible tells us he finds prophetic periods reaching down to the resurrection, (which, we are divinely assured, is at the second coming of Christ,) accompanied by the promise that the wise shall understand. "Nonsense," cries one, who must stand at the judgment seat of Christ, "Mr. Miller is a man of property, and he holds on to it."

"But won't you please to look in the Bible, and see the evidence that these periods are just running out?"

"Humbug," says another, who must give account for the manner in which he treats that message from heaven, "Mr. Miller is building a solid brick wall round his farm."

"But will you not consider and discern the signs of the times, which show that the kingdom of heaven is nigh, even at the doors?"

"It is all a money-making scheme," says a third, who must soon give up his stewardship, "Mr. Miller is putting up some large buildings in New Haven, and he has a barrel of jewels in his house, which have been given him where he has preached."

The amazing stupidity of these fictions, almost hides from view the malice which invented them. But when we look at his wife and daughters, to whom a husband's and father's reputation is as the apple of the eye, we begin to feel them as a personal injury, though they are nothing, in this view, in comparison with the public mischief they occasion.

Bro. Miller's faith remains unwavering. He said he should be happy if he felt as sure of heaven as he did that he had the truth on the prophecies of Daniel.

His eyesight is improved since his sickness, so that he now uses spectacles which he had laid aside as being too young several years ago. He reads the small Polyglott Bibles with the greatest ease. He is a diligent reader of Second Advent papers. After he has received one, he seldom lays it aside, till he has become acquainted with all its contents. The rest of his reading is nearly confined to the Scriptures. He is able to write freely, and it requires no small share of his time to attend to the numerous letters he receives. We hope the readers of the Cry will hear from him soon.

He starts early next week (Providence permitting) on his way to Rochester, Lockport and Buffalo. It will be necessary for one of his sons to accompany him, as he is not strong enough to travel alone.

We were interested in seeing his old family Bible, which cost $18.50, and his quarto copy of Cruden's Concordance, which was originally purchased in 1798, for $8. These two books were almost the only ones he looked at while preparing his lectures. A clergyman once called at his house in his absence, and being disappointed in not seeing him, wished the privilege of looking at his library. His daughter conducted thevisiter into the north-east room, where he has sat so many hours at his ancient desk. Those two books, and no others, lay upon the table. "That is his library," said she. The clergyman was amazed. Her remark was strictly true, as far as theological writings were concerned. He never had a commentary in his house, and did not remember reading any work upon the prophecies, except Newton and Faber, about thirty years ago.

When we spoke to him about the stories in relation to his property in New Haven, he pleasantly remarked, that those who believed them could easily satisfy themselves, for he had sold to brother McDonald, of Williamsburgh, near New York city, all his property, real or personal, out of Whitehall, for $5, and the purchaser had offered to give half of it to any one who would find any.

Monday afternoon, we reluctantly took leave of this peaceful spot, which had been our pleasant home for two days, rejoicing that calumny could there find no truthful basis on which to found its reckless and cruel assertions.

Castleton, (*Vt.*) Oct. 23, 1843. N. SOUTHARD.

☞ We have forwarded per Union Transportation Line, via Philadelphia, the two trunks ordered by bro. Storrs.

CONFERENCE AT CASTLETON.—Brn. Miller, Marsh, and Israel Jones were present. It was a good meeting of second advent believers, but few others were there, as the ministers had taken special pains to prevent their people from going.

☞ Bro. L. Caldwell will find at the Second Advent Depot, in Philadelphia, a letter addressed to him from bro. H. B. Skinner.

IN all things remember the end, and how thou wilt be able to stand before that severe Judge, from whom nothing is hid: who is not pacified with gifts nor admitteth any excuse; but will judge according to right.

Bro. Jacobs designs visiting Syracuse, and perhaps Buffalo, soon, should time continue.

HOW MUCH RELIGION HAVE I?—Just as much as you act out in practice. Religion is not like bank stock, which can be locked up except when needed for occasional use. Yet many persons seem to consider it as something which can be kept in reserve, laid away in the heart, or only to be displayed on special occasions. What opinion would we form of the man who should inquire—"How much wisdom do I possess?" We should say, just as much, and no more, than you act out in practice. He replies, "I use but little, it is true. My plans and conduct do not denote much, if any; yet I have a supply in occasional use." This would crown the evidence of his folly. But religion is as likely to be locked up as wisdom. Then how much religion do you act out? That is all you have.—*N. H. Bap. Reg.*

LETTERS RECEIVED DURING THE WEEK ENDING OCTOBER 25.

POSTMASTERS.—Oxford, N. Y.; McConnelsville, Ohio, each 50 cts.

Low Hampton, N. Y.; Little Falls, N. Y.; Marysville, O.; North Attleboro, Mass.; Middletown, Conn.; Wales, Mass.; Richford, N. Y.; Farmers, Ga.; Akron, O.; Croton, O.; Collins Centre, N. Y.; Somerset, N. Y.; Washington, Pa.; Manlius, N. Y., each $1.

Rochester, Vt.; Le Roy, N. Y.; Sennett, N. Y.; Myer's Mills, Pa., each $2.

Rensselaerville, N. Y.; Jamaica, Vt.; Falmouth, Mass.; Worcester, Vt.

INDIVIDUALS.—G. Erkson; Mrs. John Hermans, each $1.

J. H. Bell; A. C. Spauldiug, each $2.

F. Gunner; Geo. Storrs; J. V. Himes; S. Bliss; Chas. Green; H. A. Chittenden; H. B. Skinner; Amzi Norton: David Plumb: C. Swartwout; N. Hervey; John Kilton; Chas. Friend; Geo. F. Storrs; G. S. Miles; Josiah Litch.

THE MIDNIGHT CRY!

Vol. V.—No. 12. NEW-YORK, THURSDAY, NOVEMBER 2, 1843. Whole No. 91.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

The editor is still absent, and we go to press without having received any communication from him for this week's paper. The next, no doubt, will be enriched by his pen.

T.

LECTURES.

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

Also at Constitution Hall, No. 650 Broadway, (between Bleecker and Bond-streets,) on the Sabbath, morning, afternoon and evening.

And at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

Conference and prayer meetings are held in the Welch Church, in the rear of No. 63 Christie-street, on Wednesday, Thursday and Saturday Evenings.

MEETINGS AT BROOKLYN,

In the "House of Prayer," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings,

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Bro. Heyes will lecture at Franklin Hall this [Wednesday] evening. Subject—"The present moral condition of the world, and the ripeness of the nations for destruction."

St. Louis.—Bro. H. A. Chitenden, has made arrangements to go to St. Louis, Mo., immediately. He will there open a Depot, for books and papers. Lectures will be given in that city and vicinity, and the "Cry" sent throughout the West and South.

BROTHER STORRS' VISIT TO INDIANA.

From the last "Western Midnight Cry," we extract the following:—

"Visit to Indiana.—The heavy rains had made the roads bad, so that our tour was not the most pleasant. The air also was too chilly to hold our meeting on the camp-ground, as intended. We met there, however, on the Sabbath; and we judged there were between one and two thousand persons present; some had come from fifteen to twenty miles distant, and all listened with deep attention to two discourses on the glorious theme of our Lord's speedy coming in the clouds of heaven.

"After the Sabbath, our meetings were continued at Brownsville with deep interest. The people were of a ready mind to receive the truth; and the cry on every side, through that region, was—'Come over and help us.' We left Brn. Stevens and Boyer there for a week or two; but it is utterly impossible for us hardly to begin to supply all the applications that are made for help and light on this subject."

LECTURES.

The deeply interesting lectures delivered by Eld. Goff, in Franklin Hall, on Monday, Tuesday and Wednesday evenings of last week, were well attended. He left for Philadelphia on Thursday last.

The prayer and conference meetings on Thursday and Friday evenings were joyous and profitable.

On Sabbath last, brethren Whiting and McChesney lectured at Constitution Hall. Bro. Jacobs at Franklin Hall, Chatham Square, New York.

Brethren Matthias and Heyes at the House of Prayer, Brooklyn. Bro. Chandler at Newark, Bro. Teall at Albany, Bro. Croffut at Williamsburgh.

The meeting at Franklin Hall in the evening was one of peculiar interest. Seldom, if ever, have we witnessed a more melting, precious season. Seventeen or more individuals presented themselves for prayers. The brethren were deeply engaged, and the power of God was felt; His glory was displayed in the salvation of souls, and several expressed their faith in Jesus, as powerful to save, in a most touching manner.

Brethren, read the interesting letter from Sister Olive Maria Rice, (who was on the reserve list for the missionary service in the Methodist E. Church,) inserted in to-day's paper, and let it incite you to renewed zeal and devotedness to God. Probation yet continues, the hand of the reaping angel is yet stayed; be faithful then in the discharge of your respective duties, and may the cause of Christ, and the worth of souls, lay near your hearts. Have confidence in God, mighty faith in prayer, and salvation free and full will attend your labors. We have encouraging tokens of His love and power. Mercy yet remaineth, there is hope still for the disconsolate.

Let the field be well canvassed, and the fruits well gleaned, for soon, very soon, "Time shall be no longer."

Be faithful then, your labors are well nigh finished, and the reward of the righteous will soon be yours.

T.

CLINTON COUNTY SECOND ADVENT CONFERENCES.

At a meeting held at Rouses Point, Oct. 19th, by the friends of the Second Advent near, on motion of Bro. Adrian, it was resolved, (the Lord willing) that we hold a series of Advent Conferences in this section of the State.

Voted, That brethren E. S. Loomis, E. Brisbin, A. Loomis, and E. Thurber be a committee of arrangement.

Resolved, That the first Conference be held at Perry's Mills, Friday the 10th day of Nov. next, at half-past 10 o'clock, A. M. The friends of the Advent near and others are cordially invited to attend.

The following brethren are especially requested to be present and assist in the exercises, viz: Bro. Hutchinson, of Montreal; Bro. Blackman of Malone, N. Y.; Bro. Wyatt, of Bangor, N. Y.; Bro. Martin, of Masena, N. Y.; Bro. Dudley, of Moores, N. Y.; Bro. Ballard, of Georgia, Vt.; Bro. Stone, of Berkshire, Vt.

E. S. Loomis, for Com.

Perry's Mills, Clinton Co., Oct. 12, 1843.

Bro. Jacobs left for Western New York on Tuesday last.

THE MILLENNIUM.

BY E. JACOBS.

Continued.

My last article on this subject has been placed in the hands of about 200 editors, many of whom are advocating the doctrine of a thousand years' prosperity for the churches, in this present world, and not one of them, so far as I can yet learn, has replied to the argument. In justice, however, to the editor of the "New York Observer," (one of the chief papers of the Presbyterian church,) I should say, that after taking time for mature deliberation, he has brought forth one of those arguments that has, of late, become peculiar to the advocates of the millennium theory. A "classic" scholar, like this editor, ought to be capable of defending the doctrines of the "church" with sound argument. Since his is the only one we have, I will introduce it entire. It is as follows:

"An Awful Prospect!—A writer in a Millerite paper of this city has made a calculation to disprove the idea of a millennium before the resurrection, and he discovers" [by figures that cannot lie] "that if the population of the earth goes on increasing through that period as fast as *he thinks* it will if the earth stands so long, then, dreadful to contemplate, there will be 18,037,886 inhabitants on each square yard of the earth's surface; and the mode of living he expresses in the following classic language. [He then copies the following paragraph:] 'Packed down like pork, reckoning every three individuals to occupy nine cubic feet, or one foot high on every square yard, and we should have the entire surface of every continent and island covered with *living* inhabitants *ten hundred and seventy-five miles deep*, and the graves of the previous generation only, upwards of *five hundred miles deep* on the *entire surface* of the land. It would also amount to 5,679,295 individuals to every square yard on the entire surface of the globe, or about *three hundred and fifty miles deep of living* inhabitants on *land* and *ocean*.'"

Whether this editor feels prepared to stand justified at the bar of God, for having given to his readers a fair view of the argument contained in my article, is a question he ought speedily to determine. Had he a disposition, it would have taken no more time, or room, for him to have stated, that the extract he has published, was the result of an argument founded upon the fact, that if the population of the earth should increase only as fast as the United States has since 1790, the population would amount in the year 2843 to 2,638,827,906,662,400,000,000, which would give the result contained in his extract.

But the *facts* would not answer his purpose. The "classic language" may bring the "Millerite paper" into disrepute, and his readers must have it. So without regard to truth, or the argument, he states, "if the population of the earth goes on increasing as fast as *he thinks* it will," "then dreadful," &c. He has had his way, and his readers have the result of the argument, and such of them as are in the habit of thinking for themselves, have probably made up their minds upon it. God is able to bring some good out of it, although there is no apparent good design in his publishing it. Many, by this hint, may be led to calculate, reason, and search the Scriptures for themselves, and thus have the mists of this popular delusion (a thousand years' millennium) swept away from their minds,—awake from their slumbers, and prepare to meet their "coming Lord;" which would not have been the case, but for the "classic" expression, "Packed down like pork." Those birds that love and seek for chaff, sometimes in their eagerness to get hold of it, carry away, without design, a portion of good seed, which is thus planted in a soil that could not in any other way be reached. I am not sorry for the "classic language."

Lest some may suppose the view taken of the millennium, in the last number of this paper, to be incorrect, especially in reference to the increase of population during the thousand years, I shall here introduce a summary of the most popular views of this doctrine, extracted from the "Encyclopedia of Religious Knowledge," pp. 810, and 811. Article, "Millennium."

Following a quotation from Rev. 20: 1—6, the writer says:

> "This passage *the ancients* took in a sense grossly *literal*, and taught that, during the millennium, the saints on earth were to enjoy every bodily delight. The moderns on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; but they represent them as not to commence till after the conflagration of the present earth. This last supposition is, however, a mistake, as the very next verse but one assures us; for we are there told, that, 'when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth;' and we have no reason to believe that he will have such power in the 'new heavens and the new earth, wherein dwelleth righteousness.'"

The writer speaks of these views having been recently revived in England by Rev. Edward Irving, and his "fanatical" followers, and adds:

> "Respecting the *real* millennium, we may observe the following things: 1. That the Scriptures afford us ground to believe that the church will arrive at a state of prosperity which it has never yet enjoyed." Then quotes Rev. 20: 4, 7; Ps. 72: 11; Isa. 2: 2, 4; 11: 9; 49: 23, 60; Dan. 7: 27.
>
> "2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will *soon* be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world, there will be *many thousands born and live on the earth, to* EACH ONE *that has been born and lived in the preceding* 6000 *years*; so that, if they who should be born in that thousand years shall be all, or most of them saved, (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.
>
> "3. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity diffused through all nations, and Christ shall reign, by his spiritual presence, in a glorious manner. It will be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, *perhaps*, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, *perhaps*, will be extirpated, or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists, and Jews, will either be entirely converted, or will be as few in number as real Christians are now. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men: tyranny, oppression, persecution, bigotry, and cruelty shall cease. Business will be attended to without contention, dishonesty, and covetousness — Trades and manufactures will be carried on with a design to promote the general good of mankind, and not with selfish interests as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, *perhaps*, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and by the improvements which have been made and are making in ship-building, navigation, electricity, medicine, &c. 'the tempest will lose half its force, the lightning lose half its terrors,' and the human frame not be nearly so much exposed to danger. Above all, the Bible will be more highly appreciated, *its harmony perceived*, its superiority owned, and its energy felt by millions of human beings. In fact *the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.*
>
> "4. The time when the millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the *seven-thousandth year* of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but that the present convulsions among the different nations, the *overthrow which Papacy has had* in places where it has been so dominant for hundreds of years, the fulfillment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of missionaries sent into different parts of the world, together with the increase of gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant; who knows but that these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day, when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God?"
>
> "How delightful, then, the prospects which open upon the eye of faith in prophetic vision! Christianity prevails universally. Our race assumes the appearance of one vast, virtuous, peaceful family. Our world becomes the seat of one grand, triumphant, adoring assembly.— At length, after a brief space of severe trial, the scene mingles with the heavens, and rising in brightness is blended with the glories on high. The mysteries of God on earth finished, 'the times of the restitution of all things' are fulfilled. The Son of God descends. The scene closes with divine grandeur; 'and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth.' 'The kingdoms of this world are become the kingdoms of our Lord and his Christ.' 'And I saw a new heaven and a new earth; for the first heavens and the first earth were passed away; and there was no more sea. And I saw the Holy City, New Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.' Rev. 19: 6; 11: 15; 21: 1—4."

I have not interspersed the article with remarks, but have given it entire, in order that the reader, for himself, may see the *harmony of its parts*.

Here, then, is a fair impartial view of the millennium doctrine, resting according to the same author, upon the following authorities, viz. "*Hopkins on the millennium; Whitby's treatise on it, at the end of the 2d vol. of his annotations on the New Testament; Scott's Commentary; How's Christian Register for* 1816; *Bishop Newton on the Prophecies; Bellamy's Treatise on the millennium; Theol. Misc., 6th vol: Lardner's Cred., 4th, 5th, 7th and 9th vols., Taylor's Sermons on the millennium; Illustrations of Prophecy, ch.* 31; *Bogue, Emmerson and Potter, on the millennium; Wardlaw's Sermon on the millennium; Fuller's works; Jones's Lectures on the Apocalypse; Jones' Bible Cyclopedia; Natural History of Enthusiasm; Works of Rev. Robert Hall; Watson; Henderson's edition of Buck; Jones*" Every ecclesiastical body, recommending these works to candidates for the ministry, without making exceptions to such doctrines, of course endorses them as its own.

Our millennium text book having thus been made ready to our hand, by such authorities as the above; every lover of truth, reason, and consistency, will be prepared to look it full in the face, and by comparing it with the Bible, to discover whether the theory bears the Divine impress. It is truth that sanctifies, (John, 17: 17.) and if this be truth, let us cherish it for this important reason; if not, let us cast it away, as not only unprofitable, but destructive to our best interests: for says the apostle, Eph. 5: 6, "Let no man deceive you with *vain words*, for because of these things *cometh the wrath* of *God* upon the children of disobedience." To justify the above conclusions relative to the millennial state, we are told that the "Scriptures afford grounds" for it, and are referred first, to Rev. 20: 4—7. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: AND THEY LIVED and reigned with Christ a *thousand years*." In the first clause of this verse, we have all the righteous, that have been scattered among the deceived "nations," (verse 3,) now, themselves saved from among the nations, ch. 21: 24, sitting on thrones,—judgment in their hands—living—reigning, &c. They are then particularized as embracing 1st, those that had been beheaded for the witness of Jesus, and for the word of God: (being probably all the martyrs prior to the Christian era,) under the expression "for the word of God," and all the martyrs from that time to the end of the reign of Pagan Rome. 2d. Those that had not worshipped the *beast*, clearly demonstrated in other articles to be Papacy, which received its dominion early in the 6th century, and whose civil power was taken away at the close of the last century, thus fulfilling the predictions in Dan. 7: 26: and Rev. 13: 10. 3d. Those that had not worshiped his image, see Rev. 13; 14, and 11. This image, whether a civil or ecclesiastical power, has not had its existence till since the beast, in the capacity of a civil ruler, has come to his end. 5th. Neither had received his mark upon their foreheads, or in their hands. Who *these* are, will be considered in another place. These all *lived* and *reigned* with Christ a thousand years: while the millennium text book conceals the fact that the thousand years commence with the resurrection of the righteous dead, as is here clearly shown, and plainly stated in verse 5. "This is the first resurrection." If our view is "grossly literal," like that of the "ancients," would it not have been well for our informant to see that nothing so "gross" as this, should have crept into the spiritual view? The idea in verse 7, that Satan shall be loosed out of his prison, can *never* change the declaration of God, "*This is the first resurrection.*" What work is here made of the Scripture by this theory! Because our writer has "no reason to believe" that Satan will have power to deceive "in the new heavens and the new earth," this flaming truth, of the "first resurrection," is *thrown in the dust*. We are next referred to Psa. 72: 11. "Yea, all kings shall fall down before him, all nations shall serve him." The same injustice is here done to the Scripture as in the other case; for it would seem that the writer must have seen in immediate connexion with this text, (verse 4.) that then God "shall *break in pieces* the oppressor," and (verse 9.) "his enemies shall *lick the dust*." In Isa. 49: 23. another millennium quotation, "and kings shall be thy nursing fathers, and their queens thy nursing mothers.". A similar expression to the above is added, "and they shall bow down to thee with their faces towards the earth, *and lick up the dust of thy feet*." The fate of the kings of the earth is more clearly shown in a description of "the great day," given in Rev. 6: 15—17. Having remarked upon most of the other texts, above quoted, in my last number, I shall pass them by in this place, to notice some of the conclusions. "In this time (1000 years) in which the world will SOON *be filled* with real Christians, and *continue* *full* by early regeneration, to supply the place of those who leave the world." We have searched the quoted texts in vain, for the least intimation that people will continue to be regenerated, or that there will be either births, or deaths, after the thousand years are commenced. When such discovery is made, we wish to be pointed to it.

"There will be MANY THOUSANDS born and live on the earth, to EACH ONE that has been born and lived in the preceding six thousand years." We are not told how long a generation shall last, but "the tempest losing *half* its force, and the lightning *half* its terrors," and the "human frame not near as much exposed to danger." we may, without doing violence to the theory, suppose that death will lose *half* its powers, or that a generation will last twice as long as it does at the present; say about sixty years. To arrive at any just conclusions, relative to the amount of population on the earth, by the time the thousand years are finished, will be difficult from the fact that we cannot ascertain with accuracy, the number that have lived on the earth, "during the preceding six thousand years." Another difficulty arises in understanding how many is meant by "*many thousands* to each one," &c. We will make a little calculation upon this view, by substituting the number 10,000 for "*many thousands*," and by leaving off ALL that have lived on the earth previous to the present generation, and suppose the population to increase about *half* as fast as it now does, then if any of the advocates of the millennium theory, think themselves unjustly dealt with, if they will make their grievances public, they will be candidly considered.

The present population,	900,000,000
Ten times as many,	9,000,000,000
Doubling once in 60 years, would leave at the end of 960 years	589,824,000,000,000
Number of persons to each acre of land on the earth's surface.	18,432

The reader will see the latitude here given to the theory, and the utter impossibility of any such anticipated state, ever being realised in this present world. That the earth contains less than 24,000,000,000 acres of land, capable of cultivation, is a fact that can be demonstrated. Furthermore, there must be some supernatural intervention, turning the things of nature out of the course in which they have been moving for the last four thousand years, in order that the earth can sustain a population of more than one individual to every two acres of tillable land, and the present proportionate number of the brute creation. At the present time it does no more than half this in those sections that have as large a population as they can sustain.

If the candid reader will look closely at the view here taken by the advocates of the millennium theory, he will become satisfied that they will justify the idea that population is to increase *twice* as fast, in the room of *half* as fast, as it does at the present time; for "human life is rarely to be endangered by the poisons of the mineral, vegetable, and animal kingdoms"—"the inhabitants" are to be "secure from the fear of robbery and murder"—"war is to be entirely ended"—"bigotry and cruelty are to cease"—great improvements in "medicine"—no existing "dangers," &c. There is no intimation of any decrease in generation, but a strong intimation of its increase, in the expression, "*thousands born* and live on the earth to *each one* that has been born and lived in the preceding six thousand years." Carrying out this idea to the end of the thousand years, would leave not only "*ten hundred and seventy-five miles deep of* LIVING *inhabitants*" on the entire surface of the earth; but "*many*" hundred times that depth. Under such a state of things, the following *lofty* strain of eloquence is understood, and produces some effect: "How delightful, then, the prospects which open upon the eye of faith in prophetic vision!" "Our race assumes the appearance of one vast, virtuous, peaceful family." "Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after *a brief space of severe trial*, the scene MINGLES WITH THE HEAVENS, and *rising* in brightness, is blended with the glories on *high*." And the worst of all is, that, when this takes place, the millennium advocates will have to turn *literalists*, for it is to be fulfilled "in a sense grossly literal." We have made allowance in our calculation, for this "brief space of severe trial," by carrying the reckoning no farther than nine hundred and sixty years. Every reasoning man must see, that, if the principle were carried out, something more than a "brief space" of trial would ensue. To show that some men in the ranks of the millennium advocates, have thought on the subject, I will here introduce an extract from an article entitled, "A Thought for the Thoughtful," published in the New York Evangelist of January 12, 1843. It is from the pen of

REV. JOHN S. C. ABBOTT.

"No Christian doubts, that about six thousand years ago, this world was prepared for the abode of its present inhabitants, and that the time will eventually come, when it will be destroyed by fire. That this globe had a beginning, and will have an ending, is the undoubted faith of every believer in Christianity. When will this terrific conflagration take place? Is it to be expected within a few months, or within a few years: or are countless ages still to roll on, before the archangel's trump shall utter its peals, and the earth and all that are therein shall be burned up?

"There are certain facts which seem to indicate that the end of all things is at hand. If the number of births in the world, exceed the deaths, in any ratio, the time must of course eventually come, when the world will be so crowded with inhabitants, that it can hold no more—that there will not be room for another individual to stand upon the surface of the globe. Now it is an unquestionable fact, that the number of births do very decidedly exceed the number of deaths, and that in a ratio continually and rapidly increasing. And all things are now tending to magnify that increase. Wars are becoming rare, and it is probable that soon that terrible desolation of the human family will disappear forever. Medical skill is making rapid advances in curing diseases, and in guarding the system against their approach. Comforts are multiplied, which shield the infant from exposure, give vigor to the frame, and prolong our days. And from these causes, and others, each succeeding year the excess of births over deaths must be increasing.

"But even at the present comparative slow rate of progress, when vice and crime are doing so much to retard the progress of the human species, the population of these United States doubles once in twenty-three years. And we can see no probable causes in the future to diminish this ratio of increase, but on the contrary, very much to add to it. Humboldt estimates that the continents of North and South America, when all their resources are fully developed, may sustain a population of three thousand six hundred millions; that is, about four times as many as the present population of the whole globe. But even at the present proportionate increase of population, in the year two thousand and twenty-four, but one hundred and eighty-four years from now, the population of this country will be forty hundred millions; and in twenty-three years more, just two hundred and seven years from the present time, the population will be eighty hundred millions; more than twice as many as can, by any probability, live in the land. To what, then, are we coming?

"When we consider how full the Old World already is, and the many causes which are now combining, through the advances of piety, civilization and the arts, to meliorate the condition of the human family, and thus to promote the more rapid increase of population, we cannot imagine that an inch of ground will, in two hundred years, be left unoccupied in that hemisphere. What then is to become of this vast and accumulating population of earth, when it shall have filled every possible nook and corner of the globe, and shall have exhausted all its conceivable resources? Is bloody war again to riot for the extermination of the human race? Neither God's word nor his providence warrant this expectation. The time is evidently near, when the sword shall be beaten into the ploughshare, and the spear into the pruning hook, and the nations of the earth shall learn war no more. Is famine, with gaunt and skeleton limbs, to stalk in horror over the fields and cities, and the families of earth to waste and perish through the miseries of starvation? This would be a millennium of earthly wretchedness indeed, the idea of which no sane mind can cherish for a moment. What then is to be the result? It seems capable of mathematical demonstration, that matters cannot progress, *as they are now progressing*, in this world, two hundred years longer—perhaps not half that time. Every thing seems converging to a crisis—to a speedy crisis; and some tremendous result must soon ensue. The population of the world is rapidly outgrowing the world's capacity to sustain it. One of three things is, therefore, inevitable. By some supernatural interposition, the rapid increase of population must be prevented; or war and misery must thin off the starving myriads, struggling for a foothold upon the earth; or THE END OF ALL THINGS IS AT HAND, and a new dispensation is to be ushered in, by the introduction of the new heavens and the new earth, wherein dwelleth righteousness. The probability of this latter result is in process of rapid development, by all the teachings of prophecy, and of providence.

"If a ship at sea, at a hopeless distance from land, has sprung a leak, and the water is increasing in the hold, notwithstanding every endeavor to prevent it, an inch an hour, you can calculate with mathematical precision, how long it will be, at that rate, before the ship will be full. And you are absolutely certain, that unless there be some providential interposition, the ship must sink in a given time. Now the world is just in this condition. Its population is rapidly increasing, and, of course, the time is at hand when it must be full—when it can hold no more people, and when some stupendous change must ensue. The increase of population is now such, that unless retarded, this event must take place within the period of two hundred years. Are there any prospective influences which may retard this progress? No! none at all. On the contrary, every thing indicates that the ratio of increase must be continually and rapidly augmenting. The facts being admitted, we can no more resist the conclusion, than we can resist the demonstrations of Euclid.

"Does prophecy throw any light upon this question? It is certain that there is nothing in prophecy which militates against this view."

Some may think it spending time to bad purpose, thus to pursue an "old exploded theory," as it is sometimes termed; but I am persuaded, that, however many times it has been "exploded," it still lives, and is the means of lulling thousands to sleep, who must perish when the Lord comes to "take vengeance," unless some warning voice is speedily made to reach them. Some idea of the extent of the influence of this doctrine may be formed from the thousands of experiences of Second Advent people, a large majority of whom, we hear saying, "I had imbibed the opinion, that the world was to be converted *before* the Lord come." Seeing how busy and successful the enemy of souls has been in promulgating this most effectual and delusive cry of "peace and safety," I have felt it a duty, since God has opened the way, to send these thoughts forth to the world, accompanied with a fervent prayer to God, that they may be the means of clearing away the mists of darkness that becloud so many minds, and that some precious soul may be led to "seek the Lord *while he may be found*, and call upon him *while he is near*."

OPPOSITION.

We are not insensible to the opposition elicited by the discussion of the important truths we hold; we are not indifferent to the unfavorable opinions entertained by the public in regard to our theory.

But we stand undismayed. Our conclusions have not been hastily deduced, but carefully and prayerfully obtained from sound premises, which cannot be controverted

Although, by disseminating our views, we are subjected to misrepresentations, obloquy and rebuke, yet we are not intimidated, such slight impediments are no barriers to the onward march of truth, Christ will vindicate his own cause, His truth will be proclaimed notwithstanding all that may be hurled against it.

The Holy Bible is our ONLY guide of faith and practice, on it we rest our belief; may its spirit direct us. T.

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 2, 1843.

"My Kingdom is not of this World."

One great error to which many tenaciously cling is that of a temporal millennium, a blissful period of a thousand years duration prior to the first resurrection; but such a theory cannot stand the ordeal of a close biblical examination.

To suppose a millennium before Christ's second coming, is unreasonable and entirely inconsistent with the oft-repeated declarations of Jehovah. It is adverse to the fundamental principles of the gospel; it is opposed to the doctrines of repentance, faith, watchfulness and prayer,—for then all would know the Lord, from the least even unto the greatest; perfect peace—perfect holiness—universal prosperity would prevail throughout earth's vast confines. All constrained to be fit subjects for an heavenly inheritance without exercising those pre-requisites now essentially necessary.

Would that the gospel were more extensively diffused, and that it might be universally received and obeyed; but I cannot imagine that such a period, in the history of the church on earth, will ever be realized. "In this world," says our Saviour, "ye shall have tribulation." Then why expect an event which can never be realized till we enter the "new earth!" Why cherish a hope which will inevitably prove fallacious? Why indulge sentiments that a coming day will wholly dissipate? Take heed. "We have a sure word of prophecy." Search the Scriptures,—they will direct us into all truth.

Let us carry our minds forward, and admit the millennium has already dawned upon us. Ah, how easy to attain to heaven. We have not to exercise those peculiar characteristics which once marked a christian's pilgrimage. The principles of the gospel, designed for man's discipline and improvement,are not now needed. The "tempestuous sea of life" has now subsided. All is glorious, harmonious, peaceful; all sweet tranquility, heavenly repose; all is calm, beyond the reach of danger; shoals, quicksands, breakers—all are removed; no angry surges to try our strength and skill; no mountain billows to test the soundness of our craft; no dark portentous clouds now gather around; no adverse winds to disturb our course; no storm to escape or prepare for. They are past; the last dismal howling of the tempest has been heard—it passed away when the last cloud flitted from the horizon. All is pure as heaven itself.

But the magic spell is broken, we are not warranted to expect scenes thus glorious. If we attain to heaven "through great tribulation," happy shall we be. The conflicts of life, its privations, and its cares we must all experience; its vicissitudes we cannot escape. The religion of the CROSS of Christ will alone suffice;—but, praise the Lord, we have an all-prevailing sacrifice to justify and grace to sustain us; the Spirit's influence to illuminate our hearts. We have an ocean of a Saviour's love, a vast and boundless expanse. Oh! I love its deep pure waters, the air, the heavenly breeze. It impels me onward to the promised land.

This world is, and always will be opposed to grace; the din of its never-resting billows will be heard until the archangel's trump shall sound, and the music from the heavenly Canaan vibrates upon my ear, and fills my soul with joys unutterable. Then, and not till then shall Piety find all consonant to her sacred and hallowed principles.

There can be no millennium before "the great day of the Lord shall come." As long as man inhabits frail tenements of clay, the enemy of all righteousness will not relax his efforts—the wicked propensities of the human heart, the heart unsanctified will be ever apparent; Antichrist, the son of perdition, does and must exist, and will prevail until destroyed "by the brightness of Christ's coming," until "the body shall be given to the burning flame." Hence the happy period of an earth's millennium cannot be realized this side of an unending eternity. T.

The Coming of Christ is yet Future.

In that "Great Light" given to us as the guide of our faith and practice, we have abundant evidence to establish that position. It is *there* COPIOUSLY, DISTINCTLY, and CLEARLY DEMONSTRATED.

That the coming of Christ is to be a visible, personal appearing, is also plainly defined. When that momentous event transpires, the righteous dead are to be raised incorruptible, the righteous living changed to immortality, the wicked destroyed, and the glorified kingdom of God established.

The expected coming of the Lord from heaven—the great day of retribution—the renovation of the earth by fire, are all alluded to by the ancient prophets with unerring certainty. Our Saviour repeatedly announced the same truths, and the Apostles dwelt largely on the same predictions. The primitive fathers and Christians in subsequent ages have anticipated the same great events as yet to occur.

Notwithstanding these facts are presented with such force and clearness in the Oracles of Truth, yet there are many who are sceptical respecting them.

Some contend that our Saviour came at the destruction of Jerusalem! Have those striking predictions which point to His second coming, been fulfilled in the history of the past? Have those events which were to characterize His advent, been realized? No. If our Saviour came "he has gathered his elect," and what does our hope amount to? He has not come a second time. The Christian anticipates that coming as yet to occur, and ardently cherishes the thought.

The idea of its being in the future constitutes a solace to his feelings, and fires his heart for heaven and immortal glory. He consoles himself with the pleasing reflection, that "when He who is our life shall appear, we shall appear with Him in glory."

He is yet to come, praise the Lord. Christians have not been deceived these many centuries. The force of prophecy and the sacred writings cannot be evaded The events incident to *His appearing*, have not yet occurred. He is therefore to come. We are "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." "Nevertheless, we, according to His promise, look for new heavens and new earth, wherein dwelleth righteousness."

"Christ will come to be glorified in his saints, and to be admired in all them that believe in THAT DAY."

"And we know that when he shall appear, we shall be like him, for we shall see him as he is."

"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [go before] them which are asleep."

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first."

"Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord".

If Christ has come, the Judgment is passed,—the storms of life—" of earthly tribulation will forever roll unheeded over the place of graves,"—our hope is vain

But we are not deceived! No; bless the Lord we ARE NOT, Christian, brother, sister, friend. We have not yet forgotten Mount Olivet, and be it remembered that when our adorable and precious Saviour ascended to the bright realms of glory, two heavenly messengers clothed "in white apparel" stood by the apostles whom the Lord had chosen, and what said they?

"Ye men of Galilee, why stand ye gazing up into heaven, *this same* Jesus which is taken up from you into heaven, shall so come *in like manner as ye have see him go into heaven.*

Many other passages might be cited, but the above will suffice, and now

"Beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless,"

Reader, "Behold the bridegroom cometh," ARISE and trim your lamps—the Holy city, the New Jerusalem, is at hand. ARE YOU ADORNED WITH THE GARMENT OF RIGHTEOUSNESS? "The glorious appearing of the great God and our Saviour Jesus Christ," is soon to burst in all its glorious and terrific splendor upon this sinful world. ARE YOU READY?

Be assured, dear reader, "He will come again."

We believe it, and are living with buoyant hopes, expecting that ere this earth performs another revovolution, "THAT VERY SAME Jesus" who ascended in a cloud to glory, will be seen "IN LIKE MANNER" descending.

May "the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." T.

THE CAUSE.—ITS PROGRESS.

As time advances, the faith of true Adventists becomes more deep and unwavering. The Second Advent cause is acquiring strength each successive day; accessions are constantly being made to our numbers, and the brethren are indefatigable in spreading the glad tidings of the Saviour's coming. Our general operations were never better sustained, and we feel assured that more is accomplished in disabusing the minds of Christians, strengthening the faith of believers, and disseminating far and wide the glorious truth than ever before.

It would probably be deemed incredible, even by our friends, should we attempt to estimate the number of lecturers who are sounding the midnight cry,and also, the number of those who have embraced like precious faith.

The interest is not confined to the United States and the Canadas, but the subject of Christ's immediate coming has been faithfully presented to our transatlantic brethren, and many there rejoice that their redemption draweth nigh.

Arguments new and irresistible are daily being elicited, which tend the more to confirm and establish us. Notwithstanding the denunciations which have emanated from the pulpit and the press, our theory stands unanswered, based upon immutable truth, and not an argument has been presented by the learned or the illiterate, but what has been promptly met and refuted.

The sure word of prophecy points out this to be the year of God's redeemed. It is a beacon light, bright-shining and conspicuous, directing our course through "the ocean of time" to the haven of eternal rest.

T.

The Thought—How Cheering!—The glorified kingdom of God is near at hand, even at the door.—The consummation of the Christian's hope will soon be realized. He who is the everlasting fruition of His saints, will soon appear, clothed in the brightness of a thousand suns, and the Kingdom which is to exist "forever, even *forever* and EVER," will be soon established. Followers of Jesus, "lift up your heads and rejoice, for your *redemption draweth nigh.*" T.

Bro. Caldwell is lecturing in Trenton, N. J., and he writes, Oct. 30: "I am now in this place lecturing to interesting congregations. There are some firm believers here, who bless the Lord that Bro. Miller ever stopped among them." His labors have not been lost. Many are anxiously enquiring, "Watchman, what of the night?"

Midnight Cry Nov. 2, 1843

AN EVERLASTING POSSESSION.

This is the promise made to Abraham, "*And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an* EVERLASTING POSSESSION; *and I will be thy God.*" Was this promise fulfilled in the days of Abraham? Did he, or has his posterity inherited the land of an earthly Canaan FOREVER? He or they have never came into the enjoyment of the promised land, and never can, while time endures. It was to be for an EVERLASTING POSSESSION. *Everlasting!* never, then, to be realized in a world as fleeting and transitory as this, but in another and better state of existence. Immortal bodies only can enjoy the full fruition of their hope. The inheritance is in the heavenly Canaan.

The unbelieving Jews are not to be the recipients of these gracious promises. They are not solely interested. The TRUE ISRAEL OF GOD are the children of faith. The saints are to receive the inheritance. When Israel is restored, their restoration is effected in a better country "than the place of graves," in the "new heavens and the new earth." The apostle Paul, in his several epistles, discusses at length the character and the nature of these promises, and clearly demonstrates that the promise "was not to Abraham or to his seed through the law, but through the righteousness of faith." "They which are of faith, the same are the children of Abraham." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." "There is neither Jew nor Greek, but ye are all one in Christ Jesus."

Who are the children of promise? Not the unbelieving, carnal Jews—the literal descendants of the ancient patriarch, but SPIRITUAL ISRAEL, those who are inspired by the spirit of adoption, and are enabled to say, "Abba, Father." That ancient patriarch, faithful Abraham, had no continuing city here. His sojourn was as in a strange land. He "looked for a city which had foundations, whose builder and maker is God." They "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims on the earth."

"He is not a Jew who is one outwardly;" that is, he must have some better title than family descent, or he is not a true Jew. Do they who are miscalled Jews hold the land of Canaan "for an everlasting possession?" For centuries it has been under the dominion of antichristian powers, the Mahomedans, and those who know not God, have long possessed the earthly Canaan.

The PROMISED LAND is more than an earthly Canaan. The inheritance bequeathed to the faithful is beyond the grave. Faithful Israel sought for a country, "a better country, that is an heavenly, wherefore God is not ashamed to be called their God, for he has prepared for them a city." To the promise made by God unto our fathers, THE CHRISTIAN HOPES TO COME.

We are induced to believe that all the "restoration" promised to the Jews in this present world, has already been effected; and that whereas Abraham never had *a foothold* in the temporal Canaan, and Christ, *the seed*, in whom all the nations of the earth were to be blessed, never had so much as a place *to lay his head*, the promise must be fulfilled to the true seed, who are joint heirs with Christ in the new earth.

Did the Saviour, in his ministry, esteem the unbelieving Jews as the true Israel? Read the denunciations against them, and see how plainly he tells them they are not "the children of Abraham," but "the children of the devil."

"They are not all Israel, who are of Israel; but the children of faith, the same are the children of Abraham."

The promises made to Abraham, and renewed to his immediate descendants, are only to be fulfilled in the resurrection state—THEN WILL THE SPIRITUAL SEED, THOSE CONNECTED WITH THE TRUE AND LIVING VINE, ENTER UPON AN INHERITANCE WHICH IS TO REMAIN FOR AN EVERLASTING POSSESSION. T.

Bro. Himes, can you be with us next Sabbath? We shall expect you.

THE RUM-SELLER'S SALUTATION AND THE CLERGYMAN'S NOTE.

A STRIKING RESEMBLANCE.

As Bro. Matthias was returning from a recent visit to Albany, he was accosted by a rum-seller, thus: "Well, Mr. M. you have not *gone up* yet." On his arrival at Patchogue, where he was formerly stationed as a Congregational minister, he found a singular note addressed to him, which we take the liberty to copy *verbatim*. T.

BROOKHAVEN, FIREPLACE, Oct. 6.

Brother Matthias,—I take this opportunity to inform you that the consociation of Long Island will meet, according to adjournment, at Old Man's, Oct. 11th, one o'clock, in the forenoon.

Brother Young said he understood that when you left Waiding River, you was going to Glory, and whether you had gone he did not know, as he had not heard from you since. He says, we want you to meet with us once more before you *go up*.

N. HAWKINS, Moderator.

THE CAUSE IN ENGLAND.

We have received from Bro. Litch, the following very interesting letter, addressed to him, from bro. Robert Winter of England. We have been favored with Bro. Litch's reply, which we publish, that our friends may have the pleasure of perusing it. It gives a brief account of the progress of the cause in this country. Both will be read with interest.

Lynn, Sept. 23, 1843.

DEAR BRO. LITCH:—I send you an account of our mission to England. I have spent the greatest part of my time, in giving the midnight cry, and sounding the alarm in this country, since I left America.

I have met with much opposition in so doing, especially from the professing Church; but I have labored with great success in many parts of England. The writings of brethren Miller, Litch, and others, have been made a great blessing to thousands in this country. I believe there is not a county in England, where their works have not been circulated. Myself and others have travelled into several counties; and we hold correspondence with friends in Ireland. We have second advent brethren lecturing there on this glorious subject: and many are looking into it, and sinners are converted. One of their lecturers assisted us in holding a camp-meeting in England.

We have held eleven camp-meetings this summer, in different parts of this country, so that now the sound of the midnight cry has gone through the length and breadth of England, and a great part of Ireland; and I understand it is doing wonders in Scotland, and the different isles of the sea. We have letters sent to us from various quarters, and as we travel through different parts of England, I find many who have received letters and second advent books and papers from their friends in America. We have also found two large charts, which have been sent over here. Although the second advent doctrine has met with much opposition in this country, yet many preachers are now giving the midnight cry; and vast numbers who believe the Lord is coming this year, are going from house to house, and exhorting sinners to prepare to meet their God.

I have travelled in Surry, London, Kent, Essex, Suffolk, Norfolk, Cambridgeshire Lincolnshire, and Hampshire; I am now in the county of Norfolk, my wife is at Boston, in Lincolnshire, exhorting all, to prepare to meet the Bridegroom. Mr. Burgess, who has been with me all summer, is still my companion, and we are travelling together through town and country, sinners are converted, the Church made more alive to God, and ministers are writing and preaching on this glorious subject, and thousands now read the Bible, and pray, who entirely neglected these duties before; so bless God, my labors have not been altogether in vain in the Lord; for hundreds, if not thousands, now bless God for sending me to England, and for the use of second advent publications; to God be all the glory, for glory is his due. We are constantly scattering books and papers abroad. We have lately printed some thousands of the Voice of Warning, and Synopsis of Miller's views, but the people are very poor in this country, and unable to purchase much, so we give away.

I am satisfied that a fire is now lit up in England, that the breath of mortals cannot put out; the whole community is now in agitation about what is coming upon the land. It may be said now, truly, "men's hearts are failing them for fear, and for looking after those things which are coming upon the earth." I have every reason to believe the end of all things is at hand, when I compare the present state of things with the Bible.

The doctrine of peace and safety, the return of the Jews, and the conversion of the world, are very much afloat here; but the midnight cry is breaking it up, and blowing it away. Now dear brother, I have given you a short account of the second advent cause in England, and I hope you will send me an account of its progress in America; I have received several letters from friends in America, and also papers.

I received a letter from brother Watts, (July 29, 1843,) stating that he had sent me some papers, and Mr. Miller's likeness, but I did not receive them, because the duty was £2 6*s*. They came to my door, but I refused them on account of the duty. There would have been no duty on them, if the likeness had not been sent with them. I hope therefore, this will be made known, that others may not send any thing with papers, but let them come by themselves, and they will cost only 2d. I should be pleased to receive some papers from the brethren at any time; for it does my soul good to read them, and they are of great help to me, as I have no other help, only from the Lord.

Give my love to all enquiring friends; tell them I am strong in the faith of 1843, and doing all I can to spread the truth of this doctrine in England.

Yours in the blessed hope of soon seeing my Lord.

R. WINTER.

P. S.—Direct to the care of W. D. Sumner, hair dresser, No. 11 Blackfriars Road, Lynn, Norfolk, England.

X

Philadelphia, Oct. 24, 1843.

MY DEAR BRO. WINTER,—Your very welcome epistle, giving an account of your labors in England, was duly received. You may be assured that there are thousands of hearts in America which vibrate with strong emotions of joy at the name of England, Ireland or Scotland, especially when named in connexion with their welfare; so that a letter to an individual detailing the progress of the Second Advent cause in those countries is not private property, nor does it minister to individual happiness. There is a strong bond of sympathy binding the two countries together. And whatever affects the one, must interest thousands in the other.

You wish me to give you an account of the progress of the cause in America. This I will most cheerfully do, at least so far as I can in one short epistle.

I shall begin, of course, about the time you left the country, a year ago. At that period, as you will recollect, we were in the full tide of successful operation with our Second Advent camp-meetings. Those instrumentalities, eternity alone can value. When in the month of May, during the Boston anniversaries, it was proposed to start this enterprise, so feeble was the

Midnight Cry, Nov. 2, 1843

cause, and so few its advocates, that it was questioned by many, even of its friends, whether we should be able to go through with one camp-meeting in the course of the season. But in less than one month from that time, there had been two meetings held in Canada, and two in the States. From that beginning, the work spread as on the wings of the wind, and the advocates of the doctrine began to multiply like the drops of the morning. The Summer and Autumn, until late in November, were spent in this work; one or two camp-meetings being in progress all the time—at least as fast as we could go from one to the other—and all of them numerously attended both by ministers and people, professors and profane.

During these campaigns, *the great Tabernacle* was built and reared up in our large towns and cities, where no house could be obtained for lectures. But by this means, not only the cities were reached, but the entire community around. The interest thus waked up was wonderful. The public press was excited by the novelty of the thing, and began to spread the news of what was going on, at the same time giving reports of some of the lectures. Thus the whole country was awakened and interested more or less on the question. Multitudes who until then knew nothing of the subject, began to investigate with the help which even the penny papers gave them, and light broke in upon their understanding.

After the season for camp-meetings closed, winter operations were commenced. One mission was started for Canada East, by brethren Skinner and Caldwell They commenced the publication of a Second Advent paper in that province, and continued it through the winter; at the same time travelling and lecturing through the province. When they left in the spring, Bro. Hutchinson, a Wesleyan missionary, took up the work and removed the paper to Montreal, where he has continued to preach and publish. A large part of his papers are sent weekly to England. The work thus goes on in Canada. The upper province has also been visited by brethren Fitch and Himes.

Bro. Fitch went to Ohio, and spent the winter in laboring in the vicinity of the lakes, with great success. He commenced the publication of a weekly paper in Cleveland, Ohio, and circulated it through the west.

Bro. Himes commenced a daily paper in the city of New York, the latter part of November, and published 10,000 copies per day for 24 numbers. These were most of them scattered gratuitously all over the land, to every post office in the Union. As you may suppose, this kindled a fire not easily to be put out. Calls for light began to pour in from every quarter. All who could lecture found full employ, and those who had money found a use for it. At the end of four weeks, the daily Midnight Cry was changed to a weekly, and has been so continued ever since, and is a weekly messenger of glad tidings to a great many thousand hearts in every part of the land.

My own mission for the winter was Pennsylvania. We first commenced our operations in the city of Philadelphia, in the month of November, under difficult and embarrassing circumstances. Bro. Apollos Hale and myself labored here for about a month, disputing the ground inch by inch, until at length the cloud burst, brethren came forward and embraced the doctrine and stood in the breach to defend it. A place of worship was opened, and in February, a general conference was held in the city, at which Bro. Miller was present, which fairly rocked the city from centre to circumference. That meeting will not soon be forgotten. We also commenced a paper in this city, which was continued through the winter. From this city and New York the cry has gone all through the Southern and Western States, so that there are very few, if any, villages which have not heard the cry.

The depot at Boston, in connexion with the Signs of the Times, our first paper, has been the grand centre and radiating point, and has given energy to the whole machinery. Probably from all our offices, in various parts of the country, not less than four millions of publications of various kinds have been circulated. A large number of them bound volumes.

The opening of the spring brought with it a new train of events. Our enemies had raised a story that Mr. Miller had fixed on the 23d of April as the time for the Lord to come. This fabrication was industriously circulated by the public journals. And then when the day came and past, they had an imaginary triumph. Many who had read this fabrication, and did not read our denial of it, of course calculated that it was all a failure, and many who had believed in part, were discouraged and went back. Some among us had fixed on the anniversary of the ascension, some on the time of the crucifixion, and others the day of pentecost, as the time when the Lord would probably return. When those times had all passed by, some became disheartened and yielded to temptation to give up the doctrine. But we can but be filled with wonder, under all these circumstances, at the smallness of the number who fell back. It very clearly shows that those who embrace the doctrine, as a general thing, know what they believe and why they believe it. They are not easily moved from their steadfastness. The believers of the Advent this year were never more strong than now.

In May, we held three anniversary meetings. One in New York, one in Philadelphia, and one in Boston. They were each of them seasons of refreshing and encouragement. From those meetings the brethren went forth again to their work with new zeal.

The anticipated end of Adventism, which our enemies anticipated after the spring passed by, has ended in a most rapid and wide spread of the doctrine into the west and south. Brethren Himes, Fitch, Storrs, Barry, and others have been into Western New York with the large tent, and spread the doctrine through that quarter. And from thence to Cincinnati, where Bro. Storrs is now publishing a paper.

Camp-meetings and conferences have been held in all parts of the country, and the wise virgins are waking up to prepare for going forth to meet the bridegroom. We have our depots for publications in most of the cities, especially in the Eastern, Northern and Western States, and to a limited extent in the South. There are Second Advent meetings held regularly in most of our cities, and hundreds of men devoting their whole time to the work of giving the cry. Within the past year God has raised up men of learning and talents to defend the cause, and that too, at a time when it was most desperately assailed both from pulpit and press.

You may be assured the assaults which have been made on us, have only been for the furtherance of the cause on the whole, and have confirmed many wavering minds.

On the whole, we have reason to bless the Lord for his grace, and continue to look for the glorious appearing of the Saviour. We rejoice in the hope of soon seeing our blessed Redeemer in glory. Then, dear brother, we will meet again, and tell over the story of our pilgrimage.

I did expect at one time, in the spring, to spend the summer with you in England, but the way did not open for me to do so, and I am yet here. May the Lord bless and prosper you and your fellow laborers in the work, until He comes, and gives you and us an honorable discharge, and take us home to meet Him in the air.

Yours, most affectionately,

JOSIAH LITCH.

* * *

Bro. Israel Jones has not yet arrived. It is confidently hoped he will visit this city soon.

A FACT FOR OUR OPPONENTS.

NEWARK, N. J., Oct. 24, 1843.

Bro. Southard,—We have often been accused of making people "*crazy*" by preaching the speedy coming of the Lord. But, so far as I have been able to learn, our opponents have never yet been able to sustain the accusation in a single instance. It has been matter of *report* rather than *fact*.

There have been several cases, however, on the other hand, where the good tidings we promulgate, have been the means of restoring the deranged to their right mind. The following interesting case, which occurred in this city, may not be wholly without interest to the readers of the "Cry."

FREDERICK WINANS, who some three months since was so deranged as to render it necessary to keep him constantly lashed to the floor, is now clothed and in his right mind. He had been in this condition for months. The first thing that arrested the attention of his shattered mind, was hearing a brother speak of the "Midnight Cry." He enquired of his wife what the Midnight Cry meant, what it was, &c. She told him it was a paper devoted to the subject of the Lord's coming. He wanted to see one of them. It was procured. He read it through, and wanted another, and another. He was then supplied with a bound volume, which he read entirely through in a very short time. He was then taken to an Advent meeting. During this time he was visited by Advent brethren, who administered to him, and he was constantly improving in mind, and in a short time became perfectly rational, and remains so up to the present time. He is now perfectly rational, is engaged in business, and is rejoicing in the hope of the speedy coming of the Lord.

L. D. FLEMING.

This certifies that the foregoing statement is correct.

FREDERICK WINANS.

LETTER FROM SISTER OLIVE MARIA RICE

PERSIA P. O., LODI VILLAGE, Cataraugus Co.,
N. Y., Oct. 25th, 1843.

Brother Southard,—I feel that duty requires me to let the friends of the Advent cause know what wonderful things God is still doing for the children of men. After laboring a second time in Attica, as we were returning South, sister Parks and myself come to Collins, Erie Co., where we labored a few days in one part of the town, with the usual success, an interest being awakened and some good done, as I believe. We then proceeded to another part of the town, (Saturday, Oct. 14th;) I commenced lecturing in the 'Christian Chapel,' where, I am informed, Bro. Fleming formerly preached.—There had been no revival among them of late, and there were no Adventists there, although some had become favorable by reading the 'Christian Palladium.' It being a small place, I thought I would stay only a few days, and sent an appointment to this village for the Friday following. The interest was such that notwithstanding the storms, and very unfavorable travelling, loads of people would come from three to five miles to hear an evening lecture, and when the last day of our anticipated meeting had come it was evident that a powerful revival had commenced. The evening previous a number requested prayers, among whom was a man of good abilities and influence, who had to that time been an obstinate sinner, and a great opposer to religion On that day with joyful heart, streaming eyes, and expressive countenance, he boldly declared that God had pardoned his sins—that he was happy in a Saviour's love, and was determined to serve God all his days on earth, which must be few, for he firmly believed that Christ would come the second time this Jewish year. He, with others, said they were impressed the first lecture they attended—that this was their last call—that they must submit to God now or share the doom of the wicked. I sent to this place and changed my appointment;—tarried with them a week and four days, lecturing three times each Sabbath, and every evening, with increasing interest.—Had prayer meetings in the afternoon—well attended—heard penitents weeping, converts praising, backsliders confessing and rejoicing again in the Lord, and all these with Christians of every name, praising God that they had heard the "midnight cry," and that Jesus was indeed coming so soon. The unconverted came to our boarding place, forenoons, and to the prayer-meetings, afternoons, sobbing and asking in earnest, "What shall we do to be saved?" The last evening we were with them, it seemed as though the whole community were moved. Fifty or sixty came forward for prayers, including those who had been blessed. I think about sixteen professed conversion, and eight or ten backsliders to have been reclaimed. Bless, praise and adore the Lord, O my soul! Brethren and sisters, had you seen the most stubborn bowing and pleading for mercy, and then seen those happy, joyful converts, you, too, would have called for help to praise the Lord.

When I asked the congregation how many believed Christ would come between this and May, more than fifty arose, persons of influence too, who had taken the whole matter into serious consideration, knew why they believed, and were willing to bear the reproach the little time that remained. One of them was a Free-Will Baptist minister, who had been opposed to the doctrine, but now is very strong in the faith, and willing to proclaim it with all his might. Two other preachers of that order near here, have recently become firm believers, and one of them has commenced lecturing. It is useless for our opponents to say the Advent cause is declining. You see by this what God is doing. Devoted Christians, where I labor, are rapidly embracing light and truth on this subject, more so than at any former period of my labors. With our faith founded on the BIBLE, and knowing that we have passed the last way-mark, are witnessing the last signs, yes, *knowing* that his coming is at the very door, and when we have come so near the looked for harbor, that the lights from the eternal shores already shine around us, with the prospect of so soon beholding the King in his glory, it is all in vain for the unbelieving to expect we shall turn back to fables. We are not "carried about with every wind of doctrine," we have studied the Bible for ourselves, and not had our fear toward God taught by the precept of men, and therefore know that "at the time appointed the end SHALL BE;" the vision will surely come and not tarry. I feel more certain, if possible, every day, that the drama of the earth, while under the curse, is just over, that soon the voice from the throne will be heard, saying, "It is done!" O, how I want to sound trumpet-tongued these last notes of the last warning from God to fallen man over the earth. Brethren and sisters, pray for Advent lecturers. Are you doing all you can to awaken others to a consideration of this all important subject? Do not fail to discharge your duty—let not light that is in you become darkness—for your soul's sake, do not let others remain in ignorance and apathy through your neglect, till the last trump awakes them. Warn all around you, clear your skirts from the blood of souls, yea, more, enlarge the borders of your inheritance in the new earth, secure a more abundant entrance into the everlasting kingdom, by your usefulness in these last days. Exert yourselves and sacrifice to spread the "midnight cry." Every thing looks clear, demonstrated, certain; we are almost home—the crown will soon be given.

I remain steadfast in the hope of the speedy deliverance of captive Zion, Olive Maria Rice.

P. S.—I intended to have said before, that I came to this village, and lectured last evening to a large congregation in the Methodist Chapel. There is an interest here. I send this without awaiting the result.

LETTER FROM BRO. A. A. SAWIN.

London, Canada West, Oct. 21, 1843.

Dear Bro. Southard,—We have closed our meetings at Lobo, where we had a very interesting time. I intend to lecture next, at a place about six miles from this, where I shall probably remain until Thursday, when I shall go (Providence permitting) to Brosanquet, at the northwestern extremity of the province, near Lake Huron. Bro. Pettit, a Methodist minister, has been laboring with me for some time past.

Cannot some young brethren come here and help us? They would do much good. True, log houses and muddy roads are not pleasant, but the crown will be brighter for the self-denial.

We do not travel here by railroads and stages, but kind friends are generally ready to assist in wheeling us through the mud.

We have some of the most attentive hearers that I ever had the pleasure of lecturing to—and the prospect is good, but we want help.

On the first evening of our meeting at Lobo, one of our hearers, a Methodist exhorter, arose and said, "I came here expecting to hear *Millerism* discussed, but must acknowledge I have heard nothing but *Bibleism.* This is God's truth." The people are throwing off sectarian trammels and are serving God with a catholic spirit.

My friends will please send their communications to me at St. Thomas, Canada West.

Addison A. Sawin.

LETTER FROM BRO. BREWER.

Dear Brother,—I finished a course of lectures here on Sunday evening last. Many have been powerfully awakened; the children of God were comforted and are now rejoicing at the nearness of the heavenly Bridegroom. On Sunday five received the ordinance of baptism.

Time is short; the end of all things is at hand; those dark portentous clouds that have been gathering over Europe are thickening, and will soon pour their contents on the inhabitants of the earth. Two WOES are past, and the third wo cometh quickly; "the great day of his wrath is come and who shall be able to stand." Oh how solemn is this hour,—what scenes await this thoughtless generation. The Lord in mercy prepare us to meet him in peace.

Yours in the full and blessed expectation of soon seeing Jesus, S. S. Brewer.

New Hartford, Conn., *Oct.* 1843.

* * *

Elmira, N. Y.—We find in the Elmira Republican of Oct. 21, the following notice, respecting the labors of Bro. I. R. Gates in that town:

"Elder I. R. Gates, a Second Advent lecturer, finished a course of seven lectures last Thursday evening, in the Mechanics' Hall, in this village. His lectures were clear and interesting, and, if true, very important. We leave the public to judge of their truth for themselves. Of the goodly number who attended, many were interested, and some convinced; but of the latter class we cannot say any thing definite. Elder Gates seems to have great faith in the truth of his doctrine."

PORTSMOUTH, N. H.

A brother writes, Oct. 9:

"Bro. Allen preached at the Chesnut Street Meeting-House yesterday. He has been with us since the camp-meeting at Exeter. Bro. Turner is soon expected. Bro. D. I. Robinson, the Methodist minister at Exeter has embraced, and publicly avowed his belief in the doctrine of our Lord's advent this year. He says: 'The Lord has convinced me in regard to the time, and I am now determined in the strength of the Lord to proclaim it.'"

Another friend writes, Oct. 23:

"The Adventists have had powerful meetings since their return from the camp-meeting. Bro. Pierce was here a week from yesterday. He did not preach, but took his seat in a pew with the rest of the brethren.—He said he should once have thought it strange to have seen a minister take his seat in a pew, but now that which he thought was most for the glory of God and the good of souls, suited him best; the pride of the pulpit he had long since ceased to feel, and only entered it because it was more convenient when he was called to preach to a large congregation. Notwithstanding he did not feel it his duty to preach he occupied the most of the time in exhortation. It was a blessed season. His own soul was filled, and a halo of glory was spread all around. The meeting on Monday evening was one of power, several expressed their belief in the Advent doctrine, who had hitherto shrunk from the cross. All seemed to be of one heart and mind. I think there are some tokens of a revival here; there is quite an interest manifested."

THE CHARACTER OF A TRUE ADVENTIST.

He has faith in God, and believes every word which he hath spoken. He loves the Lord with all his heart, and soul, and mind, and strength, and therefore loves and rejoices in his appearing. He dare not trust in any arm of flesh, or lean unto his own understanding, but perceives by faith that the word of God abideth forever. That sweet promise, "I will come again," is a joy and treasure to him, that a scoffing world cannot disturb or dissipate. Christ is within him, the abiding earnest of glory; his one single desire is, come, Lord Jesus, come quickly. Having this glorious hope, he purifies himself, lays aside every weight, keeps himself in the love of God. The exceeding brightness, which by faith, he perceives in the near approach of a coming Saviour, extinguishes every earthly glory. He is weaned from the world, and cut loose from its pride, ambition and desire. He has become of no repute for the offence of the cross which he bears without the camp. He is childlike in malice, and submits meekly to ridicule and contempt. He is awake, watching, and waiting patiently for the hour of his release. He uses this world and its cares as though he used them not, and is not therefore anxiously careful for to-morrow, but seeks first the kingdom and its righteousness, knowing assuredly that in answer to his prayer, give me THIS DAY my daily bread, all things needful will be added. He prays without ceasing, and his heart is lifted up to God in all places and at all times; he expects through grace to overcome, and be kept by the power of God, spotless and unblameable unto the coming of the Lord Jesus Christ. When those whom he has loved, and who have all the while companioned together with him in waiting for Jesus, grow weary through the stupor and darkness that is now settling fast upon the moral world around us, and turn aside from the precious faith, his soul is moved, but he fixes his eye MORE trustingly on the Lord, and exclaims, "to whom shall I go? or whom have I in heaven or earth beside thee?" Such declensions seem to stimulate him to renewed zeal, and he looks over the sure chart of his coming inheritance, trims his lamp anew, and rejoices that through the darkness he can discern the rising glory of the morning star. He is therefore happy—having that perfect love that casteth out all fear, and which overflows his soul with joy and peace. He understands and believes honestly, with unwavering confidence, that the Bible teaches assuredly that the Lord Jesus shall be revealed in the clouds of heaven the present Jewish year. Thus believing in his heart he is ever ready to confess Christ before men, and to give a reason of his hope with meekness. Such an one necessarily feels a constant readiness, through the abundant grace given unto him, to hail the glorious advent with joy unspeakable and full of glory. C. S. M.

Philadelphia.

ALBANY, N. Y.

Sister Miles writes, Oct. 30th:—"Bro. Teall lectured here three times yesterday, to an overflowing house, to great acceptance, while Elder Cooley, of the First Baptist Church, spoke against the Advent doctrine, and particularly on its being far off. Bro. C. Morley intends going to Level Corner, Pa., and will join bro. Gates."

LETTER FROM OHIO.

Dear Brother Himes:—I was informed through the "Midnight Cry," that you and others intended to visit Ohio. I was much comforted on hearing of your Western enterprise.

We want help much at this time. Lecturers will find many friends and open doors in our state.

I should be pleased to have some one to visit Smithtown. I am trying to preach the glad tidings, and the people seem willing to hear.

Yours, in the ministry,

John H. Smith.

Smithtown, *Belmont* co., *O.*, *Oct.* 28.

Bro. Addison A. Sawin will find a letter addressed to him at St. Thomas P. O., Canada West. We shall send the box of books ordered in your last, this week—will advise you in next week's paper. The box sent several weeks ago, was directed to Port Stanley, C. W.

☞ An article from brother Miller will appear in our next.

FOREIGN NEWS.

We have not room in this week's paper to furnish our readers with a summary of the interesting Foreign news received by the Hibernia on the 18th inst. The papers speak thus of the state of affairs in Europe :

"The political state of Europe seems to be more critical and alarming than it has been for years. An under current of disaffection, long pent up by the force of circumstances, seems to have burst its fetters and is now careering its course onward among the nations—now stealthily creeping along like the silent and insinuating rivulet, and anon dashing over the rocks like the impetuous cataract. In Ireland, the repeal question shakes the country to its centre—Wales, from south to north, is in open rebellion against the laws—Spain hatches a new revolution about once a month—Italy is troubled with intestine broils, and is fast verging upon anarchy. France is hatching conspiracies against the regal power—and Poland is giving unequivocal symptoms that the yoke of the oppressor still sits uneasily upon the necks of her people."

We notice in the last 'Western Midnight Cry' an interesting letter from Wm. Young, the Methodist E. minister at Indianapolis, Ind., and formerly of Cincinnati, O. We give it below.

INDIANAPOLIS, Oct. 9, 1843.

My Dear Brother Storrs,—My visit to your city was very profitable. I laid aside all prejudice and resolved to give the truth a fair hearing; and I thank God that the truth has made me free, and set my mind to rest on several points, on the subject of the Millennium. I have been in an error for many years past on the subject of the Second Advent of the Saviour. I regarded it as at a great distance. I now believe it is near at hand.

I thought I would keep these things to myself until I had read and studied more; but I found myself talking about the subject, from the time I left the city, from house to house, along the road, until I arrived at home; and I praise God for the manifestations of his grace that my poor soul has experienced every day since I have been at home.

I have conversed with my fellow citizens on the glorious subject of the coming of the Lord Jesus, who will change these vile bodies and fashion them like unto his glorious body. My soul has been exceedingly happy, since I saw you, in contemplating the glorious day that shall call the redeemed home to live with Him who died for them.

From going through the city, it seems to me that God is preparing the minds of the people to hear the truth.—The door is now open for you to come and proclaim the message of your God. I have told the people that Bro Stevens would be here after the camp meeting. They requested me to write to you to come along with him.—I hope, if it is in your power, that you will not fail to come. There is an opportunity of doing much good here at this time. If you cannot stay but a short time, do come. In view of the statements I have made, the people are all expectation to hear your lectures. Let me urge you not to fail to accompany Bro. Stevens to our city. I have made arrangements for a place for you to hold forth. I remain yours in Christ,

WILLIAM YOUNG.

CALLS FOR HELP.

Calls for LECTURERS from all quarters are numerous and pressing. Bro. Storrs speaks thus for the west;

"Cannot some of our brethren in the east come out this way, into Indiana, Illinois, &c. We know *they* have not funds to come on their own expense; but have not our brethren there funds for the Lord's cause, that they have not yet appropriated? And can they not send us Brn. J. Hazleton and I. Jones? The call to England, in our opinion, is not stronger than the call here in the West, at present. England, and all Europe, is becoming too agitated to heed the cry, if we were to go out there; the "nations" in the East are becoming "angry," and are preparing for the outporing of the last vials of God's wrath. The time is short, *very short*, the west is stretching out its hands for help; and there are abundance of places that want help here. It is true, those who ask help are poor in this world's goods, but our Lord has said, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsman, nor thy *rich neighbors*, lest a recompense be made thee; but call the POOR, the maimed, the lame the blind, and thou shalt be blest; for they cannot recompense thee; for thou shalt be recompensed at the *resurrection of the just*." Praise the Lord for the privilege of preaching the gospel of the Kingdom to the poor! O, it does our soul good to see how *gladly* the poor receive the glorious truth!

Now we invite any of our brethren at the East, who want to share in the bliss of preaching the truth to the *poor* to come into the West QUICKLY.

In the Western Midnight Cry of the 18th ult., which contains Bro. Storrs' exposition of prophecy, appeared a short but important article on the termination of the Seventy Weeks, containing several typographical errrors. Brother S., in the Cry of the 25th ult., thus alludes to them :—

"The little article on the termination of the seventy weeks, which appeared in the last week's Cry, had so many dislocated joints and broken bones, that we give it again to-day, with its limbs repaired, if we can get it through the press whole.

'Well, now we say, "watch,"—for this little article was all that we left the compositor to put up in our absence, and we left a good man to "read proof," and see that all was right; and yet, there were not less than eight or ten defects in it.

"The fact is, we *must watch*: it will not do to trust any body to do work that belongs to ourselves. No, no, not to read our Bibles for us,—nor quote from them either, unless you have one by you to look over. See to it then, that you do not travel in the street, or go to meeting without a Bible with you: and take care too that you go direct to the Great Commentator, the Holy Spirit, to get understanding in the truths revealed.

"We are sometimes called an Infidel, but we are not so much so as to trust any man to quote from the Scriptures for us without putting our own eyes on the Book, the best of all books. We want the truth of that Book, unadulterated by the traditions of men. We are astonished to hear men attempt to quote from God's Book, the the Bible. They make the Lord speak that which he never said—yea, they "add unto" and "take away from the words of the book," seemingly without any knowledge or fear of the threatening denounced against those that do so.

"This pretending to quote the Scriptures, and give the '*substance*' of a text, is often nothing but a foul murder committed on the words of the living God. Carry your Bibles to meeting,—let the preacher know you have come expecting he will give you chapter and verse, not of his text merely, but of the proofs of his position: then you can see for yourself; and if he establishes his position from the plain testimony of God, you are bound to believe it. *Watch*, WATCH, WATCH."

LETTER FROM BRO. HIMES.

Just as our paper was going to press, we received the following, from Bro. Himes :

BOSTON, Oct. 30, 1843.

Dear Bro. Tullock,—I intended to have been in New York on Wednesday evening, but was taken sick on Tuesday last, with sore throat, and other complaints, that have confined me to my room. I now hope to visit you next week; of the time I cannot now advise you: I may before, and come in season for an appointment. I had an appointment in Hartford also; Bro. Bliss has gone to attend it.

I have given up the *English mission*. The time is too short to be absent from the country at this crisis.

Things are as prosperous here as we could expect; the Tabernacle is well filled.

Yours in the blessed hope, J. V. HIMES.

ENGLISH MISSION.—We have long desired that faithful and efficient men should be sent to Europe to give the midnight cry. Every effort in our power has been put forth for the accomplishment of this most important object. But, it is now given up as a measure that cannot be carried into effect. *The time is too limited.* The "repeal movement," "Puseyism," and "Scotch secession," with the general unsettled state of Europe, also, seems to forbid the accomplishment of any great good at this late hour. Besides, Europe has been faithfully warned for the last ten years, of the coming of the glorious bridegroom about this time. We shall give a specimen of the nature of this warning in our next paper.

Under these circumstances, we have given them for distribution a large box of books, to go by the next steamer, if time continue. These are to be circulated among the watchmen, and leading officials of the church. The effort, we doubt not, will be good, as our publications are called for among all classes, and what few have been circulated, have produced the happiest results.—*Signs of the Times.*

A package of books has been sent by Pomeroy & Co.'s Express, via. Burlington, to Wm. Wiswall, Montgomery, Vt.

THE SOUL'S DESIRE.

TUNE—*Jesus is there.*

Oh, let me come to thee,
Jesus, above;
Earth is all dross to me
Without thy love.
O draw the veil aside,
No more thy glory hide,
But let me now abide
Close to thy feet.

While the last signs appear,
Pointing me home,
I am still waiting here
For thee to come.
No longer, then, delay,
Let not thy promise stay,
But come in love away,
Unto thine own.

Angels are with thee now,
Drinking thy joy—
Seraphs before thee bow,
In high employ.
But are thy *ransomed* there?
Do they thy glory share?
Who shall with these compare?
Oh, let us come.

C. S. M.

Philadelphia, Oct.

LETTERS RECEIVED DURING THE WEEK ENDING NOVEMBER 1.

POSTMASTERS.—Southington, Ct.; Sennett, N. Y.; Harrodsburg, Ky.; Perry Mills, N. Y.; Middletown, Conn.; Somerset, N. Y.; Worcester, Vt.; Hillsboro, O.; Dry Ridge, O., each $1.

North Norwich, N. Y.; New Britain, Ct.; Allentown, Ala., each $2.

Ithaca, N. Y. (for R. G. B Woodward;) Montgomery, Vt. (for Levi Wiswell,) each $5.

Albion, N. Y.; Randolph, O.; Albany, N. Y.; Somerset, N. Y.; Westmoreland, N. Y.; North Brookfield, Mass.; Montpelier Vt.; Martinsville, Va.; Union Mills, N. Y.

INDIVIDUALS.—G. S. Miles; C. Swartwout; Luther Caldwell; G. S. Miles; David Rose, each $1.

N. Southard, $2. S. S. Brewer, $3. C. Swartwout, $5. Wms. Thayer, $10. Addison A. Sawin, $55.

John Moffat; N. Southard; John H. Smith; Wm. Miller; L. D. Fleming; Hiram Shipman; S. Bliss; John Kilton; Josiah Litch; Joshua Crawford; C. S. Minor; E. S. Loomis; Mary J. Tullock; Olive Maria Rice; T. Wrightson; Geo. N. Roberts; Chas. W. Wilson; J. B. Cook.

SECOND ADVENT DEPOTS.

BOSTON, Mass.—No. 16 Devonshire street.
Address J. V. Himes.
NEW YORK CITY.—No. 9 Spruce st.
Address J. V. Himes.
ALBANY, N. Y.—No. 67 Greene st.
Address S. Miles.
ROCHESTER, N. Y.—No. 17 Arcade Buildings.
Address E. C. Galusha.
BUFFALO, N. Y.—No. 8 Niagara st.
Address H. B. Skinner.
UTICA, N. Y.—Address Horace Patten.
PHILADELPHIA, Pa.—Nos. 40 and 41 Arcade.
Address J. Litch.
CINCINNATI, O.—Third st., few doors east of Walnut, south side. Add. Geo. Storrs.
ST. LOUIS, Mo.—No. 88 Market st.
Address H. A. Chittenden.
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THE MIDNIGHT CRY!

Vol. V.—No. 13. NEW-YORK, THURSDAY, NOVEMBER 9, 1843. Whole No. 92.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
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THE MIDNIGHT CRY.

*** The paper goes to press this week in the absence of the editor. We expected to have received a communication from him in season for the press, but nothing has come to hand. He will probably return to the city in a few days.

Several valuable articles have been received, which we reserve for the editor's inspection: they will probably appear next week. T.

LECTURES.

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

Also at Constitution Hall, No. 650 Broadway, (between Bleecker and Bond-streets,) on the Sabbath, morning, afternoon and evening.

Conference and prayer meetings are held in the Welch Church, in the rear of No. 63 Christie-street, on Wednesday, Thursday and Saturday Evenings.

MEETINGS AT BROOKLYN,

In the "House of Prayer," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings,

☞ There will be lectures at Williamsburg every Wednesday evening, at the usual place of meeting, on the subject of the Saviour's second advent.

LECTURES.

On Sabbath last, Bro. Himes lectured to large and attentive audiences, at Franklin Hall. Br'n Whiting and Jocelyn, at Constitution Hall

Bro. Heyes and Flavell at Brooklyn, Brother Chandler at Newark, and Bro. H. Jones at Williamsburg.

On Monday evening, Bro. C. Beresford lectured at Franklin Hall—Bro. H. Jones on Tuesday evening. Bro. Himes will preach this [Wednesday] evening.

☞ Brother Israel Jones has not yet arrived. It has been confidently expected he would have visited this city, ere this. As we do not know where to address him, we would here state, that the brethren are very anxious he should make early arrangements to visit New York. There are several good openings for him here: will brother Jones embrace them? T.

The books ordered by Bro. A. A. Sawin have been forwarded by Pomeroy & Co.'s Express, to St. Thomas, Canada West.

Bro. Caldwell writes that Bro. Litch has been lecturing in Trenton, N. J., with considerable interest

ROCHESTER, N. Y.

Brother Galusha writes, that the second advent "meetings are increasing in interest. Last Sabbath was a glorious day—seven were baptized in the afternoon: we enjoyed a communion season of unusual interest in the evening. Brother Johnson, who first sounded the 'cry' in Rochester, and brother B. Morley, who has been excluded from a Baptist church in this state for his belief in the doctrine of sanctification, were ordained."

THE FOREIGN NEWS

Received this week are of a peculiarly exciting character. The arrest of Daniel O'Connell and other decisive steps, taken all at once by the British Government, for the purpose of quelling the Irish Repeal movement, are the principal topics of interest. As yet, no outbreak had occurred, and none was expected. The agitation, however, had rather increased than subsided. The troubles in Wales still continued. The condition of Spain is represented as being "deplorable in the extreme." From Italy the accounts are too contradictory to learn by them the true state of affairs. It is sufficiently evident, however, that, like Spain, she is incurably diseased. Greece is still troubled, and rumors are afloat that King Otho will be compelled to abdicate.

What a scene of turmoil and confusion the nations of the world present! What a contrast to the harmony and peace which will characterize the Messiah's kingdom!

"Thy kingdom come."

SECOND ADVENT CONFERENCE AT MIDDLETOWN, CONN.

Providence permitting, a Second Advent Conference will be held at Middletown, Ct., on Wednesday, Nov. 15, 2 1-2 o'clock P, M., and continue some three days. Able lecturers have been invited to attend. A cordial invitation is here given to all; and we do earnestly bespeak for Middletown a general attendance of our brethren and friends from abroad. The door is specially open for doing good in this part of the field. Come up then, dear brethren, and let us comfort and instruct one another till the Master appears.

In behalf of the Committee,
L. C. Collins.

CLINTON COUNTY SECOND ADVENT CONFERENCES.

At a meeting held at Rouses Point, Oct. 19th, by the friends of the Second Advent near, on motion of Bro. Adrian, it was resolved, (the Lord willing) that we hold a series of Advent Conferences in this section of the State.

Voted, That brethren E. S. Loomis, E. Brisbin, A. Loomis, and E. Thurber be a committee of arrangement.

Resolved, That the first Conference be held at Perry's Mills, Friday the 10th day of Nov. next, at half-past 10 o'clock, A. M. The friends of the Advent near and others are cordially invited to attend.

The following brethren are especially requested to be present and assist in the exercises, viz: Bro. Hutchinson, of Montreal; Bro. Blackman of Malone, N. Y.; Bro. Wyatt, of Bangor, N. Y.; Bro. Martin, of Masena, N. Y.; Bro. Dudley, of Moores, N. Y.; Bro. Ballard, of Georgia, Vt.; Bro. Stone, of Berkshire, Vt.

E. S. Loomis, for Com.

REVIEW OF COSMOPOLITAN.

BY E. JACOBS.

"COMINGS OF CHRIST."

This is the heading of a little tract of three and one-fourth pages, and with the exception of *eight lines* of editorial, consists entire, of an extract from Clarke's Commentary, vol. vi. pp. 532, 533, 534, and is by the Doctor extracted from the works of Dr. McKnight.

The editorial runs as follows:—"Just in proportion as men depart from the principles taught in the Bible, so in proportion do they depart from the ways of peace. And, as every good and wise man is desirous that this world may be the better for his having lived in it—and as I deem the following view of Dr. McKnight well calculated to correct erroneous notions about the Second Advent of Christ, therefore I judge it advisable to lay it before the public in a separate form.

(Signed) Cosmopolitan."

This "Cosmopolitan" is Rev. Frederick Stier, pastor of the Methodist Protestant Church in Attorney Street, with whom I have no quarrels neither do I mean to have; but when erroneou, views are thrown before community, calculated to obscure the light of truth, and mislead the minds of the innocent and unsuspecting, it becomes the Christian's duty to lend the lover of truth a friendly hand.

With the first clause above quoted, every Christian will heartily agree, for it makes the "principles taught in the Bible" the only way of peace. There is nothing objectionable in the next clause; and I would strengthen it by saying, "every good and wise man" is not only "*desirous* that this world may be the better for his having lived in it," but he will zealously labor, suffer, and deny himself, to improve its condition, an save the lost. The writer next deems the views of Dr. McKnight, which he has introduced, well calculated to correct erroneous notions about the second advent of Christ. With this opinion I very respectfully beg to differ, for this reason: error is not *well calculated* to correct error. *Truth* is the only weapon with which, successfully, to combat error.

I am well aware of the difficulties which an obscure individual has to meet in opposing the views of such great men as Dr. McKnight; but I do not despair, for I have not to rely on my own efforts, but refer to still higher authorities. "Cosmopolitan" has deemed it advisable to point us to Dr. McKnight, to correct *erroneous notions* about the second advent of Christ; and I only design to point the reader to the *Bible*, to correct the *erroneous notions* of Dr. McKnight.

The burden of the tract is to make out four different "comings" of Christ—"three of them figurative, but the fourth *a real appearance.*" It is unfortunate for "Cosmopolitan," that he did not inform his readers what the "erroneous notions" were, which he designed this extract to correct.

But they are "erroneous notions" about the *second* advent, and then, by proxy undertakes to prove that there were, "when the apostles wrote," *four* advents, or "comings of Christ to happen." A singular course, indeed, to correct erroneous notions about the *second* one! It would be very difficult to make out from this little tract, whom the publisher designed to benefit, or reprove; or what the real object is, to be gained by its publication. But knowing the publisher's hostility to the second advent cause, in the form in which it now exists, I have no doubt it is intended as a destructive blow against that cause. If this be the case, what has he gained, supposing the *four* advents to be clearly proved? Second advent people are looking for the one he makes out to be the *fourth.* So the only "erroneous notion" on their part, is in the use of the term "second advent," in the room of "the fourth advent." This fourth advent is thus described by the writer:

"4. Besides all these, there is a day, or *coming of the Lord,* to judge the world, and to put an end to the present state of things. This coming, Christ himself has promised. Matt. xvi. 27, 'The Son of man shall come in the glory of his Father, with his holy angels; and then shall he reward every man according to his works.' Now this, being a real, personal appearing of Christ in the body, is, more properly than any other of his comings, called *the day and coming of Christ;* and the purposes of it being more important than those of his other comings, the exertions of his power for accomplishing them, will be most signal and glorious. Hence this coming is, with great propriety, termed, 'the revelation of Jesus Christ,' and 'the day' of his revelation, 'when he shall be glorified in his saints, and admired of all them who believe.'"

This "coming of Christ," "being *more important* than his other comings," and the events embraced in it being "most signal and glorious," is the *one* for which we are *daily* and *hourly* looking; being not only authorized, but strictly charged by our blessed Lord himself so to do. This, in contradistinction from all other "comings," is called "the *glorious* appearing of the great God, and our Saviour Jesus Christ." Titus 2: 13.

That there are not only *four,* but many thousand manifestations of God, we have no doubt; but that there are more than *two* advents, or personal comings of Christ, we feel authorized by the Scriptures to deny. The first is the advent when "he was *once* offered to bear the sins of many." The next is, when, "to them that *look for him,* he shall appear *the second* time, without sin unto salvation." (See Heb. 9: 28.) The *first,* was when "he came to his own, and his own received him not;" (John 1: 11) when he was "despised and rejected of men; a man of sorrows, and acquainted with grief." The *second,* is when he "shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8. See also, Isa. 35: 4; 59: 17, 18; 63: 4; and 34: 8. If there are any other comings of Christ, *two hundred,* or any indefinite number can be made out on the same hypothesis that more than *two* can.

We will now look at some of the writer's reasons for classing three "figurative" "comings" with the *one* that "is more properly than any other of his comings, called *the day and coming of Christ.*"

"First, then, in the prophetic writings of the Jews, great exertions of the divine power, whether for the salvation or destruction of nations, are called *the coming, the appearance, the presence of God.*" For the first proof, we are pointed to 2 Sam. 22: 11, 12—"He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind." In this chapter, David gives thanks to God for the great deliverances that God had wrought for him: but that he associates in his psalm of thanksgiving, strong prophetic language, pointing to his final reward, is proved from the 20th, 21st, and 25th verses: "He brought me forth also into *a large place:* he delivered me, because he delighted in me." "The Lord *rewarded me* according to my righteousness." "Therefore the Lord *hath recompensed* me according to my righteousnes." So, according to the writer himself, as already quoted, this "coming" is the same as the one in Matt. 16: 27; for "*then* (not till then) shall he reward every man according to his works." Whatever strength, or grace, God may impart to his servants in this state of probation, one thing is sure—we are not informed that they are rewarded according to their *works,* or *righteousness,* till the Son of Man comes the second time. If we are told that David was rewarded when he died, God will best settle that in Acts 2: 34. "For David *is not ascended into the heavens,*" &c. Very appropriately, then, does David, in prophetic language, speak of the Lord bowing the heavens and *coming down* when he is thus rewarded according to his works. If this be not a correct view of the text, we call for the record of its fulfilment. The coming here taught harmonizes with the writer's *fourth,* or what we call "the second coming." The next text quoted in proof of the position, is Ps. 97: 2—5, "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A *fire* goeth before him and burneth up his enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." The particular "coming" brought to view in the above language, will be best settled by Paul. 2 Thess. 1: 7, "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance," &c. If this is not parallel language, it will be difficult to find a parallel in the Bible. This coming is when God's *enemies are burned up,* and those enemies now live. It is also the same "coming" as described, 2 Peter 3: 10--12, for *the hills melted like wax.* It iswhen *all* the people see his glory, verse 6, and this is not till "he cometh with clouds," Rev. 1: 7. This coming, too, is the same as his *fourth,* or the true *second coming* of Christ. The next text is Isa. 19: 1, "Behold, the Lord rideth upon a swift *cloud,* and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall *melt* in the midst of it." We have seen no record of the fulfilment of this prophecy, and the expression, "the Lord rideth upon a swift *cloud,*" (the way in which the Lord will come the second time, Rev. 14: 14.) and Egypt *melting,* leads us to suppose it will be fulfilled in Egypt when the Lord comes, and the earth melts. If, however, the language can be proved to be symbolical, (which is doubtful) and fulfilled in any past events; that will only prove a national judgment, and not a coming of Christ. The proofs from this text are strongly in favor of its being applied to the second coming of Christ.

"Those exertions of HIS power and providence, whereby he destroyed Jerusalem and the temple, abrogated the Mosaic institutions, and established the gospel, are called *His coming and day.*" For proof of this assertion we are pointed to Matthew 24: and are told that "Christ himself" termed these things (the destruction of Jerusalem, &c.) the coming of the Son of man in allusion to Dan. 7: 13, 14. Can an intelligent community be made to believe these assertions without one particle of proof, because a great man has made them?—In what verse of Matt. 24, are we told by Christ that the coming of the Son of man was to take place at the destruction of Jerusalem? It cannot be found, but on the contrary, in verse 23, *Then* (at the destruction of Jerusalem according to the Doctor's construction) if any man shall say unto you, Lo, here is Christ, or there, *believe it not.*" That is, all you have to do when efforts are made to divert your minds from the glorious appearing of the great God, and our Saviour Jesus Christ, by telling you he came at Jerusalem's destruction,—when a man dies—is converted—afflicted, &c. You need not spend your time in argument with them, but simply take the Saviour's advice, "*believe them not,*" "for as the lightning cometh out of the east, and shineth even unto the west; *so shall also the coming of the Son of man be.*"

Again, we are told that the Jewish doctors, while they were looking for the Messiah to set up a temporal kingdom, and destroy their enemies, "little thought that themselves were of the number of those enemies whom he was to destroy, and that his kingdom was to be set up on the ruins of their state. Yet, that was *the true meaning of the coming of the Son of man in the clouds of heaven.*"

Without a shadow of proof, we are told again, "that was the true meaning." When the coming of a heathen Roman General, with an army into Jerusalem, is made to mean "the coming of the Son of man *in the clouds of heaven,*" and the destruction of Jerusalem, to mean the end of the world, (or age) our Bible becomes a mere cypher. Take such liberties with it, and I can just as easily prove that the Christian's faith is embodied in the work of Don Quixotte, as in that. Give such latitude to the infidel, and all the learning and talent in the land cannot rescue it from his grasp. He holds a triumphant argument from the lips of the professed followers of Jesus, when he says, "The God you worship—the Saviour of the Christian, is only Titus, a Roman general, according to your own showing: while I worship a more exalted deity, the Goddess of Reason." Besides, this rule of rendering Scripture destroys its harmony, there being no sufficient reason for rendering Matt. 16: 27, and Matt. 24: 30, differently. Because it is said, "This generation shall not pass till *all* these things be fulfilled," the "greatest harmony" is seen in the application of the whole chapter to a short-lived event that transpired more than 1700 years ago: while nothing is more easy to discover than that the demonstrative adjective pronoun "this," in very many instances in Scripture, is applied to things in the future "*This* is the first resurrection." "*This* is our God we have waited for Him," &c. This generation not passing till *all these things* be fulfilled, makes it as necessary to understand the expression, "all *these* things," as referring to things that then existed, as the expression, "this generation," as referring to the generation that then existed. And no one claims that the signs spoken of in the term "all these things," existed while Christ was addressing them. If any record can be shown, proving the fulfilment of the predicted signs in the apostles days, then there would be more strength to the argument that the second coming of Christ was fulfilled at the destruction of Jerusalem. Until such proof can be given, we are bound to believe "this generation" referring to the generation[*] that sees the predicted signs.

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[*] NOTE BY THE EDITOR OF THE CRY.

This argument is addressed entirely to the English reader. The Greek scholar who sees it may turn up his nose in scorn. Let us therefore follow him into the original. The word rendered "generation" is *genea*. This, in the Lexicon is defined, "generation, *race*, progeny," &c. It is rendered *race* by eminent modern translators, in several places. Dr. Clark, himself, from whose Commentary the tract under review is copied, is very explicit on this point. In his notes on Matt. 24 : 34, and Mark 13 : 30, he says :

> " *This generation shall not pass*] Η γενεα αυτη, *this race*, i. e. the Jews shall not cease from being a *distinct people*, till all the counsels of God relative to *them* and the Gentiles be fulfilled. Some translate η γενεα αυτη, *this generation*, meaning the persons who were then living, that they should not die before these signs, &c. took place."
>
> "*This generation*] Η γενεα αυτη, *this very race of men*."

His reasons are abundantly sufficient to demolish the argument which Universalists and their coadjutors have vainly tried to build on these texts, to show that all the events foretold in the chapter and every other prediction of Christ's coming in the New Testament, could reach no farther than the destruction of Jerusalem. But, though the learned commentator thus knocks out the underpinning of those who resort to him for a foundation for their peace-and-safety doctrines, we prefer another application of the text. The phrase rendered, "THIS generation," has no exact parallel in the English language. The word THIS is founded on two words in the Greek ;—one of them, being the emphatic article THE, and the other a demonstrative pronoun, which may with *equal* propriety, be expressed by THIS or THAT. To the mere English reader this may seem odd, but it will be seen, on a moment's reflection, that the shades of meaning attached to a word in one language have no necessary connexion with the precise force of a kindred word in another language. The Greek words, *The genea ante,*
the generation that
might be literally changed into the English phrase, "*the that generation*," however barbarous it may sound. The precise import of the phrase would be most properly expressed thus : "The same generation."

Now read the connexion, and see how precisely this rendering harmonizes our Lord's words. Turn to Mark's record of them. Having described the signs, and the coming in the clouds with power and great glory, and the gathering of the elect "from the uttermost part of the earth to the uttermost part of heaven," he proceeds :

> "Now learn a parable of the fig tree ; when the branch is yet tender, and putteth forth leaves, ye know that summer is near ; so ye, *in like manner*, [that is, with the same ease and certainty,] when ye shall see these things come to pass, KNOW that it [the coming of Christ in glory] is nigh, EVEN AT THE DOORS." [But what is the import of that phrase? it may be asked ; and Christ goes on to explain :] "Verily I say unto you, THE SAME GENERATION [which begins to see the signs] shall not pass, till all these things be done." That this was Christ's meaning, seems very plain.

It is further said, that the representations of the apostles, that the *end of all things* was *at hand*, had direct reference to the events that transpired at, or about the time of Jerusalem's destruction. If this be true, what a mistake have we been laboring under all our life time! We have supposed we were actually living beings—that we were sustained by food—kept warm by raiment—shared the sympathies of friends, and the hatred of enemies—that we were possessed of conversational powers—and that we were really handling our pen for the defence of bible truths, against the mysticism of the great Dr. Macknight, and his quondam friend "Cosmopolitan." But Oh, sad mistake! all, all things earthly ended at the destruction of Jerusalem. O wicked Jerusalem! thus to deceive our race so long.

Who shall reward thee as thou hast served the great and good Dr. Macknight, in leading him to write a book so many hundreds of years after all things came to an end?

The argument that the Jewish age ended at the destruction of Jerusalem has no foundation in Scripture. We might assert that it ended at the time of the Roman league, or at the battle of Actium, and if we produced no more proof of it than is given in this little tract, the authority would be just as valid.

"Farther, that the apostles, by *the coming* of Christ, which they represented as at hand when they wrote their epistles, meant His coming to establish his kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ himself told them, Matt. xvi. 28 : 'There be some standing here who shall not taste of death,' &c. He has already applied this text to the *real second* coming.

Immediately following this text, the account of the transfiguration of Christ is given. The same account also follows the same corresponding texts in Mark 9 : 2, and Luke 9 : 28. Whatever might have been evident to the mind of Dr. Macknight, it is clear, from the testimony of one that witnessed the transfiguration, that in representing the coming of Christ near *at hand*, the apostles did mean what they said, viz, his real coming ; to put an end to this mundane system," &c. See 2 Pet, 1 : 16, For we have not followed cunningly devised fables, when we made known unto you the power and *coming of our Lord Jesus Christ*, *but were eye witnesses of his majesty*. (v. 17.) For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, (v. 18,) and this voice which came from heaven *we heard when we were with him in the holy mount.* Here we have Peter's declaration of what the coming spoken of was, he being an *eye witness* to it. It was a real personal appearance given to demonstrate the fact of his future coming. So Peter taught, for he tells his brethren it was no fable he was following, in making known his *coming*, as well as the power of Christ. He had received this "miniature representation" of Christ's kingdom on earth, where it is to be revealed ; to strengthen him in "making known" that coming : But there was a "word of prophecy" (v. 19) that made the thing still more sure. Furthermore, Christ did not say he would set up a spiritual kingdom at that, or any future period. Neither is the term "spiritual kingdom," found in the Bible. How, then, can it be "evident" that such a thing was to be accomplished, in the absence of all testimony on the subject? What is said upon 1 Cor. 10 : 11, about the *ends* of the *ages*, as the Doctor has rendered it, only strengthens the testimony of reference to the still future coming, for had it then been fulfilled, it would have been at the *beginning*, in the room of the *end* of the last age. As a theological curiosity, and also to show how a man of learning can *walk through* the Scriptures, the following extract is given.

"Heb. x. 25, 'Exhorting one another daily, and so much the more when ye see the day approaching,' the day of Christ's coming to destroy Jerusalem and the Jewish state. Ver. 37, 'For yet a little while, and He who is coming will come and not tarry.' James v. 7, 'Wherefore, be patient, brethren, unto the coming of the Lord.' V. 6, 'Be ye also patient, strengthen your hearts, for the coming of the Lord' to destroy the Jews, your persecutors, 'draweth nigh.' Verse 8, 'Behold the Judge standeth before the door.' 1 Pet. iv. 7, 'The end of all things,' the end of Jerusalem, and of the temple, and of all the Mosaic institutions, 'hath approached ; be ye, therefore, sober, and watch unto prayer.' 1 John ii. 18, Young 'children, *it* is the last hour' of the Jewish state ; 'and as ye have heard' from Christ, in his prophecy of the destruction of Jerusalem, that 'anti-Christ cometh, so now there are many anti-Christs, whence we know it is the last hour' of the Jewish state."

O what a source of comfort to God's persecuted, suffering people! "The coming of the Lord draweth nigh." Bear your persecutions with patience, for when he comes, then you shall be gratified with a scene of blood. Is that the stimulus to patience that God has given his children? If so, another charge of the infidel is true, viz, That "Christianity aspires to the sword." We may be told, the deliverance they were then to experience, was what they were to look to, and patiently wait for ; but what are the facts? Christians were *delivered* at the seige of Jerusalem, but their greatest persecutions commenced soon after that seige.—The first general persecution of Christians is supposed to have commenced in the reign of Nero, about *three* years before the destruction of Jerusalem, and the second under Domitian about eleven years after that event. The persecution of Christians before the destruction of Jerusalem, was as nothing in comparison with what followed. The exhortation of James, to suit their case, and also the above view of the subject, should run something like this : Be patient, brethren, for as soon as the *Lord comes* with the Roman armies and destroys about 1,000,000 of Jews, he will then have time to attend to your case, and will kill you off by thousands.

If such was the design of James, in his exhortation, Christians in those days must have loved martyrdom better than those of the present day. Is it any wonder that such applications of Scripture have caused the very name of *Christ's coming* to become disgusting? "I am sick of it," says one, "I had rather hear something else," says another ; and a certain preacher said, "You cannot think how I hate the doctrine of the Lord's coming in 1843." Like the aged prisoner of the Bastile, so used have they become to these dark and mysterious interpretations, that they love the gloomy walls where they have been so long incarcerated ; and when brought forth and placed where the light of God's truth can shine upon them, the renovating sensations are painful, and they beg to be returned to their favorite dungeon. The precious promises of Christ's speedy coming, designed as cheering streams of comfort to the saints till the latest age, [1 Thess. 4 : 16—18,] have been permitted to waste their invigorating sweetness upon the valueless ruins of old Jerusalem. Yes, this bread of heaven, by "pastors who feed not the flock," has been scattered upon Judea's barren hills, while the sheep have been scattered for the want of food. In the various folds [not Christ's fold] where they have been gathered, "ground ivy" has been their only food,—they have ate, and not only "stagger," but thousands are fallen.

Who so blind that cannot see the gospel shorn of its kingdom, by the popular teachers of these last days? If it is not so, then let them point us to what, and whence it is. According to the theory here laid down, the only kingdom defined, is one now existing in this world, and "if in this life only we have hope in Christ, we are of all men most miserable." The *second coming* taught by this writer is brought to view in the following language :

2. "There is another coming of Christ spoken of by the apostles, different likewise from his coming to judge the world and put an end to the present state of things, viz : his coming to destroy the *man of sin*. 2 Thess. 2 : 18,

'Him will the Lord consume with the breath of his mouth, and will render ineffectual by the bright shining of his coming.' This singular event which will contribute greatly to the honor of God and the good of his church, being accomplished by a visible and extraordinary interposition of the power of Christ in the government of the world, is, agreeably to the Scripture style, fitly called 'the coming of the Lord,' and the 'bright shining of his coming;' but this coming is nowhere in the Scriptures said to be at hand."

This second coming but adds to the disappointed hopes of God's people; because, according to this, it "is nowhere in the Scriptures said to be at hand." Before this declaration (for such it is) was made, ought not the writer to have shown wherein this coming differed from Rev. 22: 20. "Surely I come quickly," and verse 12, "behold I come quickly, and my reward is with me, to give *every man* according as his work shall be." "Every man" must embrace "the man of sin."

Again, 2 Peter 3: 10—13, an account is given in plain language of the destruction of the present heavens and earth, and the appearance of the new ones. It is then added, "seeing that YE *look* for such things be diligent." That the subject of the dissolution of all earthly things was kept directly before the mind by the apostles, cannot be doubted by the reader who is willing to give language its plain common sense meaning. This "man of sin" is brought to view in Dan. 7: 8, 24. 25, and his fate is shown in verses 11 and 26. There is but little difference among commentators as to what the "man of sin" is. It is clearly proved, and almost universally applied to Papacy; and if it were true, that the Lord's coming to destroy this man of sin, is not represented in the Scriptures as being at hand, that would be no argument *against* that coming being *at hand* after the man of sin was revealed; and especially when he has lived out his 1260 years of triumph over the saints. We are authorized to look upon this as one of the strong evidences of the Lord's coming being now especially nigh at hand, not only for the destruction of the "man of sin," but to give the kingdom to the saints of the Most High, (Dan. 7: 18, 27.) This is the true *second* coming of Christ, and the event that makes it such, is found in its right place.* The third coming is introduced as follows:

3. "There is, likewise, a *day* or *coming of Christ*, spoken of by Paul, different from His coming to judgment, and from both the former comings. I mean His releasing His people by death. 1 Cor. 1: 8, 'He also will confirm you unto the end without accusation, in the day of the Lord Jesus Christ.' Phil. 1: 5, 'He who hath begun in you a good work, will be completing it until the day of our Lord Jesus Christ.'"

In the very preceding verse to the first one here quoted, we have this language: "So that ye come behind in no gift, waiting (not for death) for the *coming of our Lord Jesus Christ;* and yet we are told, Paul speaks of that day, as the release of God's people by death. The day of death to the saints of God, is the day when they are *bound*, in the room of being released. It is the day when death achieves a brief victory *over them*, and not when they get victory over death. But when Christ comes, it is the time of their deliverance, and victory over death. 1 Cor. 15: 54. "So when this corruptible shall have put on incorruption, (in the first resurrection, ver. 52) and this mortal shall have put on immortality, *then* (not till then) shall be brought to pass the saying that is written, Death is swallowed up in victory." *Then* it is, that the saints are "delivered from the bondage of corruption"—and shout, O death, where is thy sting? O grave, where is thy victory? As proof of the position that death is the coming of the Lord, we are referred also to Phil. 1: 6, "He who hath begun in you a good work, will be completing it until the day of our Lord Jesus Christ." Is the work of salvation complete when the saint dies? Far from this—the first resurrection, and that only, will complete the work of salvation.

There is a perfection taught in the Bible, which we may have in this state of probation; that is, perfect conformity to the word and will of God, and to be filled with his perfect love: but the work of redemption is not completed till we receive "the adoption, to wit, the redemption of our bodies." If, then, this text proves the coming of Christ at death, it proves also that his work is incomplete at his coming, which cannot be admitted. How frequently do we hear it said, "Death will be the coming of the Lord to me?" and how improper the expression, for there is not one word of authority in scripture to justify it. Death, is the coming of *death* to you, and it is the end of probation, and the end of suffering and trial for the saint, which is the most that can be said of it. Yet to this polluted fountain we are pointed for comfort, in the room of "the glorious appearing of the great God, and our Saviour Jesus Christ."

Any authorities to which we may have cited you in these remarks besides the word of God, you are permitted to lay aside, and settle the matter *speedily*, whether you are following the "blind leaders of the blind," whose worship is *vain*, while they teach for doctrines the commandments of men. Their faith may remove mountains, their zeal may be like Jehu's, who drove furiously; yet, if they have not love enough to love the appearing of our Lord Jesus Christ at the very door, neither their faith nor their zeal can save them. But if they do *love that appearing*, they will not seek after such an unscriptural expedient as three fictitious comings of Christ, to throw mist and darkness upon the *one* that is at *the very door*.

1 CORINTHIANS, XV. 24—28.

We have been requested to give an exposition of this portion of the Scripture. We confess it is difficult to explain: and we have never seen an exposition that satisfied our own mind; nor can we hope to give one that will satisfy every one: nevertheless, we believe it was designed to be understood. Whether there is any defect in the present translation, we shall not say, but at the same time we think Wakefield's translation gives it a clearer sense, and harmonizes it with other portions of the Scripture, which appear to relate to the same thing.

Wakefield reads the first part of the 24th verse thus: "Then will the end be, when God the Father delivereth up the kingdom to him,"—Christ.

Now, if the "*end*" spoken of is the end of this world, as the previous verse seems to indicate, then Wakefield's translation must be the true one; for it was when the "judgment set" that Daniel "saw one like the Son of Man come in the clouds of Heaven, and came to the ancient of days; and there was *given* him dominion and glory, and a KINGDOM," &c.

The kingdom, then, is given to Christ at his coming: and that kingdom is to be an "*everlasting* kingdom."

With this introduction, and adopting Wakefield's translation of the first clause of verse 24, we will now give what appears to us to be the true sense of this difficult text. We include our explanations in brackets, [].

"Then [when Christ comes] will the end be, [of worldly governments, and the dominion of the devil over this world,] when God the Father delivereth up the kingdom to him, [Christ, according to Daniel vii. 14,] when he [God the Father] shall have put down all rule, and all authority and power, [that opposes the reign of his Son; as he will do at the Judgment; as seen in Daniel, vii. 9, 11; when the last beast was slain, and his body destroyed, and given to the burning flame.] For he [God the Father] must reign [with Christ sitting at his "right hand" on his "Father's throne"] till he [God the Father] hath put all enemies under his [Christ's] feet; [as he saith 110th Psalm, 1st verse—"Sit thou at my right hand, until I make thine enemies thy *footstool;*" and] the last enemy that shall be destroyed, is death. For he [God the Father] hath put all things under his feet [when death, the last enemy, is destroyed.] But when he [God the Father] saith, [as he will when the last enemy is destroyed,] All things are put under him, [Christ;] it is manifest that he is expected which did put all things under him. And when all things shall be subdued unto him, then [*after* that, as *before*] shall the Son also himself [as well as all other intelligences] be subject unto him that put all things under him, that God may be all in all, [as he always was: the Father *governing* all things *by* Jesus Christ as he "made the worlds *by*" him. God having "appointed" his Son "heir of all things," gives them into his hands at the time appointed, but the Son *after that* continues subject to the Father, and thus God is "all and in all," while Christ reigns in the kingdom given to him "forever, even forever and ever."]—*Western Midnight Cry.*

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 9, 1843.

CHRIST'S FIRST COMING.

About the time of our Saviour's first advent, there existed a strong expectation of some great event being nigh at hand. When He appeared the Jews received him not, they overlooked the prophetic Scriptures, which spoke of his humiliation. They had imbibed erroneous conceptions of the character of their Prince, the nature of his kingdom, and the design of his coming; hence, when their long expected Messiah came, they rejected him, they believed not on him, they suffered him to be crucified, and consigned him to the tomb: but he arose again. The massive tenement, the door, the stone, the seal, could not contain him. "He now liveth, that was dead, and is alive forevermore."

Have any of the rulers believed on him? was a question often asked, and as invariably answered, No: the learned, the distinguished of that day, the expounders of prophecy, the Rabbies, the Doctors, all discarded the true Messiah—illiterate men—men of humble origin, engaged in secular affairs, became his followers; although enough was displayed to convince the most obdurate, to melt an adamant, yet they acknowledged him not: to their prepossessed opinions, they tenaciously clung; the cherished idea of the nature and design of His coming, they would not yield—they expected an earthly kingdom, as many now expect a temporal millennium. How abortive their hope; how futile their expectation. Soon, ah very soon, every false impression will be obliterated, every false sentiment which has become entwined in man's affections, will be dissevered and dispersed. Let no sentiments which emanate only from man's imagination, govern your mind, but if they derive nourishment and support from the true source, then embrace them. Examine for yourselves, "prove all things, hold fast that which is good." But beware, be not influenced by sentiments, which will not stand the test of truth, and harmonize with divine revelation, lest ye be not extricated ere the brightness of a coming day, dissipate your errors, result fatal to your cherished hopes, and blast your fondest expectations. T,

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*The character of the "coming," which is to destroy the name of sin, had just been described by Paul, a few verses previous. (2 Thess. 1: 7—10.)—ED. CRY.

THE GOSPEL OF THE KINGDOM.

And this gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come.

The above passage is often adduced as a prediction which remains to be fulfilled. If it refer to the end of the gospel dispensation, it is evident it cannot be presented as an objection to the immediate expiration of prophetic time. It is also an unanswerable argument, that one thousand years of millennial glory cannot intervene prior to the personal advent of Christ, for when the gospel shall be preached in all the world for *a witness* [only] to [not the conversion of] all nations, *then* [immediately] shall the end come.

Can any of our readers point to a nation which has not been visited by the gospel? If we inquire of those who are conversant with our missionary operations, "if they know of any nation which never has had the gospel?" they frankly reply, they "*do not.*"

At the present time the *most*, if not *all* the nations of the earth have been presented with the gospel. If we glance at the four quarters of the globe, we find that Asia, the extreme eastern section, was first illuminated by it. In the first century of the gospel dispensation, Asia had the light. In the third, Africa was enlightened by its dissemination; then Europe was visited—to her was the gospel proclaimed. America caught the hallowed fire; to her people the Bible has been dispensed—light has been diffused—truth has progressed—the Rocky Mountains are passed—indefatigable missionaries have penetrated the western wilds, and the shores of the Pacific are reached; the isles of the sea have heard the gracious message—the standard of the cross has been raised in every clime, the banner of love has been unfurled in every section of the inhabited world. *When the gospel has been preached* AS A WITNESS, THEN SHALL THE END COME.

The far east was first illuminated by the gospel, and westward it has made its way; as it has advanced in the one direction light has increased, and darkness has shrouded the other. Where light recedes, the nations retrograde; where truth prevails their course is onward. It is a well known fact that the western portions of the globe have been more successfully visited than the eastern,—there much good has resulted from missionary efforts. Or if we view this subject in another light the result is materially the same. The car of missions has been propelled: some portions of the Bible have already been translated into every language known. Since the angel (John saw) has been flying through "the midst of heaven having the everlasting gospel to preach," Missionary, Bible, and other efficient societies have been instituted, and their influence has been every where felt.

The glad tidings of the kingdom at hand have also reached every shore. The warning has been given. Wherever missionary stations are to be found, Second Advent publications have been forwarded; the midnight cry has been heard. "Behold the Bridegroom cometh," has been preached far and near. Many an ambassador has sounded the alarm. In our own country, the hills of New England, the far west, the sunny south, have heard the message; and distant isles and foreign lands have reverberated the sound. T.

☞ It is a painful thought that many professing Christians have a strong aversion to the subject of Christ's immediate coming, and they much dislike to have it introduced either in conversation or in social interviews. Ought it thus to be? The mention of Christ's coming should impart no terror to the child of God; it is a theme pregnant with hope, and pleasing in its character. A Christian opposed to its consideration! Why it should be a subject on which he should delight to meditate, affecting as it does his hopes, his prospects and the well-being of us all.

This world is not the Christian's home; his resting place is in a fairer clime. This world is a world of wickedness. Who would not rather depart to heaven? Here germinates evil, and evil continually; the world teems with error, it nurtures all the selfish feelings, vile passions and propensities of the human heart; it is rife with sin—iniquity prevails. The Christian's heart is pained with outrages of every day's occurrence; it pines to depart and mingle with the angelic throng, to be perfected in holiness, clothed with immortality, transformed into the likeness of its God in yon blessed mansion.

We are often presented with *death*, as the grand motive to watchfulness and prayer, but the Scripture of truth points to the resurrection as the hope and solace of the Christian. If we are destined to rest in the silent chambers of the tomb, we rest in hope, for at the resurrection "death shall be swallowed up in victory." Professor, do you live in Christ? Then are you prepared for the Judgment? Death has no terrors to the Christian; he views it with complacency, cold and remorseless as it is. May the Lord direct your hearts into the love of God and into the patient waiting for Christ. T.

A GLORIOUS HOPE.

There is soon to be a great revolution on earth, and an everlasting kingdom set up, which the glory of the Lord shall cover as the waters cover the sea. As this kingdom will be universal, every one is deeply interested to know the character of the King. It has been demonstrated by the experience of six thousand years, that He only is great, and good, and wise. By the living energy of His will He can create, accomplish, or destroy. He sees, originates, and decides the beginning and the end. He is perfect, changeless, and holy—and *love* is the glory of His being. Justice, and truth, and mercy originate and unite in Him, and His power is almighty and eternal. This is the Sovereign who is soon to appear in glory, to annihilate all earthly governments, and to establish His throne in righteousness. Then shall He fearfully destroy all those who will not have Him to rule over them, who say in their *hearts* there is no God, or who now in contempt inquire who is this coming Jesus, that we should obey him. Let us awake and understand our position; though many lukewarm and idle servants insist that the Lord delays His coming, we are persuaded, by His own WORD, that His arrival is just at hand. Who then will be on the side of the King? All that are loyal at heart and love His appearing, will go forth bearing His reproach without the camp to meet Him, and WAIT with joy the approach of His return, lest coming suddenly, He find us unprepared, and appoint us our portion with UNBELIEVERS.

Philadelphia, Oct. C. S. M.

"O YE OF LITTLE FAITH."

Want of faith is the root of all sin. A want of confidence in the God who created us, whose wisdom, benevolence and power shines upon our daily path, and in whom we live, move, and have our being. A distrust and unbelief of the word of Him who formed and finished this beautiful earth for our convenience, and said, "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night shall not cease." This is our folly, madness, and death. Although the generations of earth have ever since proved the immutability of these promises, at every breath, yet they will not believe, nor trust their indulgent Parent one unfulfilled promise. The promise ("spoken of by all the holy prophets since the world began") of His last coming to reward his believing children and restore our fallen inheritance to its original beauty and holiness, is now a stumbling block and offence. Although it is THE FAITH of our dispensation, in these last days, yet the world cannot receive it through UNBELIEF. Well might our suffering Redeemer exclaim, "O fools and slow of heart to believe all that the prophets have spoken;" and again as he wept, "if thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, but they now are hid from thine eyes." How fearfully do these divine warnings apply to this generation, yet neither now will they understand or BELIEVE that they are wasting the last sands of a world's probation.

Philadelphia, Oct. C. S. M.

Have the Predictions which were to Precede Christ's Coming been Fulfilled?

It is often-times necessary to consider several topics which are presented as objections to the coming of Christ at hand, before we can effectually discuss prophetic times and periods. As we cannot now fully enter upon the subject, we will merely allude to them.

The gospel has been preached "as a witness to all nations"—"many false christs have arisen and passed away"—"wars and rumors of wars" have always affected the peace of nations—the world is one vast battle-field—-nation has risen against nation and kingdom against kingdom, and there have been famines and pestilences, and earthquakes in divers places—the children of God have been afflicted and hated of all nations for Christ's sake. These predictions have been literally and strictly fulfilled.

Knowledge has increased—the scattering of the holy people has been effected—divisions, civil and religious, distinguish us—the church, as predicted by Daniel, and the political world, by the Revelator, are divided as by them represented. The church has increased in riches. The rich men of the world have heaped up treasures together for the last days; scoffers have appeared; and we have those in our midst, who cry peace and safety. There has been distress of nations with perplexity.

In Paul's first epistle to Timothy, 4th chapter, are predictions of the papal power, speaking lies in hypocrisy, forbidding to marry, &c. Also in the 3d chapter are recorded many things which were to occur in the last days which have received an exact and impressive fulfillment before the eyes of those now living. There have been signs in the sun, and in the moon, and in the stars; and many other sights and signs and appearances which were to indicate the near approach of our Saviour to judgment could be presented. Suffice it to say, that all the events which were to admonish us of the coming of Christ as near at hand have already occurred. All relating to that momentous period has received an exact fulfilment, excepting the grand event itself. For its entire consummation let us strive to be ready, and watch, lest it come upon us unawares. No passage can be presented which can invalidate the harmonious testimony of the sacred witnesses; no obstruction to the immediate expiration of prophetic time; periods are definitely assigned, and we are constrained to believe the drama of this world's history is about over. Those who are conversant with prophecy, must allow the time is especially nigh at hand. Most of the prophetic periods of Daniel and John have expired, and received a complete fulfillment. One great event yet remains in the future. When the 2300 and 1335 days of Daniel shall expire, the end of all things earthly is inevitably accomplished, the last end of indignation is overpast—the two desolating powers which were to distract the earth, to trample under foot the sanctuary and the host, are ended. Christ has come. Daniel and those who have fallen asleep in Jesus will have a glorious resurrection—the living saints are clothed with immortality—the wicked are destroyed—the sanctuary is cleansed, is justified. T.

A DERNIER RESORT.

There are of the opponents of the doctrine of the Lord's immediate advent, those who accuse us of indifference to the fate of the wicked; and some go so far as to tell us that we desire their destruction.

Finding all their arguments and objections answered and overthrown, they repair to this last resource: "What a dreadful day it will be to the wicked!" they emphatically ejaculate. "Yes," we rejoin, "an awful day!" Ah! that they, while the long suffering of God still waits, would turn from their evil ways and live. But you, Christian professors, who charge us with necessarily desiring the destruction of the ungodly, when we fervently and sincerely pray "Lord Jesus, come quickly," would do well to consider whom you implicate with us when you thus speak. The especial object of the Saviour's regard and affection, the "beloved" disciple, who in prophetic vision saw the end of all things, witnessed the glorious coming of Christ with the clouds of heaven, the downfall of earthly kingdoms, the descent of the new Jerusalem, and the beatified saints in the possession of their inheritance, and was assured of the speedy fulfilment of all he saw, prayed for its accomplishment. "Even so: Amen," "Even so: come Lord Jesus," were the devout and fervent aspirations which escaped his lips; and with all our hearts we respond "Amen!" All the apostles and saints of old desired the coming of the Lord. His true lovers now desire it. They "look for and haste unto the coming* of the day of God," as Peter exhorts them to do. (2 Eps. 3: 12.) The Lord increase our desire for, and love to, His appearing!

The folly and the inconsistency of the charge we allude to, is equalled only by its falsity.

The longer our Lord delays, the more souls will be added to the number of the lost. Conversions to Christianity keep not pace with the increase of population. Meanwhile Papacy and other heresies are progressing on every hand with fearful rapidity.

But we have not time just now to say more or space to devote to the full exposure of the absurdity and groundlessness of the imputation.

For the present we dismiss the subject, affirming what we are prepared fully to prove, that it is in mercy to the human kind the Lord is coming so soon.

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*"Hasting the coming." (Margin.) H.

Bro. Himes has just returned from Philadelphia,—attended two meetings there, which were fully attended and deeply interesting. He will lecture in Hartford this evening.

LETTER FROM BRO. JACOBS.

Syracuse, Nov. 3, 1843.

Dear Bro. Southard,—I arrived here this morning, after having spent two evenings with the brethren at New York Mills. They are a faithful band, and are daily looking for the Lord.

There are a few faithful brethren in this place also. They have opened a school-room, and hold meetings by themselves. They are now making an effort to procure a larger place; and I expect, if time continue, to spend some time with them. If any thing is done for Syracuse, it must be done now.

Syracuse, Nov. 6, 1843.

Dear Bro. Southard,—When I last wrote, we were seeking for a place to hold meetings in. The Methodist Protestant Church was freely offered, but it was not situated sufficiently central; neither did we consider it large enough.

The Wesleyan Methodist Hall was occupied on Friday and Saturday evenings. Things looked very discouraging, and I was much inclined to leave the place.

The large room in Granger & Larned's Block, near the Rail Road Depot, was finally procured. It is capable of holding 700 or 800, or perhaps a thousand people. On Sabbath forenoon we had a very comfortable congregation. In the afternoon it was larger, and in the evening the hall was well filled, not only with people of all sorts, including Judges, Doctors, Lawyers, and "common people," but the power of God was there.—At the close of the lecture, six presented themselves for prayers, and one boldly told us the Lord had blessed him, another professed to find peace. A young man came forward and said that some might be surprised to see him there, as he had so long professed religion, but he must be honest before God, he said he had no religion, and consequently wished us to pray for him.

We have the Hall open through the days for a reading room; and the books that Bro. Tullock put up for me, are our only library, with the addition of a Bible. We firmly believe God is about to shake Syracuse to its centre.

I have been earnestly solicited to go to Auburn and lecture.

I will endeavor to keep you advised of the state of things here; in the mean time, be looking after some suitable person to remain here and lecture.

Yours in the blessed hope, E. Jacobs.

LETTER FROM BRO. I. R. GATES.

Canton, Four Corners, Pa }
Oct. 31, 1843. }

Dear Bro. Southard:—My labours for the last three weeks, have been confined to Elmira Village, Chemung Co. N. Y. which lays about 100 miles north of the place from which my last letter was dated. My success there was very good; many believed.

I gave one course of lectures at Springfield, Bradford Co Pa. Many there were favorably impressed. I commenced at Canton last Sabbath, and expect to close on Thursday evening of this week.

Bro. Gates writes from Level Corners, Pa., Nov. 4, as follows:

"I have just closed a course of lectures at Canton, in the Baptist and Disciples' Meeting House. The interest among all denominations was great. Many confessed that they had been living "at the halves," and should live so no longer—sinners began to feel the vast necessity of the one thing needful.

Elder Hulbert, who preaches there, gave a very solemn charge to the people at the close of my lectures, in regard to the examination of this great subject. I expect he will soon distinguish himself as an able advocate of our blessed Lord's speedy coming.

Yours in the blessed hope, I. R. Gates.

THE CAUSE IN ALBANY.

LETTER FROM BRO. WRIGHTSON.

Albany, Oct 31 1843.

Dear Bro. Southard:—We continue to have good times here: the doctrine of the coming of our Saviour this year, is evidently spreading. Believers are confirmed, their faith is strengthened; and although we are unable to preach in the *Churches*, we can preach through them, notwithstanding some of their walls are 20 inches thick. The several denominations are troubled. They are making strong efforts to stop this spreading heresy. Rev Mr. Cooley, pastor of the first Baptist Church, is preaching four sermons, for the purpose of keeping his members from the "House of Prayer;" Sabbath morning he showed, *as he said*, by positive proofs from the Bible, that the whole world is to be converted; that the gospel of Christ is to spread over the earth, till his dominion shall reach from sea to sea, and from the river to the ends of the earth; till every house shall have become a house of prayer, and every heart a temple for Jesus Christ to dwell in. He fulfilled the prophecy of Isaiah 2, and Mich. 4, where the soothsayers are to call upon the people to come up to the house of the Lord, and say that all nations shall flow unto it.

In the afternoon he endeavored to show the obscurity of prophecy, and the uncertainty as to the time of Christ's coming. He said that Christ, five or six times in the twenty-fourth and twenty-fifth chapters of Matt. gives us to understand that it is uncertain, &c. For Christ was to come as the lightning, and as a thief, and as it was in the days of Noah, when they knew not until the flood came and took them all away. And also, that the parable of the ten virgins clearly showed that the present excitement was not the midnight cry of the Bible; which *he said* was given after the Bridegroom came; he then warned his flock not to aid in spreading it, and gave them the privilege, when they saw the Saviour here, to "cry" and halloo loud as they had a mind to. Alas for such watchmen! who have fallen asleep.

Last spring this same minister said that the doctrine of the end of the world in 1843, was no new thing, that his father preached it fifteen or twenty years ago.

His sermon however, did not appear to have much effect on the candid portion of his congregation, for there were more of them present in the "House of Prayer" last Sabbath evening, than I ever saw before.

Last evening bro. Teall gave the last mentioned discourse a review. To night I go to hear Prof Bush, and will take notes; to-morrow evening, Bro. Teall will also review the Professor's sermon. Bro. Teall will probably remain in Albany over the next Sabbath.

Yours in the service of our Master,
T. Wrightson.

LETTER FROM BRO. CHARLES FRIEND,

Port Hope, Canada West, Oct. 31, 1843.

Dear Bro. Southard.—Our respected bro. George Hamilton acquaints me, that since bro. Beresford lectured at Cobourg, the Lord's work is reviving amongst those whose lamps had gone out, since the lecturing of brother Deverill last spring, and that they have got up a second advent prayer meeting, and that there is becoming a manifest alteration for the better. I wish to echo the voice of supplication with brother Hamilton, for a preacher to come and spend the winter with us. I think that here is an extensive country to stir up; and that God's blessing might be given, under an able minister. Here is a range of country, through which he might travel, as our few friends would convey him from place to place, to and fro—up and down—a circuit of about forty miles; so that he might be able to scatter seed in each village, weekly. I don't like to talk about reward for any second advent minister, he always will find that to the comfort of his own soul, under his own great paymaster, who will not suffer him to be neglected.

Pray do what you can, to induce some pious soul to come to us. I have looked continually, but have not seen any notice taken of Thornton's publication, sent over by me, for you to answer, which if done, would do great good here. Neither have you noticed brother Peter Hoff's Narration of his meeting with his Bishop, (which I also sent you.) The conference have since withdrawn brother Hoff's license as a preacher.

Yours in the blessed hope,
Charles Friend.

☞ Bro Friend.—We do not exchange with the Christian Guardian. "Thornton's publication" has not been received at this office. We will endeavor to find the letter containing bro. Hoff's Narrative, &c. The papers have been forwarded to the several subscribers.

LETTER FROM BRO. HAWKES.

Chiope Falls, Mass., Nov. 4, 1843.

Dear Bro. Southard—

I take this method to inform you that we are continuing to look for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

O how vain are all things connected with this life. This world at best is a waste howling wilderness. But bless the Lord, there is soon to be a new state of things. I hear the voice of my Savior, it falls on my ears in unearthly tones, "Behold, I make all things new." I listen again and I hear him say, "Behold I come quickly." My soul responds *Amen*—even so come Lord Jesus.

The advent friends in these parts are firm and unshaken in the belief that Christ is at the door. We hold meetings in this village regularly, and talk freely of the coming of our great deliverer.

We have had of late some conversions in this place. At Ware the Lord has recently blessed the advent friends with a gracious shower; some 20 or more have as we trust been converted to God. May the good work be carried on until He comes to call his servants to their great and eternal reward. And may you in that day, dear brother, have the satisfaction, (as I doubt not you will), of knowing that your laborious work has not been in vain in the Lord.

Yours in Christ, **Philo Hawkes.**

ISHMAEL AND THE TEMPORAL MILLENNIUM.

The prediction of the angel before Ishmael was born, was, "And he will be a wild man, his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren," Gen. 16 : 12. If the preservation of Isaac's descendants, in the line of the Hebrew nation, a distinct people to this day, scattered and peeled as they have been, is remarkable, that of Ishmael's descendants of the same space of time, *always on the same territory*, is hardly less so. Although sometimes harrassed and pillaged by the great conquerors of antiquity, the country of Ishmael has never been at any time subdued, never paid tribute. He shall *dwell* in the presence of all his brethren. As long as men live on the earth he shall be an unconquered people. The other two points of the prophecy, *he shall be a* WILD *man—his hand against everyman*, have also had a like fulfilment, running parallel with the other. The prophecy has been fulfilling for 3700 years, and from the terms of the prediction we see not how the descendants of Ishmael, as a body, can ever be converted, as the temporal millennium theory supposes. It may be further remarked, that Mahomet was among the descendants of him, who, when a child, was cast under a shrub to die of thirst, deserted by his mother.

"Second Advent."

From the Western Midnight Cry.

SEE HOW THEY AGREE.

It is truly wonderful what a perfect harmony the opposers of our Lord's Second Advent, at *the door*, manifest. Truly, one would think they were about to set up the "temporal millennium." Atheists, Deists, Orthodox, Universalists, and all, seem coming into a perfect agreement in their hatred to the doctrine of the "Coming One" at the door. We will give our readers a sample. The "Star in the West," the Universalist paper in this city, speaks thus of Dr. Lynd and his views:

"J. B. Wilson has just published a pamphlet upon the 2d Advent, from the pen of Rev. S. W. Lynd, D. D. This gentleman, it is understood, is the leading Calvinist Baptist preacher in the West. He preaches in this city. Being the leading preacher in his own denomination, his explanations will be received by his followers with the weight of authority.

"We shall now give our readers his exposition of the 24th chapter of Matthew, a part of which has always been regarded by Orthodox professors as descriptive of the last judgment. He explains the whole to relate to the coming of Christ at the destruction of Jerusalem, about eighteen hundred years ago. He occupies the ground that the Universalists have ever stood upon, as relates to that subject. The truth is, Millerism, common sense, and investigation have *driven* our opposers to adopt our interpretations. Explanations of ours which were ridiculed a few years ago, by many of them, they now declare as their own."

Here the "Star" gives an extract from Dr. Lynd, and then concludes its remarks upon the Doctor's views as follows:

"For the most part, the foregoing is the view taken by the Universalists; and that it is the correct one our opposers do now bear their witness. And one fact we must state which we consider an important one. The account in the 24th chapter of Matthew of the second coming of Christ, once explained to be an event past, and Dr. Lynd, or any other man, can never prove a still future coming to judge the world. They might just as well give up the doctrine on that subject at once.

"Dr. Lynd's explanation bars him from his own favorite dogma of a future coming and judgment. He cannot put his finger upon any text that cannot be consistently explained according to his own showing, in harmony with Universalist views."

In the same paper, the "Star" says:

"Stuart's interpretations are for the most part in harmony with Universalist views, put forth for the last half century;" and exultingly adds: "The Christian world is fast approximating towards Universalism—and it is of no use for any body to deny the fact."

No wonder the "Star" thinks so, when such men as Professor Stuart of Andover, Mass., and Dr. Lynd sustain the "*peace and safety*" doctrine by their powerful influence.

That the "Star" is not alone in its belief that the opposers of "Millerism," as they call the 2d Advent doctrine, are hastening into Universalism, take the following article, which first appeared in the "Patriot and Eagle," a secular paper, and from thence was copied into the "Chronicle," of this city, the editor of which, we are told, is a leading member of Dr. Beecher's church:

"The zeal of Moses Stuart, D. D. of Andover, against 'Millerism,' has betrayed him into admissions and assertions, which, if true, not only break down the principal barriers between Popery and Protestantism, but also nearly all the defences of Orthodoxy against Universalism. If I were satisfied that his prophetic expositions were correct, I should at once despair of meeting the Universalists and the Roman Catholics with any Scriptural logic worth the name. Why, Professor Stuart says that the entire book of Daniel's prophecy was fulfilled 1800 years ago! The book of Revelation, excepting the two or three last chapters, have also long since been fulfilled!! The 24th and 25th chapters of Matthew were fulfilled completely at the destruction of Jerusalem by the Romans!!! As for Prophetic Chronology, Mr. Stuart sweeps away with one dash of his pen the general, nay, universal belief of the Protestant church. With quiet dogmatism, such as few beside himself can use, he throws back into the darkness of the middle ages, all the best fruits of Reformation, and all the best directed researches of expositors since the immortal Luther first asserted and maintained the right of private judgment.

"The Doctor is determined to prove that the worst will be converted and the Jews restored to their native land. But, if his exposition be true, he ought in consistency to enlist himself under the banner of the Pope, and with the weapons of an infallible Church, go forth conquering and to conquer. Nay, more, he ought to extend his benevolence backward, as well as his exertions forward, and include in his boundless plan of salvation, the generations who have passed away, together with those who are to come. It is a striking fact, that the organ of the Universalists, published in New York city, hails the appearance of Professor Stuart's Book, as one of the most prominent movements of Orthodoxy, towards Universalism that has been seen during the present century. No wonder. Only say that the prophetic parts of Daniel, Matthew and John have no reference to a future Judgment, and the Universalist finds it easy work to *spiritualize* and *accommodate* the rest of Scripture so as to include all mankind in the plan of salvation, and to nullify all our hopes and fears in the judgment and resurrection of the dead. I assert, without fear of successful contradiction, that the Doctor's exposition leaves Protestantism no better designation than that of heretical non-conformity with the true Catholic Church, and gives Universalism at least as good ground to stand on, as any other sect out of the pale of the true indivisible, universal, infallible Church of Rome."

The approach of Stuart, Lynd, and others, opposing Second Advent at hand, towards Universalism, *alias*, "*peace* and safety" doctrine, is just cause of alarm to all who do not wish to have sudden destruction overtake them. "For when they shall say peace and safety, THEN SUDDEN DESTRUCTION cometh upon them—and THEY SHALL NOT ESCAPE." 1 Thess. 5 : 3.

We are personally acquainted with a minister who, a few months since, preached three sermons in one day, against our views of the immediate glorious appearing of our Lord Jesus Christ. As he came from the pulpit he was greeted by an atheist, most heartily—as he passed down towards the door he was cheered by several Universalists—passing out of doors he heard a company *swearing* that he had used up Millerism right well.

These facts we had from his own mouth. "Pilate and Herod are made friends;" and good [?] and bad men of all sorts agree together in fighting against the speedy coming of our glorious Lord—they seem to forget all their former differences in crying out, Away with Millerism—crucify it, crucify it. They are loving brethren just now. We heard of a case last winter, in Massachusetts, where a Trinitarian minister, a Unitarian, and a Universalist all sat in one pulpit, and took part in the same exercises, in a meeting against "Millerism." See how these brethren love one another.

Is "a man known by the company he keeps"? Well did the Psalmist pray, "Gather not my soul with sinners."

Shall we strengthen the hands of sinners that they turn not from their wicked way?

We were informed that a few days since, in this city, a Universalist who heard our exposition of the 24th Matthew, said, if that is true Universalism is gone, and manifested a concern for himself. How did he find relief to his troubled mind? We learn that a Methodist preacher met him and told him, "It's all a humbug," &c. The man's mind was quieted, and he concluded to return to his Universalism.

THE GUILT OF REJECTING GOD'S TESTIMONY.

The writer of the following received her first impressions on the Second Advent, in her childhood, in England.—Ed.

TO THE EDITOR OF THE MIDNIGHT CRY.

With my early religious impressions I received as a Scriptural truth the certain and speedy second advent of our Lord and Saviour Jesus Christ, to reign personally with his saints upon the renewed earth; but I did not, till quite recently, realize the momentous consequence of neglecting to receive it as an essential article of my Christian faith. Perhaps it had not taken sufficient root in my heart to develope its importance. The late discussions on the subject have vividly impressed my mind with many serious queries and reflections; a few of which I offer for the consideration of those who profess to love and obey our crucified and ascended Saviour.

That which God hath spoken is binding on all his creatures. Awful indeed is the responsibility of the soul that would, at its own pleasure, receive or reject the word of Jehovah! Read Rev. 22 : 18, 19. Is then the second coming of Christ to reign in the same body in which he died, arose, and ascended, a doctrine taught in the Holy Scriptures? If it be, can it be immaterial whether or not we believe it! Shall a worm of the dust dare to say of the smallest portion of the word of the Most High God, It was written in vain?—Surely not, of that which includes so much of glory to Christ, of comfort to the believer, and occupies so large a space in the sacred writings, which, throughout, testify of the sufferings of Christ and the glory which should follow. Why leave out the glory which should follow? as though to suffer was the great end of his mission. Many say the subject is doubtful and obscure. Why is it so? Is it because they have not diligently searched and compared divine truth? Then they are verily guilty, themselves being their own judges: but if, after having searched and compared they wilfully close their eyes, their hearts being opposed, the case is still worse, as it argues a principle the reverse of that love which would induce entire submission and obedience. That he said he was a king gave great offence during his first advent, and surely the offence has not ceased with the majority of his professed disciples, although over his cross was written, under the guidance of divine providence, (what Pilate, though strongly urged, was not permitted to alter,) "JESUS OF NAZARETH, KING OF THE JEWS!"* This King was the crucified Jesus! his human, not his divine nature. We will not have this man to reign over us, may be unwittingly the spirit of many, who, because they acknowledge his spiritual reign, flatter themselves that all is well. That he ever has reigned spiritually in the hearts of all his people, and ever will, is a blessed truth, yet it is only part of the truth of the gospel, for this he doth in virtue of his Deity, and those who admit of no more, deny him the full reward of his sufferings, and believe not in the Christ revealed by the Holy Ghost, who shall see of the travail of his soul and be satisfied. As God, he could have no travail of soul, nor could be, in this sense, satisfied.

Who shall sit on his father David's throne? As

God, David could not be his father. Who shall be exalted to reign over the kingdoms of this earth? As God, he is, and ever was, above all exaltation, and has reigned from everlasting, and will continue so to do, to everlasting. The divine word, which informs us that Jesus was reviled, despised and rejected by those he came to save, assures us that on the spot where he thus submitted to humiliation, he shall in the same body be exalted, extolled, and acknowledged by all men in his transcendant majesty and glory. As well may we deny the one to be real and literal as the other; the sin must be equal, because equally contradicting the word of God, or, perhaps we ought to say that is more aggravated, which refuses to recognize he more glorious part of his mission, and to render honor to him whom God delighteth to honor. If this be true, do not opposers, or even unbelievers, stand every moment in jeopardy? O! that they would pray, read and consider, in time, lest haply they be found to be fighting against the revealed will and purpose of God, rejecting his offer of love and mercy to their souls!

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* Who are the real Jews, is explained in many parts of the New Testament by expositors, so guided that they could not err.

LIFE'S TRAVELLER.

The following recently appeared in the Literary Gem. When the reader has finished it, we wish to ask him a question:

"An aged man of God encountered a traveller, who smote his breast and broke into loud and deep lamentation. And he said, 'My brother, what is thy affliction, that thou wailest thus, on thy way?' And the traveller answered, 'My path is long and weary; it is full of thorns and thistles; my feet are bleeding with sharp rocks, and my bosom is torn with briars; my sight is dim, and I fear to lose my way: darkness gathers around me, and I know not which way to turn; my ear is dull, and I hear not the voice of the torrent till it roars at my feet; the bitter north winds pierce me through the sun looks fiercely upon me, and I faint; they who travel with me and who should assist me in my feebleness, rush rudely by, and overturn me as they pass; they darken my way by intercepting its faint light; they toss the brambles from their own feet under mine; they bewilder me by adverse councils, and lead me into crooked paths as I follow them; they pluck rich fruits by the wayside, which I in my weakness cannot reach, and forget that I am fainting. There were those who travelled with me for a season, whom I loved and who held up their light that I might also see; and they pitied my wounds, and bound them up as we journeyed, and they pointed out the green places, and we sat together by the fountains in the wilderness, and I gathered strength as we held sweet converse. But one by one they have faded like a vision from my sight; they have all passed away! they flit by me in my dreams, but they mock my grasp; their voices come upon my ear on the night breeze, but I call on them and they do not answer! Askest thou why I lift up my voice in sorrow?'

And the holy man inquired, 'Whither dost thou travel? what is the goal of thy journeying?' And the traveller said, 'I am journeying to the house of my Father; I am travelling home; I know that there I shall be welcome; for though my dim sight so often mistakes the direction, yet hath my Father sent me his chart and compass to guide me on my way.' And the man of God once more questioned, 'In this thy Father's house, what is it that awaits thee?' The faith of the traveller kindled at the thought, and he replied, 'Eye hath not seen nor ear heard, the fullness and the joy thereof. All the glories and delights, which I see at a distance on my way, and for which I often mourn, are as nought to the least of the abundance that is there awaiting me. The glorious hues that fade out here as we gaze, are the enduring colors of that mansion. The waters that shine there upon the eye have no bitterness, and there, there is no draught. There is no separation there, and no chill of doubt, or decay, or jealousy cometh there, between hearts that love. And the shadow of death entereth not there! And they whom I loved, and with whom I talked of that blessed home as we journeyed, are all there! Though they passed from my sight like the morning dew, yet have they left me a sign and a token where I should find them.'

'And thou weepest, O traveller,' said the aged man, 'and falterest on thy way to a home like this! Why girdest thou thy spirit not up, in the strength of that which is before thee? Go steadily on thy way. Why dost thou foolishly look to thy fellow travellers for guides? Behold they are weak; they are dim-sighted; they are bewildered as thou art. Hast thou not the chart and compass of thy Father? Why askest thou their support, and seest not *they* are fainting at thy side? Thou shrinkest from the thorns in thy way, and seest not that their feet are bleeding. Thou lookest on the fruits they chance to pluck, and forgettest that thou gatheredest when they were an hungered, and they shared not. If thy sight is dim, and thine ear dull, hast thou josteled no one in *thy* path, and flung the thorns from *thy* feet under those of no other? Hast thou not past by him whose wounds *thou* shouldst have bound up, and heard not the cry of him who asked *thy* help? Complain not, O man, of thy brother, nor embitter thy soul by thinking he careth not for thee. Look not upon the length of the way, nor upon its toils, nor its desolateness, nor yet upon the deep waters, nor the valley and shadow of death thou must finally pass. But fix thine eye steadfastly on the home beyond; and, though dimness be upon thy vision, yet shalt thou pass on in safety and rejoicing, as one indeed, who, weary and worn from a long journey, yet beholdest, from afar off, gleaming through the wilderness, the lights of his Father's mansion.'"

Now for the question. If this traveller loved the thought of home, would he quarrel with and abuse a friend who should tell him that his Father was coming very soon, to relieve him from pursuing his toilsome way any farther, and to conduct him immediately to his glorious mansion?

CHEERING THOUGHTS ON THE SECOND ADVENT.

FROM DR. LEIGHTON'S COMMENTARY.

1 Peter 1: 7—"*Might be found unto praise, and honor, and glory, at the appearance of Jesus Christ.*"

This is the end that is intended, and shall be certainly obtained, by all these hot trials. Faith shall come through them *all*, and shall be "found unto praise," &c. An unskilful beholder may think it strange to see gold thrown into the fire, and left there for a time; but he that puts it there, would be loth to lose it; his purpose is to make a costly piece of work of it.

"*At the appearance of Jesus Christ.*" This denotes the time when this shall come to pass; for Christ is faithful and true; he hath promised to come again, and "to judge the world in righteousness," and "he will come, and will not tarry." It is called, "the *revelation*;" all other things will be revealed in that day—the most hidden things, good and evil, shall be unveiled; but it is eminently the day of His Revelation: it shall be by his light, by "the brightness of his coming," that all other things shall be revealed; but he himself shall be the worthiest sight of all. All eyes shall behold him. He shall then gloriously appear before all men and angels, and shall by all be acknowledged to be the Son of God, and Judge of the world: some shall *with joy*, know him, and acknowledge him to be so, others to their *horror* and *amazement*. How beautiful shall he be to those who love him, when he as the glorious head shall appear with his whole body mystical with him. Then, the glory and praise which all the saints shall be honored with, shall recompense fully all the scorns and ignominies, and distresses they have met with here. And they shall shine the brighter for them. O! if we consider oftener that solemn day, how light should we set by the opinions of men, and all outward hardships that can befall us! How easily should we digest dispraise and dishonor here, and pass through all cheerfully, provided we may be then found in him, and so far partake of praise and glory and honor in that day of his appearing.

[Again, in his comment on 1 Peter 4: 13, he says:]

Now that he is hidden, little of his glory is seen. It was hidden when he was on earth, and now it is hidden in heaven where he is. And as for his body here, his church, it has no pompous dress, nor outward splendors, and the particular parts of it, the saints, are poor, despised creatures, the very refuse of men in outward respects and common esteem. So he himself is not seen; and his followers, the more they are seen and looked on by the world's eye, the more meanness appears. But there is a day wherein he will appear; AND IT IS AT HAND! and then he shall be glorious in his despised saints, and admired in them that believe (2 Thess. 1: 10); how much more in the matchless brightness of his own glorious person! In the mean time, he is hidden, and they are hidden with him, "for our life is hidden with Christ in God." He shall shine forth in his glory. Terrible shall it be to them that formerly despised him and his saints, but to them it shall be the gladdest day that ever arose upon them—a day that shall never set or be benighted; the day they so much longed and looked out for, the full accomplishment of all their hopes and desires. OH! HOW DARK WERE ALL OUR DAYS WITHOUT THE HOPE OF THIS DAY!

It is a sweet and joyful thing to be a sharer with Christ in *any* thing. All enjoyments wherein he is not, are bitter to a soul that loves him, and all sufferings with him are sweet. The worst things of Christ are more truly delightful than the best things of the world: his afflictions are sweeter than their pleasures, his reproach more glorious than their honors, and more rich than their treasures And shall I shrink and creep back from what he calls me to suffer for his sake? Yea, even all my other troubles and sufferings, I will desire to have stamped thus, with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.

The following of Christ makes any way pleasant. His faithful followers refuse no march after him, be it through deserts, and mountains, and storms, and hazards, that will affright self-pleasing, easy spirits. Hearts kindled and actuated with the spirit of Christ, will follow him, "wheresoever he goeth."

LETTER FROM BUFFALO.

My Dear Brother Himes—I was glad to hear from you and of the success which has attended your labors since you left Buffalo. "Your coming here, and the brethren associated with you, has resulted in much good to the souls of many. We are a little company, yet the Lord is adding daily to our numbers. Our meetings are well attended, and brother Skinner is laboring with good success among us. Our Hall is crowded on the Sabbath, and never has the spirit of inquiry risen to such a degree as at present. The cause is onward in this place.

Yours, in full confidence of our coming Lord,

Buffalo, N. Y., Nov. 1. Joel Atkins.

LETTERS RECEIVED DURING THE WEEK ENDING NOVEMBER 8.

Postmasters.—Richmond Corner, Me.; Bristol, Ct. Fulton, N. Y.; Cleveland, O.; Wallingford, Ct.; Persia, N. Y.; Brunswick, Me.; Canton, Pa.; Middleport, N. Y. (Bro. Guernsey's address is Northfield, Ct.;) Copenhagen, N. Y.; Middleport, N. Y.; Sandy Hill, N. Y.; Akron, O.; Bristol, Ct.; Bridgeton, N. J.; Michigan City, Ind.; Springwater, N. Y., each $1.

West Greenville, Pa.; Johnstown, N. Y., each $2.

Hinesburgh, Vt., $3.

Ballston, N. Y.; Norwalk, O.; Lancaster, Pa.; Level Corner, Pa., each $5.

Albion, Mich.; Auburn, N. Y.

Individuals.—Silas B. Tarbox; Peter Christ; Samuel B. Ingersoll, (postage 50 cts., should have been handed to the P. M. and franked by him,) each $1.

Philo Hawkes, $2.

Chas. Friend, $3.

J. V. Himes; Ali Andrews; John Kilton; Sidney D. Ostrander, (postage 18-34;) Luther Caldwell; S. S. Snow; A. Flavell: Geo. Carrico; John Osborn; L. C. Collins; L. D. Fleming; E. Jacobs; H. B. Skinner: Geo. F. Storrs; J. M. V——; David Reynolds; E. C. Galusha; Wm. Miller; J. V. Himes.

SECOND ADVENT DEPOTS.

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Louisville, Ky.—Jefferson House.
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Montreal, C. W.—No. 158 Notre Dame st.
Address R. Hutchinson.
Portland, Me.—Casco st. Address J. Pearson.
Akron, O.—Address C. Clapp.

THE MIDNIGHT CRY!

VOL. V.—NO. 14. NEW-YORK, THURSDAY, NOVEMBER 16, 1843. WHOLE NO. 93.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES.

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

Also at CONSTITUTION HALL, No. 650 Broadway, (between Bleecker and Bond-streets,) on the Sabbath, morning, afternoon and evening.

Conference and prayer meetings are held in the Welch Church, in the rear of No. 63 Christie-street, on Wednesday, Thursday and Saturday Evenings.

THIS PAPER commences the second half of the volume, *to* which many of our subscribers have paid. If they wish to continue readers of the Midnight Cry, we shall expect them to make immediate payment, that we may have the means of continuing it to them.

VOLUMES OF THE CRY.—We have on hand a few copies each of Vols. 1, 3, and 4. The first volume contains thirteen lectures by Bro. Miller,—being the most important of his published writings—and many other articles of great value, including the Restoration of the Kingdom to Israel, by Bro. Litch.

The third volume commences with a Synopsis of Miller's Views, and contains charts of the visions of Daniel and John,—the most important of Bro. Storrs' lectures,—much valuable historical information respecting Popery,—the excellent sermon on the Last Trumpet, by Amzi Armstrong, of Mendham, N. J.—some important criticisms by Bro. Whiting,—A Scene of the Last Day, by Bro. Miller,—Remarks on Isaiah XI, by the editor,—many cheering letters,—Bro. Brown's Experience,—Starkweather's Narrative, &c. &c.

Vol. 4 contains Bro. Storrs' lectures on Daniel and the Revelations, occupying 16 closely printed pages,—the Better Times, by L. D. Fleming,—Translations of Daniel II, VII, VIII and IX, by Bro. Whiting,—the Watchman's Warning, in four numbers, with engravings, by Bro. A. Hale,—The Synopsis of Miller's Views, (re-published,)—The First Principles of the Second Advent Faith,—Wesley's Sermon on the New Creation,—The Great Assize,—The Celestial Railroad,— Bro. Cook's Appeal,— Bro. Litch's Articles on the 11th of Daniel, 24th of Matthew, the Woe Trumpets, &c. &c.

Price of the first and third volumes, 50 cents each; 4th vol. [double size,] with a likeness, $1. Liberal discount to those who wish to circulate or sell again.

☞ We learn that Bro. Miller passed through Albany last week, on his way to Western New York.

LECTURES.

The lectures in this city for the week past have been unusually interesting and instructive.

On Wednesday evening of last week Bro. Himes did not speak as was announced in the paper. Bro. Litch being present, supplied his place, and delivered an impressive discourse from Matthew 24 : 14. We were pleased to notice several lecturers present: brethren Whiting, Litch, Himes, Caldwell, Stoddard, Chandler, H. Jones, Beresford, Heyes and Young, the most of whom arrived on that day, and left the following morning for their respective fields of labor.

On Thursday evening Bro. Chandler, who is now stationed at Newark, preached.

On Friday evening we held our usual prayer and conference meeting.

On the Sabbath Brn. Southard and Beresford lectured at Franklin Hall.

Brn. Whiting and Young at Constitution Hall.

On Monday evening Bro. Heyes lectured on Daniel, 7th chapter, and the evening following, Bro. Beresford on the 12th chapter. T.

BRO. ISRAEL E. JONES, who has been detained at home, two weeks by sickness, has arrived in the city, and will remain with us a few days.

BRO. MATTHIAS requests us to state, that he has abandoned the idea of publishing a work on the first principles of the advent faith, as bro. Fleming's work, on that subject, has superseded the necessity for it.

☞ BIBLE READER No. 4.—*A Synopsis Explanatory of the Book of Isaiah*, BY HENRY JONES.—This work is now ready, and for sale at this office.—Price 10 cents.

MISSION TO ENGLAND.—Brother C. Beresford, who has been laboring several months in Western New York and Canada, has made arrangements to sail this day for England, his native country. We have advanced some money towards the expense, and those who wish to contribute for that object, can now forward their money for that purpose, to this office.

Brother Himes has recently forwarded a large quantity of books to London, and paid the freight. At this office, we have also had frequent opportunities of sending publications, of which we have gladly availed ourselves.

BRO. BARKER, who was formerly a Wesleyan preacher in England, left us for Liverpool, last Monday. We supplied him liberally with publications, and he designs devoting himself entirely to the cause.

SECOND ADVENT CONFERENCE, BROOKLYN, N. Y.

Brother B. Matthias, and the brethren at Brooklyn, with whom he is laboring, are making arrangements for a Conference, at the House of Prayer, to commence on Thursday, Nov. 23. Brn. Israel Jones, Apollos Hale, and all others, who love our Lord's appearing, are invited to attend.

☞ Bro. Heyes may be expected at Albany, N. Y. next Sabbath.

THE NEW EARTH,

BY LUTHER CALDWELL.

"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3 : 13.

This was the expectation of Peter and the early Christians. In those days, the few persecuted disciples, looked for the destruction of the present earth by fire, with all its wicked inhabitants. They did not expect the complete annihilation of the earth. Peter says, in the fifth and sixth verses, that the heavens and earth, which were before the flood, being overflowed with waters, *perished*. Of course, we cannot understand by this, that the earth was annihilated; but simply that the inhabitants, and every growing substance was destroyed. But the heavens and the earth, which *now* are, by the same word are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men. All these things shall be dissolved with fire, the elements shall melt with fervent heat, the earth also; and the works that are therein, shall be burned up. These were the events, that the disciples looked for in primitive days. And they looked for these things, because they were mindful of the words spoken before, by the holy prophets. If Christians would *now* be mindful of the words of the prophets and the apostles, they also would look for these things; and not expect the conversion of the world, and the return of the Jews, before the coming of the Lord, when the most prominent sign, that precedes the coming of Christ, is scoffers, who shall say, where is the promise of his coming? But the early Christians, as the text declares, looked for a new earth, wherein dwelleth righteousness. They expected that the wickedness of this earth, would come to an end. This is not only scriptural, but it also appears natural. It is reasonable for us to expect, that he who created this world, and placed man upon it, will, in some future time, bring misery and sorrow to an end. It is reasonable for us to look for a glorious restitution, when all upon the earth will be happy, peaceful and harmless. When there will be none to hurt or destroy in all his holy mountain. The points, then, that we shall endeavour to establish, are:

1. *There will be created a new earth; and*
2. *Show, that it will be the everlasting abode of the righteous.*

1. *There will be a new earth.*

Positive Proof.—This is plainly asserted, by the apostle, in the text before us. He speaks of it as a matter of established faith,—"we, *according to his promise*, look for a new earth." Where is the promise to be found, that God will create a new earth? It is in but one place, in the Old Testament, this one must be "the promise," to which the apostle refers. This is in Isa. 65; 17. "Behold, I create a new heavens and a new earth, and the former shall not be remembered, nor come into mind." The promise is again repeated to the beloved disciple, or rather, he was permitted to see its fulfillment in vision. Rev. 21 : 1; "I saw a new heaven and a new earth, for the first heavens and the first earth were passed away." Here is sufficient proof for the humble believing soul, that takes God at his word. We have Isaiah, Peter, and John, all agreeing in their testimony, that we shall have a new earth. Out of the mouth of two or three witnesses, every word shall be established. It is then certain that God will create a new earth.

New Jerusalem.—I would just remark that the New Jerusalem city will come in connection with the new earth. Isaiah places it on the new earth. In chap. 65, the prophet, in the 18th verse, after speaking of the new earth in the preceding verse, says, " Be ye glad and rejoice FOREVER, in that which I create; for, behold, I create JERUSALEM a rejoicing, and her people a joy." Also John, after describing the new earth's creation, in Rev. 21 : 1 ; says, 2d verse, " I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven." John and Isaiah, place the New Jerusalem, on the new earth ; of course, all the promises, and prophecies, to be fulfilled in that city, must be on the new earth, to the saints.

The sure Promise.—When God made promise to Abraham, because he could swear by none greater, he sware by himself. "Wherein God, willing, more abundantly to show unto the heirs of promise, the *immutability* of his counsel, confirmed it by an oath : that by two immutable things, in which it was impossible for God to lie, we might have a *strong consolation*, who have fled for refuge to lay hold upon the *hope* set before us ; which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail," Heb. 6 : 17—19. According to the apostle, our faith rests on *two immutable things*, the promise and oath of God. Relying on these two immutable things, we have " a strong consolation"—" like an anchor, both sure and steadfast." The promise was made to Abraham, that he should be the heir of " the *world*"—the new earth—and he also "looked for the city which had foundations, whose Maker and Builder is God,"—the New Jerusalem city. John tells us, in Rev. 21: 5, " And *He that sat upon the throne* said, Behold, I make *all things new.* And He said unto me, write : for *these words* are *true* and *faithful.*" That, which was made new, was the earth. Then we have an account of the New Jerusalem city; after concluding the description of the city in this chapter, and the first part of the following chapter, the apostle proceeds: He said unto me, These sayings are faithful and true. They are both *faithful* and *true*, they were "confirmed by an oath." These things are the hope set before us, which is as an anchor, both *sure* and *steadfast.* It is the *blessed hope*—and it is the *hope* that maketh not ashamed.

" O ! glorious hour, O, blest ABODE!
I shall be near and like my God,
And sin, and death no more control
The sacred pleasures of the soul."*

Christ has the promise of this earth, for his possession !—The earth was created for man. After God had created it, he saw that there was not a man to till the ground. And God said, Let us make man in our image, after our likeness : and let THEM have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over ALL THE EARTH, and over every creeping thing, that creepeth upon the earth, Gen. 1 : 26. The territory given to Adam and his race, was " all the earth," and all that was in the earth. All were subject, and belonged to man, as long as he was subject to God ; but when he sinned against God, he lost them all. He did sin, and hence the dominion was taken away from him. Jesus Christ, the second Adam, came to purchase, and restore the earth. " The first man Adam, was made a living soul ; the last Adam, a quickening spirit." " The first man is of the earth, earthy ; the second man is the Lord from heaven," 1 Cor. 15 : 45, 47. The second Adam, who is the Lord from heaven, is to have the earth. Thus the apostle, in Eph. 1 : 13, 14 ; says : " In whom also, after that ye believed, ye were sealed with the holy spirit of promise, which is the *earnest* of our *inheritance*, until the *redemption* of the *purchased possession.*" Heaven above us, has never been lost, that it should be *redeemed.* This earth is that which was lost—it has been *purchased*, and it will be *redeemed ;* and if we " are sealed with the holy spirit of promise, it is the *earnest*," or title of our inheritance, until the redemption of the purchased possession, or the restitution which God has promised, by the mouth of all the prophets. When the Lord will create the earth anew, and " Phœnix-like," it will rise from its own ashes, then will be fulfilled the promise, given in the second Psalm, "Ask of me, and I will give thee the heathen for thine inheritance, and the *uttermost parts of the earth* FOR THY POSSESSION." Christ will then have the uttermost or all parts of the earth for his possession.

2. *We are to show that this earth will be the everlasting abode of the righteous.*—It is asserted by some, that because eye hath not seen, and ear heard, nor hath it entered into the heart of man, to conceive the joys that are laid up for us that love God, therefore we must remain in complete ignorance, as it regards our inheritance. But this does not follow ; we may know something about it, and yet not have a full comprehension of its glory. But, if the passage referred to, is examined, with its connection, the objection will vanish entirely away. "But, as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath *revealed* them unto us by his Spirit," 1 Cor. 2 : 9, 10. And these things which are reserved for us, the apostle speaks of, to his brethren, not by man's wisdom, but by the Holy Ghost ;—it was done " by comparing spiritual things, with spiritual," 13th verse. Let us then do the same, and we shall obtain some revelation from his word upon this important point.

The faith of the church is, that heaven is far above us, a sort of aerial or etherial place, where the vast multitude of saints are before the throne of God forever. The poet, having caught the prevailing idea, with his usual license, has given us the heaven, which is believed in by the church, in these last days :

" BEYOND the BOUNDS of time and space
Look forward to that heavenly place
The saints' *secure abode.*"

How it is that our "heavenly *place*," is " *beyond* the *bounds* of space," I cannot imagine. One thing is sure, if we get " *beyond* the *bounds* of *space*," it will be a "secure abode." Not long since, I was reading a description of heaven, which is about the idea I formerly held of it. It was this ; that heaven was above us, and there the saints stood before a throne, very bright, of the appearance of gold, on a beautiful cloud, sparkling and white, and as clear as the sun. In such a place, they remained forever, singing psalms and songs. And this is really, what multitudes believe, is " the exceeding great and precious promise." They follow the traditions of men. Their faith, instead of being the SUBSTANCE of *things* hoped for, is one that takes hold of *nothing* away beyond all space. What saith the scripture on this point ?—" to the law and the testimony." As we have already seen, under our first head ; that for which Abraham looked, was New Jerusalem city ; which will come with the new earth. This is also the inheritance, which Christ has bought for us.

This earth, created anew, is the kingdom promised to us ;—it is the one which was "prepared for us from the *foundation of the world.*" It is the kingdom *out* of which will be gathered all things which offend, and them which do iniquity. And when the wicked are thus gathered out of the earth, they " shall be cast into a furnace of fire ;" And then " shall the *righteous* shine forth as the sun, *in the kingdom* of their Father." Matt. 13 : 42, 43.

In our Saviour's sermon on the mount, he gave us the following promise : " Blessed are the meek, for they shall inherit the earth," Matt. 5 : 5. This has never been fulfilled. It is to be in the future ; blessed are the meek, for they SHALL inherit the earth. In this world, the meek have been the poor, they have been persecuted —" stoned, sawn asunder, tempted, slain with the sword ; they wandered about in sheep-skins, and goat-skins ; being *destitute*, afflicted, tormented—of whom the world was not worthy :—they wandered in deserts, and in mountains, and in dens and caves of the earth." And Jesus, the meekest of the meek, while on this earth, had not where to lay his head, although the foxes had holes, and the birds of the air had nests. He was a stranger here—he came to seek and save that which was lost. While here, the subjects of Satan's kingdom sought his life, that they might take it. Patriarchs and early Christians were strangers and pilgrims here, *seeking* a country, even an heavenly. And we, if we are the meek—if we belong to the kingdom of God, are like them, our treasure is not in this world. We are looking for a city, and for the new earth, according to promise.

"No foot of land do we possess,
No cottage in the wilderness."

But the promise is, "Blessed are the meek, for they SHALL INHERIT THE EARTH." It will be the new earth. The promise will be fulfilled. May the Lord, by his grace, make us meet to inherit this kingdom.

"This is my part and portion fair,
My treasure and my heart are there "

We find the same promise in Ps. 37: 8—11. "Cease from anger, and forsake wrath : fret not thyself in any wise to do evil. For evil doers shall be cut off:"—off [from the new earth,] —"but those that wait upon the Lord, *they shall inherit the earth.* For yet a little while, and the wicked shall not be ;"—[shall not be on the new earth]—"yea, thou shalt diligently consider his place, and it shall not be,"—it shall not be found on the new earth, the wicked will have no portion there—"But the *meek shall inherit the earth,*" and shall delight themselves in the abundance of peace. The saints have not yet received the fulfilment of this promise. The same promise is found in the 22d verse of same Psalm. " For such as be *blessed* of him *shall inherit the earth ;* and they that be cursed of him, shall be cut off," —from the earth.

The promise is again repeated in 29th verse with the addition that they shall have the *land forever.* "The righteous shall inherit the land, and *dwell therein forever.*" In the 37th verse, it is once more repeated, and we are informed *when* they, the saints, shall come in possession of it. "Wait on the Lord and keep his way, and he shall *exalt thee to inherit the land :*" when will it be ? "*when the wicked are cut off, thou shalt see it.*" When the Lord comes and takes the wicked off from the earth, or gathers them *out*, then shall the meek inherit the earth.

We find the promise of all the earth to the saints, in Dan. 7 : 27. After speaking of the judgment and the coming of the Son of Man, then it is siad "the kingdom and dominion, and the

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* After careful examination, we felt constrained to modify this paragraph, giving an application of the apostle's words, somewhat different from that of Bro. C.—ED.

greatness of the kingdom UNDER the *whole heavens* was given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The "everlasting kingdom," which is here promised "the saints," is, "the *greatness* of the *kingdom under*," not above—the heavens; but "UNDER the *whole heavens*."

When these promises are verified to the saints of the Most High, then will wickedness and persecution cease, and they will long enjoy the fruit of their hands. Then will the stone have smitten the image; and, becoming "a great mountain, *will fill the whole earth*."

Abraham and his seed will then have all the land, to the north and the south, the east and the west, for an EVERLASTING possession. The lion and the lamb will lie down together. "The ransomed of the Lord shall return, and come to Zion with songs and EVERLASTING joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah, 35 : 10.

We shall then see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed. Then it will be said, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them. He will wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

"Ye mourning pilgrims, cease your tears,
And hush each sigh of sorrow;
The light of that bright morn appears—
The long sabbatic morrow."

ADDRESS FROM BRO. WM. MILLER.

At the interesting Convention in New York, in anniversary week, last May, we had some hope that Bro. Miller would be present. His sickness prevented. He begun a letter to the convention, which he could not finish in season. It remained in an unfinished state, in his desk, till our visit to him a few weeks ago. Though it may seem out of date, we are sure our readers will rejoice, with us, that we have been able to obtain it even at this late day.

To my Beloved Second Advent Brethren :

Amidst all the calumny, misrepresentation and slander, which has fallen to my lot to endure, I have one consolation, which outweighs the whole that I may have suffered from the scoffers in high life, and in the opinions of a cold, heartless, unfeeling, and faithless church, and the giddy, worldly multitude of the votaries of earthly pleasures and popular applause;—that this short epistle will be read and truly appreciated, by a holy brotherhood, collected from every part of our beloved country, from every clime and every sect, where any lovers of Christ can be found, bound together by a bond of union, not of sectarian dogmas, nor selfish creeds; but by a bond, which all holy beings, whether in heaven or earth, would delight to be partakers of—a bond that angels and patriarchs, prophets and apostles, desired to look into and enjoy. Yes, a bond which all heaven will approve, and God will delight to bless, founded on a love of the truth, and a looking for and loving the personal and glorious appearing of the great God and our Saviour Jesus Christ. This bond is so holy, no hypocrite can enter the fold, no worldling can enjoy the bands, no man, seeking honor from men, will be found in fellowship; no hireling priest, nor man-made watchman will join the ranks or give the midnight cry. It is too holy—the motives are too pure—the cross would be too great—their faith would fail them here, and all their hearts would shrink with very dread, to harbor motives of so pure a flame. Yes, yes, it must, it would burn all their stubble up, and if there was no gold, how could they stand? The blessed hope! It is no hope to them. What! hope in Jesus Christ's return to earth? No, never, say some, while others put it so far off, and say, My Lord delays his coming, that it amounts to about the same as to say, He will never come. It chills the heart and freezes up the soul, of all who love the Saviour and are watching for his second advent. But here is a band collected from all sects, from every name, from jargon creeds, from every rank, both high and low, both rich and poor. They have come without a written recommendation from people or from priest. They have come together to converse, not on the world's affairs, or to lay plans of many years to come, to immortalize their names, or make their sect more numerous than others, more powerful, and more learned in the wisdom of the world, and by thus doing gain an ascendancy over fellow-man. No! No! But to converse about a Saviour soon to come to earth, to try their hearts by the blessed test of LOVE;—to talk of a new earth, a better country, which Abraham sought by faith, and which was promised by the word of God, and yet was not possessed when Abraham died:—to talk of plans to make our fellow-mortals now believe, repent and be prepared to meet the blessed Saviour in the air,—to talk of our immortal soul and body, when in the resurrection of the just, we shall awake to everlasting life:—to help persuade our friends and neighbors, to be reconciled to God, that they may shine as stars in Jesus' diadem, when he shall come to receive the kingdom and the crown:—to speak of Jesus' power when he shall conquer death, and him that hath the power of death;—to ask for grace of God, instead of man's applause:—to seek for wisdom, which a God can give:—to gain a victory over flesh and sin, and all the wiles of satan and his host of wicked men and devils. This is my consolation, and I think I hear your speakers say, "Behold the Bridegroom cometh, go ye out to meet him." I see, or think I see, your countenances lit up with holy love, the sparkling eye, denoting heavenly joy, and think I hear, from lips of all the heaven-born souls, a loud response, "Amen, even so, come Lord Jesus." But cannot a hypocrite rejoice, and show a love for the coming of the Lord which may be feigned? say you. I answer, No. No earthly motive now can tempt them to it. It is too late, the time is come; the test must now be applied, "Then shall ye return and discern between him that serveth God, and him that serveth him not." This holy brotherhood can have no motive, no rational design, to deceive themselves or others, for if it is not true, a few months more will hold them up the butt of ridicule, and a mark of folly. Yet if it should prove true, the unprepared state of the worldling would make them hate the very name of *advent*. So, turn which way you will, this is a test, "To them who look for him he will appear the second time, without sin unto salvation." And yet how many of our sectarian brethren, do treat us with contempt, and ridicule and slander us, because we look for Christ. Why can they not see their base hypocrisy? What worldly demon has blinded their eyes? All the movements our opponents make, are signs that Christ is at the door, and yet they see no sign; or make pretence they see no sign. "Can ye not discern the signs of the times?" said the dear Saviour. I would rejoice to be among you, brethren; but God has laid his afflictive hand upon me, and blessed is his name, he knows for what. I must and will submit, for God is good. I pray that you may have the spirit of God in your convention, and ask an interest in your prayers, that I may be resigned. My hope is strong, and my faith in 1843 has wavered not. Come, Jesus, come. Yours in the blessed hope,

WM. MILLER.

Low Hampton, May 4, 1843.

THE DOWNWARD TENDENCY OF MAN.

It has been recently remarked that when nations become corrupt they never rise again. The whole history of the world, without an exception, is an illustration of this truth.

Individuals may again attain to moral excellence, but history does not furnish an example where a nation or community has once fallen and again attained the height of her previous glory. Thus Babylon, Persia, Grecia, and Rome, successively rose to power and greatness, by slow and steady steps; but on reaching the acme of their fame, they never remained stationary. Luxury led the way to effeminacy and immorality, they entered their downward course, and never rose again. And now their greatness is like a vision of the past. The kingdoms of Europe also, the toes of the image, are fast sinking in morals, again to heathenism. Even our own country has fallen far from the proud height which she a short time since occupied; and is sinking fast in the sins that hastened on the ruin of Sodom and Egypt.

The religious world are not exceptions to the same truth. The seven churches of Asia, which once shone as lights of the world, have long since had their candlesticks removed out of their places. Africa, once resplendent with the light of the gospel, has had her light long since extinguished. The brightness of Christianity in Europe, is also greatly dimned. The church of Rome has manifested to the world her entire rottenness; and the church of England, our mother church, is making rapid and fearful strides towards a union with the Church of Rome. The various dissenting denominations of Europe have lost the purity and piety they once possessed; Germany, the birth-place of the reformation, is again almost devoid of practical godliness, and is sunk into Rationalism, Socianism, Transcendentalism, and German Neology. And even the church in Geneva, which once echoed to the voice of Calvin, has become a Socinian church.

When we turn our eyes to the American churches, we find them fast following in the wake of the theology of the old world. Many of our most popular clergy boldly and openly doubt whether the *body* will ever be literally raised from the dead. They also deny a personal advent of Christ and literal burning of the world. They have made many and sad departures from the faith once delivered to the saints; and yet the churches are not alarmed, they still fold their arms in lazy lock, and slumber over the desolations of Zion.

We thus find, in taking a view of the whole field, which is the world, that the tares are growing with the wheat in greater luxuriance and rankness than ever; that the nations of the earth and the churches have all attained their height of moral greatness, and have progressed far in the descending path, never to rise again. The field has also been all occupied, so that there are no nations to arise and take the places of those whose sun is now setting. Therefore, reasoning from the past, the moral indications of the world show us that we must be near that point when the kingdoms of this world will reach the end of their existence—when the stone cut out of the mountain without hands will smite the image on its feet and break it in pieces, that its metalic and earthly parts may become like the chaff of the summer threshing-floor, and no place be found for them. Then will the God of heaven set up a kingdom which shall never be destroyed, but shall continue forever, even forever and ever.—*Signs of the Times.*

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 16, 1843.

DUTY OF DISCERNING THE SIGNS OF THE TIMES.

The signs of the present times are a stumbling block to many. They form in their minds a picture, which is partly fancy and partly fact, and, till their own notions are realized, they imagine we have no reason to believe we are in the "last days."

Did Christ foretell that there should be signs in the sun, and moon, and stars? He did indeed; but we know, from the inspired declaration of his companion and disciple, that they must be of such a nature that learned infidels and ignorant skeptics can turn from them with contemptuous indifference, and sneeringly say, "*All things continue as they were.*" *We can see nothing worth noticing.*

We would respectfully ask our philosophical or theological opponents to describe any signs in the heavens, which would more exactly accord with all the prophetic declarations, than those which have taken place during the present generation. If they were less diversified or less conspicuous, or not so well authenticated, it might be doubted whether they were objects of prophecy. If they were of a more astounding character, striking the whole world with amazement, terror and awe, the mouths of scoffers would be stopped, and the prediction of Peter would fail.

Again, we are assured by him who sees the end from the beginning, that there should be "distress of nations with perplexity." The horrors of the French Revolution, and the sufferings consequent upon the wars which afflicted Europe during the twenty years ending in 1815, may be a part of the fulfilment of this prediction; but, terrible as was that distress, we think the present state of the world agrees more exactly with the prophetic picture of "perplexity" and all its attendant circumstances.

In the midst of this perplexity, the world is to be greatly given to sensuality, and will have the means of self-indulgence, for they will be eating and drinking, marrying and giving in marriage. Though nations are perplexed, yet they will be pushing their great public enterprises, as well as their private business—"planting and building, buying and selling."

In direct opposition to the pleasing idea of latter-day glory, we are assured (2 Tim. 3: 1—5) that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, proud, blasphemers, and a description of immorality is divinely given for the last days, which shows that, in more particulars than those which Christ specifies, it shall be "as it was in Sodom."

There may be some who read this description, and form a picture in their minds, the reverse of that commonly drawn for the millennium. They may imagine that all external decency will be laid aside, and no appearance of virtue or order remain. But this is equally far from the truth. While "the earth is defiled under the inhabitants thereof," (Isa 24 : 5,) profession of religion must abound, for men will have "the form of godliness."

Though gloomy forebodings will oppress the observing philanthropist, and the multitude will be fearfully looking for "some great event," and many hearts will be failing for fear, yet all apprehensions of the coming judgment will be sought to be stifled by the cry of "peace and safety," till the opening heavens reveal the coming King, and all the kindreds of the earth—who would not love him to reign over them—shall see that they have trifled till it is forever too late, and shall "wail because of him."

Reader, we must beg of you to awake from indifference, and consider the signs of the times. Before Christ's first coming, there were many predictions respecting his birth of a virgin, his being despised and rejected, the circumstances of his death, burial and resurrection, &c. He came according to all the Jewish Scriptures, and yet the great body of the Jewish nation rejected him. Why was this? Because they did not "take heed of the sure word of prophecy," nor "discern the signs of the times." For this they were condemned. Evidence was accumulated before them, and yet they declared that whoever believed the evidence should be thrust out of the synagogue. They did not love the truth, and never took pains to ascertain where Christ was born, but blindly rejected him because they had a notion that he was *not* born in Bethlehem—the very place where he *was* born. The evidence that Jesus was the Christ seems plain to us, but *then* it was to be *sought for*. They did *not* seek for it, and hence Christ says: "*How is it* that ye do not discern this time?" When his ministry was drawing to a close, and he was about entering Jerusalem, knowing the sufferings that awaited him, he forgot them, and wept over the city, because of their unbelief, and the punishment it would bring upon them; "For the days will come," he said, "that thine enemies shall cast a trench around thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, because *thou knewest not the time of thy visitation.*" Did not the judge of all the earth do right? and will he not judge us by the same principle? But the objector may say, there was more depending on their acknowledging the Messiah when he came, than on our believing in his coming at hand. Dear friend, let me reply that God has not spoken to have his word slighted, and you have reason to tremble when you are disposed to excuse yourself for neglecting it. Our Lord saw fit to give a discourse, in which he speaks plainly of the signs of his coming in the clouds of heaven, and calls on us to *know* when his coming is near. After we have carefully sought for truth, we can easily imagine that we might be still in doubt, but nothing is plainer than the fact that we despise Christ's words, if we neglect to seek for the truth. Reader, have you honestly and prayerfully observed the signs of the present times?

"THY KINGDOM COME."

Since our blessed Lord first taught this petition to his disciples, it has been daily repeated with more or less sincerity by the millions of Christendom, yet now when the glorious period of its establishment is come, they with one consent begin to make excuse. Some say it was set up in the time of Christ, *yet still continue their petition!* Others, that it is set up in the heart of every Christian at their conversion, while the same individuals, devotedly cry, "Thy kingdom come."—Others still, that it comes to every believer at death, and though living in constant *fear* of that event, yet persevere in repeating the same prayer. How little do such appear to understand the Scriptures which teach that it is a future and eternal state which flesh and blood may not inherit. The Saviour, speaking of the time when we shall inherit this kingdom, says: "Then the Son of man shall come in his glory and all the holy angels with him, THEN shall he sit upon the THRONE of his glory, and before him shall be gathered all nations," &c. "THEN shall the king say unto them on his right hand, Come ye blessed of my Father, INHERIT the KINGDOM prepared for you from the foundation of the world." We are convinced by the unfailing word of God, that the coming of Christ IS very near; we therefore lift up our heads and rejoice, believing that this blessed petition will now be answered, and we shall soon see the reality of what the prophet once saw in vision, one like the Son of man come with the clouds of heaven, to whom shall be given dominion, and glory, and a kingdom, that all people, nations, and languages, shall obey and serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. C. S. M.

Philadelphia, Nov. 13, 1843.

[Next week, we shall publish extracts from Dr Gill, in which that learned commentator takes the same view of the text, '*Thy Kingdom come.*'—ED.

BRO. MARSH AND THE CHRISTIAN PALLADIUM.

For many years Bro. Marsh has been known to our brethren of the Christian Connexion as a preacher and editor. His brethren have given him the highest proofs of respect and confidence in their power. While editor of their principal paper, he became acquainted with the sentiments of Bro. Miller, by reading the Signs of the Times, Second Advent Witness and other works. He appealed to the law and the testimony, even the sure word of prophecy, to which he did well that he took heed as unto a light shining in a dark place. He embraced the momentous truth, but it by no means required him to forsake any post of duty, though he could no longer be a sectarian. He was not like the editor, who, being called upon to aid in some benevolent enterprise, replied that he would do it if it would not injure his party, adding, "I am a whig above every thing else." He could not sacrifice his convictions of duty to promote the popularity of a party. Being a faithful watchman, he spoke freely and powerfully in words of warning. Many of his brethren rejoiced, but others were displeased. At the commencement of the twelfth volume, last June, it was thought, by some, that he would not be retained. He refused to be trammelled, and the committee who managed the paper, were not willing to lose his services. While they left him free, they joined others with him as associate editors.

While he has, in this situation, faithfully performed his duty, his character has been assailed, and, while the members of the committee spoke well of him in private, they refused to vindicate his character in public. He has therefore felt it his duty to resign.—

We copy most of his article, as it is well worthy the attention of all our readers:

RESIGNATION.

Brethren of the Executive Committee of the Christian General Book Association: Agreeable to promise made in my official resignation, found in the minutes of your annual meeting of this month, I now present for the columns of the Palladium some of the reasons for declining to serve any longer as one of the editors of your paper, the Christian Palladium. And

1st. I am fully confident from past and present feelings and views manifested by a portion of your board, relative to the doctrine of the Second Advent of Christ in '43, that should I continue to express in the Palladium, my honest conviction, on this, to me, most momentous subject, my articles must be subjected to constant and 'spirited' attacks from certain members of the committee, without a reply on my part; or should I reply, our controversy must be upon abstract and unimportant points, and necessarily partake more of the nature of personal litigation and strife, than of a friendly and Christian investigation; either of which would be contrary to my views of duty, and I think, if not an injury to the cause of truth, would do it but little if any good. It is not a full and candid investigation of the important question on which we differ, that I wish to shun, but the evils before named are what duty admonishes me to avoid.

2d. According to the opinion of certain members of your body, which has been fully and unreservedly expressed in your meetings, in the private circle, and public assembly respecting my course in advocating and defending the doctrine of the Second Advent in '43, and in conducting the business of the association for a few months past; I am, in their opinion, not only disqualified by fanaticism to fill the high station of an editor, but have rendered myself unworthy of your fidence, as an honest man and a Christian, and am a fitter subject of the cognizance of the criminal jurisprudence of our country, than the fellowship and suffrages of your body. I have sought redress at your hands, willing to abide your decision: if found in the fault to confess my wrongs, and make the restitution you might demand, but if innocent, I wished, by your decision, to be justified before that public before which my dearest reputation has been assailed. You have given me to understand that it is not within your province to sit in judgment on matters of this kind. Hence, the only alternative for me, has been, either to withdraw my connection with the Association, or submit to bear my injured feelings, and continue my standing with a body, whose members may at pleasure inflict the deepest wounds upon each other's character, and still the body not have power to take cognizance of such acts, nor to redress the wrongs of one of its injured members. Duty and prudence seemed to mark to me plainly the former course—therefore, my resignation has been tendered to you.

My intimate connection with all the affairs of the Palladium, from its first commencement, twelve years since, had served to unite me to its conductors with ties which I had fondly hoped no cause would ever sever; and I know not that our mutual confidence and Christian friendship has in the least been impaired until I avowed my honest conviction of the coming of Christ near. And even now, with a portion of your body, I know not any cause of trial between us. We part, I trust, with feelings of good will to each other, and with an ardent desire, and full hope of soon meeting our glorious Lord in peace. If any of your body have injured me, I forgive them—and desire to hope they have not *designedly* done me any wrong—I wish them well, and most fervently pray that they may find a happy acceptance in the day of the Lord Jesus.

In justification of my course, since connected with the Palladium, I have nothing to say more, and hope I shall see no cause to speak in my defence in the future. My acts as a member of the committee, secretary of your board, and book agent, are well known to the committee; and our annual settlements, and your yearly reports speak all that I could wish in justification of my whole course in these departments.

In conclusion, permit me to say to you, my brethren, the *conductors* of the Palladium, that I leave you, not as an enemy—I am still your friend and brother, and shall rejoice in your prosperity in the cause of truth. I am sensible of the responsibility that rests upon you. So far as the Palladium can be the means of shedding light on the truths of the Gospel, you hold the key of knowledge. Should your Lord soon *come* and call you to give an account of your stewardship, could you with confidence say, we have done all we could to impart a knowledge of his coming through the medium of the Palladium? or would it be true that you have in part, if not fully taken from its readers the 'key of knowledge' on this most momentous event? Where much is given, much is required. Therefore, do, my brethren, for your own justification in the great day of reckoning, and for the salvation of thousands who are looking to you for light, close not the Palladium in the least degree against the glad tidings of the near coming of our blessed Lord; but let it speak freely, fearlessly, and effectually on this, the most dreadful, the most stupendous, and most glorious subject in which heaven and earth ever has or can be interested.

Permit me to say a word to my brethren in the ministry. Your duty as watchmen is a fearful one. The blood of souls will be required at your hands if you neglect to give the people warning when danger is approaching. Your ignorance of its approach, when it is in your power to know it is coming, will afford you no excuse. You are watchmen—God has made you such—has told you to watch—and that when certain signs should be seen, then to *know* that the coming of your Lord is near. Can you not discern those signs now? if so, why not proclaim it to the slumbering virgins around you. Does the fear of man prevent you? how then, will your garments be clear of the blood of souls which may perish through your timidity, or want of moral courage to proclaim this truth? Oh, stand up like men for God and his truth—give the alarm to all the ungodly; and the glad tidings to the righteous, that the Lord, glorious in majesty, and terrible in vengeance, will soon appear.

The patrons of the Palladium in general, I bid an affectionate farewell. Many of them I fondly hope soon to meet in the everlasting kingdom of God. To those who have this hope, I would say, live holy, and constantly ready to meet your Lord, for he will soon appear. And as the time of his approach draws nearer, scoffers will wax bolder, and those who oppose his coming will feel more and more confident that they are right. But few will be looking, or ready for his coming when he comes. To the great mass of professors, and the wicked world he will come as a snare, as a thief, when they think not, to take vengeance on them; while the wise, the pure in heart, will know that his coming is near, and be ready to meet him in glory. O, then, be strong in the Lord—see that your faith falters not—read his word with diligence and fervent prayer—avail yourselves of every means to obtain light and strength on this subject. If the Palladium does not proclaim this truth, by all means take a paper that will give you the light and strength you need at this trying and momentous period.

You will in all probability hear from me no more thro' the columns of the Palladium; but I shall not be inactive in the cause of Christ. I am now free, thanks be to my Deliverer, to enter the field, already ripe for the great harvest, to do what I can with my voice and pen in proclaiming the coming of the Bridegroom near. My faith falters not, but grows stronger and stronger that he will soon appear. O glorious hope, my heart leaps forward at the thought of soon seeing my glorious Lord, and being forever like him. Finally, brethren, farewell;

"Until in that happy, happy land,
We'll no more take the parting hand."

JOSEPH MARSH.

Union Mills, N. Y., Oct. 20, 1843.

THE ABRAHAMIC COVENANT.

The question lately discussed between Pres. Mahan and our Bro. Fitch, seems very easy to a simple mind that believes every word which the Lord hath spoken. When the Lord says that he will give all the land of Canaan unto ABRAHAM and his seed FOREVER, for an EVERLASTING possession, we believe he will assuredly do it. As Abraham has in no sense received even a foot of it, and his seed, only a part of them a temporary possession, we believe the Lord will YET fulfill this covenant to Abraham himself, and to all his true seed, and that he will give them "all the land of Canaan for an EVERLASTING possession," (Gen. 13: 15, and 17: 8,) which right shall endure "FOREVER." As no possession can be everlasting in the present dispensation, we expect soon to see this promise fulfilled in the new, or renewed earth wherein shall dwell righteousness.

Philadelphia, Nov. 10. C. S. M.

THE RESURRECTIONS.

Though Second Advent believers do not need arguments to *convince them* that the dead shall be raised, yet they are often obliged to meet those who destroy the doctrine, by violently taking away one text after another, in which it is declared, and then throwing all possible obscurity and uncertainty over the remainder. It would seem as if we might as well deny the existence of a God as a literal resurrection, yet there are many who profess to believe the Bible, who have no expectation that the bodies of the dead will ever be raised. Multitudes believe that the soul undergoes a judgment at death, and immediately enters on its eternal state in a spiritual world. This is all the resurrection they expect; but this is no *resurrection* at all, for the word signifies a raising up of that which had fallen, or a living *again* of that which had died. As those who hold this notion do not believe *the soul* dies at the death of the body, they cannot believe in *its* resurrection.

Others believe that an entirely different body is entered by the soul, but this is not a resurrection;—it is a mere transmigration of souls. It involves an absolute death of the body, from which there is no resurrection, and a new creation of a body, entirely disconnected with that which lived before. This notion involves a complete denial of the resurrection, and it gains nothing, for it must require as great an exercise of power to create a new body as to revive an old one.

There are many, who, in their zeal to oppose the doctrine of the advent nigh, entirely explain away the resurrection from the book of Daniel. The same process, with equal ease, will show that the Old Testament does not give one ray of light on this great subject. Indeed, many learned ministers have openly said as much. Many years ago an orthodox clergyman whom we well remember, preached a sermon, the main object of which was to establish this position—"The Old Testament contains no direct reference to a future state." If this is true, it does not, of course, teach the resurrection which introduces that state.—How different from this was the opinion of the apostles!

When Paul was before Felix, he declared that he had stood and cried in the council, "Touching the resurrection of the dead, I am called in question." (Acts 24: 21.) When permitted to speak for himself before Agrippa, he reviewed his past life, and said he had continued, by the help of God, witnessing both to small and great, *saying none other things than those which the prophets and Moses did say should come.*" (Acts 26: 22.)

To Felix Paul said, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope towards God, which they themselves, [that is, his accusers, the Jews,] also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Where is the resurrection of *both classes* of the dead proclaimed in the Old Testament, except in Dan. 12: 2? The American Bible Society's reference Bible does not refer to any other text. Those who do such violence to the angel's language to Daniel are bound to show us some text on which Paul could rest his defence, when called on to prove from the prophets, a resurrection, *both* of the just *and* unjust.

When we find modern theologians directly contradicting the inspired apostle, we should take warning to "cease from man," and appeal "to the law and the testimony."

The learned Dr. Gill has presented the Scripture argument on this subject so clearly that our readers, we are confident, will rejoice to read a few extracts from his work.

We copy from the 'Body of Divinity,' Vol. II. p. 378.

"The resurrection to be treated of, is not a figurative one; neither civil, like that of the Jews' restoration from captivity, represented by a resurrection, Ezek. 36,* nor spiritual, as the resurrection of the soul from the death of sin to a life of grace: but the resurrection of the body, in a literal sense, the quickening of mortal bodies; and not a particular resurrection, or a resurrection of particular persons; of which there are instances both in the Old and New Testament; but the universal resurrection; the resurrection of man, both just and unjust; of which,

"I. I shall give the proof from the sacred writings. It appears to have been the faith of the saints in all ages, according to the Scripture account of them. It was the faith of Abraham, the father of the faithful, Heb. 11: 19; Rom. 4: 17—20; and of Joseph, as appears by the orders he gave concerning his bones, and his carefulness about the interment of them, Heb. 11: 22; and of Moses, in celebrating the divine perfections in his song, Deut. 32: 39—with which words the mother of the seven brethren, who suffered martyrdom in the times of the Maccabees, animated them while suffering; and of Hannah, in her song expressed in much the same language, and more explicit, 1 Sam. 2: 6. This was the faith of Job, which he expresses, not only in the famous text hereafter to be considered, chap. 19: 25—27, but also in chap. 14: 12—15. And likewise of David, who not only speaks of the resurrection of Christ, when personating him, Ps. 16: 10, but in his last words, where he expresses his strong faith of his complete salvation, of soul and body, in the everlasting covenant, 2 Sam. 23: 1, 5. And also of Isaiah, and other prophets, who speak of the resurrection of Christ, and his people with him; which they either expressly make mention of, or allude unto, when they foretell figurative resurrection, Isa. 26: 19; Hos. 6: 1, 2; Ezek. 37: 11—14; Dan. 12: 2. This was the faith of those who suffered martyrdom in the times of the Maccabees, who refused deliverance, that they might obtain a better resurrection, even the resurrection of the just, Heb. 11: 34. And this was the faith of the Jewish fathers, and of all the Old Testament saints, Acts 26: 6—8; Heb. 11: 13. This was the faith of Christ and his apostles, as declared in the writings of the New Testament; to give the whole compass of the proof of this, would be to transcibe a very considerable part of them."

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* We cannot agree with Dr. Gill in his views of this chapter.—When the Lord himself explained the vision, he would not, of course, use language, which is, itself, utterly unintelligible, without an explanation. He says: "These bones are the whole house of Israel." He directs the prophet to say, "Thus saith the Lord God, I will open your graves, and cause you to come up out of your graves," &c. The literal resurrection of God's true Israel is here declared in the plainest language.—ED. CRY.

Dr. Gill proceeds to enumerate types of the resurrection, and to mention particular cases, of persons raised from the dead, and then quotes the Scripture proofs, which he applies in perfect harmony with the doctrine of two resurrections, and in a manner which contrasts beautifully with the modern popular expositions of the 20th of Revelation. Here are specimens of the texts, from which the doctrine is proved:

"1. From Gen. 3: 15, which gives the first intimation of the Messiah, and his work, which was to bruise the serpent's head, to destroy the devil and all his works; among which, death, the effect of sin, is a principal one. This Christ has abolished in himself, by raising himself from the dead; and will abolish it in his members, and even in all men, by the resurrection of them at the last day; when, and not before, all that is meant in the above passage, will be accomplished, 1 Cor. 13: 21—54.

"2. From Exod. 3: 6, produced by Christ himself, in proof of this doctrine—'As touching the resurrection of the dead,' says he, 'have you not read that which was spoken to you by God; saying, I am the God of Abraham, the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living?' (Matt. 22: 31, 32.) Let it be observed, that it is not said, *I was*, or *will be;* but *I am the God of Abraham*, &c.; which, as it relates to covenant interest, respects a covenant in being, and an abiding one, even the covenant of grace; which is concerned not only with the souls of men, but their bodies also, their whole persons.

"3. From Job 19: 25, &c., 'I know that my Redeemer liveth,' &c. None of the Jewish writers, indeed, understood these words of a real, but of a figurative resurrection; and supppose, a deliverance from this afflicted state, and a restoration of him to his former health, honor, and happiness, is meant; in which sense they have been followed by some learned Christian interpreters; but Job's restoration is not expressed by such phrases as here used; see chap. 42: 10—12, and against this sense may be observed, that Job was so far from any faith, hope and expectation of such a restoration, that he utterly despaired of it; see chap. 16: 22, and 17: 1, 14, 15, and even expresses the same in this very chapter, verse 10, 11. Besides something of greater moment seems to be meant, as the solemn preface shows: 'O that my words were now written,' &c., and what he had in view appears to be future, at a great distance, after death, the consumption of his body by worms, and was his comfort under his afflictions; and was an answer to what Bildad said, chap. 18: 12—14; and the vision, with the eyes of his body he expectod, is not suited to any state in this life; but rather to the state after the resurrection, when the saints shall see God in Christ, and Christ in the flesh, with the eyes of the body. To which may be added, Job speaks of the awful judgment, between which and death there must be a resurrection from the dead, verse 29. Upon the whole, it is an observation of an ancient writer, 'No one since Christ, speaks so plainly of the resurrection as this man did before Christ.' Though Spinosa says the sense of the text is confused, disturbed, and obscure.

"4. From Isa. 26: 19, 'Thy dead men shall live,' &c., which words are an answer to the prophet's complaint, verse 14. 'They are dead, they shall not live,' &c., and which answer is made by the Messiah, to whom the characters given, verses 4, 12, 13, agree; assuring the prophet, that his people though dead, should live again, either at the time of his resurrection, or in virtue of it; for the words are literally true of Christ's resurrection, and of theirs by him; with my dead body shall they arise, as many of the saints did, at his resurrection; or, as my dead body, after the examplar of it; or, as sure as my dead body; Christ's resurrection being the pledge of his people's; and the following phrases confirm this sense; awake, ye that dwell in the dust, &c. 'The earth shall cast forth her dead;' see Rev. 20: 13. The Jews refer this prophecy to the resurrection of the dead.

"5. From Dan. 12: 2—'And many of them that sleep in the dust of the earth shall awake;' which is generally understood of the resurrection of the dead, both by Jewish and Christian interpreters; only Grotius, after Porphyry the heathen, interprets the passage of the return of some of the Jews to their cities and habitations, after the generals of Antiochus were cut off: but surely this return was not of any of them to everlasting shame and contempt, but the reverse; nor of any of them to everlasting life, seeing they are all since dead; nor is it true that the Jewish doctors, from that time, shone illustriously; but, on the contrary, their light in divine things became dim, and they taught not the doctrines of the Scriptures, but the traditions of men. On the other hand the whole agrees with the resurrection of the dead, as described by our Lord, John 5: 28, 29. And when the bodies of the saints will be raised in incorruption, power, and glory, they will shine like the sun in the kingdom of their Father. Besides these, there are other passages of Scripture referred to by the apostle, in 1 Cor. 15: 54, 55, as proofs of this doctrine: as Isa. 25: 8; Hos. 13: 14, which will have their full accomplishment at the general resurrection. The passages out of the New Testament are too numerous to recite, and so plain as to need no explanation."

After giving some other arguments on this subject, Dr. Gill says:

"There will he need of, and uses for, some of the members of the body in heaven; as the eye, to see Christ in the flesh, and one another; and the ear to hear the everlasting songs of praise; and the tongue to sing them; as well as we read of men being cast into hell, with two eyes, two hands, and two feet; yea, even the whole body. Nor may it be improper to observe, the translations of Enoch and Elijah, soul and body, to heaven; and the saints that rose at our Lord's resurrection, and went to heaven in their risen bodies; and the saints who will be alive at Christ's coming, and be caught up in the air to meet him, and be forever with him. Now it is not probable, that some saints should be in heaven with their bodies and others without them, and therefore a general resurrection must be asserted and allowed. I proceed,

"II. To consider the subjects of the resurrection, who they are, and what that is of them that shall be raised.

"1. Who they are that shall be raised; not the angels, who die not, and therefore cannot be the subjects of the resurrection; nor the brute creatures, as say the Mahometans, and some Jewish doctors; since they have no immortal spirits, for their bodies to be raised and united to; nor would they be of any use, nor is there any service for them, in a future state. Only men shall rise from the dead; and not all of them; some have been translated, that they should not see death, and so cannot be said to rise from the dead; and others will be alive at Christ's coming, and will be changed, but not die; which change cannot be called a resurrection. But all the dead, all that are in their graves, whether in the earth or sea, shall rise and come forth: and those whether righteous or wicked; the resurrection of both is strongly asserted by Christ, (John 5. 29,) and by the apostle Paul, (Acts 24: 15.")

"The distribution of the persons to be raised, are of these two sorts, the just and the unjust; that the just, or righteous ones, will be raised from the dead, there can be no doubt; since the resurrection of the saints is called, 'the resurrection of the just' from them, (Luke 14: 14,) it being peculiar to them; and 'the first resurrection,' (Rev. 20: 6,) because they will rise first; and 'the better resurrection,' (Heb. 11: 35,) being better than that of the wicked; and of which only some are counted worthy, (Luke 20: 35,) and is what the apostle Paul desired to attain unto, (Phil. 3: 11,) called ἐξαναστασις, *a resurrection out from* the dead, the wicked dead."

He refers to the two resurrections again, as follows:

"At the coming of Christ, they that are his will arise; when he shall descend from heaven, the dead in him will rise first; when the present earth shall be burnt up, and a new one formed, in which the saints will reign with Christ a thousand years; AT THE CLOSE OF WHICH the wicked dead will be raised, (1 Cor. 15: 23; 2 Thess. 4: 16; Rev. 20: 5.")

Our readers will not think it out of place to treat so fully on this plain subject, when they remember that one of the most popular doctrines of modern times is founded on a forced, fanciful and figurative application of a plain passage respecting the resurrection, in Rev. 20: 4, 5.

REPORTS OF LABORS IN DELAWARE, &c.

PHILADELPHIA, Nov. 9, 1843.

Dear Brother Himes,—The extracts from sundry letters received from two brethren sent out by the Philadelphia S. A. Association as lecturers, which you desired forwarded for publication in the "Cry," I now subjoin. These brethren, Thomas Allen and Samuel Osler, of this city, have been for some months laboring for the second advent cause, with great assiduity, in the true missionary spirit, in the southern portion of Delaware and the northern part of Maryland. Their exertions have been crowned with eminent success, as is evinced by what follows:

In *Lewistown, Del.*, they say: "The place was so excited on *the subject*, that the multitude who came to hear could not get near the house"—"The people sympathised with us," &c.

New Milton, Del.—"The house was so crowded, we retired to the woods, and hung the chart to a tree. . . . The experience of the friends encouraged me; they said they could see plainly this was the year, and that they were ready if the Lord should come that day. In the evening, I lectured to a still greater number. In Milton, after remaining two days, we were requested by Ex. Governor Hazzard to make his house our home for the while, which we did, much pleased with his beautiful place, but more with the inmates of the house."

In the same town, speaking of one of the meetings, Bro. Allen says: "The people were weeping and praising God in every part of the house. I never lectured to such a deeply interested congregation before. The people staid after the benediction, reluctant to leave the place, and praised the Lord on their way home."

"Leaving Milton, Gov. H., whom we found an exemplary Christian, sent us in a private carriage to Georgetown, Del., where our labors were signally blessed." "Getting permission of the Sheriff to occupy the court-house, the largest building in the town, the bell was rung to notify the people that the Millerites, as we are called, had arrived. . . . . "I was told, to-day, by a gentleman, that there had been more good done there [Georgetown] during our stay, (seven days,) than had been done for *seven years* before! Some of the most notorious profligates have become serious and quite changed, and there were several undoubted conversions."

At *Springfield*, "On Saturday morning, Bro. Osler lectured on the new earth. The meeting-house was full, and we had a precious season, numbers came in their carriages from a great distance. Lord's day we held a meeting in the woods, and it was indeed encouraging to see the roads filled with all manner of vehicles, beside the multitude on foot. We felt the importance of being filled with the Holy Spirit, and blessed with ready utterance in making the subject plain to the people. In the afternoon, I spoke to a great assemblage in the same place. We had a melting season of refreshing from the presence of the Lord. In the evening, in the woods, I spoke again, &c. After meeting I took my leave of the friends. Such another weeping time I think I never saw! Many sobbed aloud, and the people formed a circle around the stand, and sang a farewell hymn."

But I must cease for the present, and if agreeable, will send an outline of their subsequent labors another time.

Yours for the cause,
CHARLES GREEN,
Cor. Sec. P. S. A. A.

FROM BRO. L. KIMBALL.

RICHMOND, Vt., Nov. 9, 1843.

Brother Southard,—Will you please notice, in your paper, my removal to Richmond, Vt., that all correspondents may direct accordingly? I am laboring as a missionary through this region, holding second advent conferences, and striving to "strengthen the things that remain." We commence a conference at Burlington to-morrow evening, to continue several days. We have one appointed at Underhill, Nov. 25—also at Morristown, Dec. 9th. I am looking with daily expectation for the Saviour, not doubting but soon I shall see him. If possible, my faith grows stronger and stronger. Yours, &c.,

LEONARD KIMBALL.

LETTER FROM A SISTER IN VIRGINIA.

ROANOKE CITY, Oct. 25, 1843.

Dear Brother Southard,—The midnight Cry still continues to be spiritual food to my hungry soul. I am daily looking for our Saviour's advent, though alone in a dreary land. By the help of God I mean to be ready to depart in *peace*. I have no longer any care of the things of this world, but pray, come, Lord Jesus, come quickly. O, shall I ever see one of those who believe in the advent of our blessed Lord and Saviour! *Do come, or send some one of your lecturers to this country.* Come to my earthly home, and you shall be welcome. May the God of love keep you steadfast.

I remain yours ever affectionately,
LUCY CARVAN.

LETTER FROM CANADA.

Dear Brother Southard,—There is but one thing that I wait for with more anxiety than for the Midnight Cry; and that is for Him who will soon be revealed in the clouds of heaven. The first that I heard on this subject, was a lecture by Bro. Cleghorn, pastor of the Baptist church in Lewistown, N. Y., early last winter. My mind was then first awakened to a consideration of this glorious subject. He recommended your paper, and seven of us subscribed for it. Mine were diligently read and circulated. They continued to be sent until we had received two volumes, when they stopped coming. I then subscribed for the Glad Tidings, and since that ceased to be published, I have again been blessed with the Cry. I hope you will not fail to send it to me as long as you have a remaining paper for a poor man, who would pay you for it if he had the money. I possess no foot of land in this world, but I have a promise, of which I believe I shall take possession this Jewish year.

Brethren Beresford and Bronson have given us five or six lectures each in this place. The result is, that we have a few believers. The little horn spake great words, and the people, as a general thing, are like Felix. But let us thank God and take courage, for the work is going on in the neighboring villages. May God give it speed.

I was, a few days since, conversing on this subject, when it happened that a tall, stern looking man, on hearing what we were talking about, stepped up and began scoffing, by saying everything Miller preached was false. I handed him the Bible, and said to him, "friend, if you can prove it by that book then I will believe it, and not before." He turned on his heel and left me, saying that I *was like all the rest of the Millerites, for I would believe nothing unless it could be proved by the Bible.* Bless the Lord, brother, scoffers are finding it out, and they will all soon acknowledge it.

Yours in the glorious and blessed hope,
WILLIAM STEWART.
Drummondsville, Canada West,
Nov. 7, 1843.

LETTER FROM ILLINOIS.

Dear Brother Southard,—I address you, at this time, for the purpose of informing you that I have moved my station from Galesburg, where I resided when I wrote my letter requesting some of your papers and publications containing the most conclusive evidences of the second advent of our Saviour near at hand, and also to tender my most sincere thanks for the three packages of papers and books which you kindly sent me, in answer to my letter. I have great reason to thank God that they have been the instrument in his hand of awakening, enlightening, and converting many souls to the faith, and also to an immediate preparation for that day, who were very strenuous opposers of the doctrine, one of whom was my own dear companion, whose relatives were constantly pouring into her mind the doctrine of a temporal millennium. But when I brought those papers and books from the post office, she looked very sorrowful, for it distressed her to see them, she said. I opened the package and sat down to read, and asked her if she would like to hear them read. She replied she should. I accordingly began, and, as I proceeded, her prejudice was removed, and it soon became an interesting subject to her, and the Holy Spirit seemed to fill her soul with the love of the Saviour and his second appearing, which brought the blessing immediately upon her, in belief of the truth. She has been a professor of religion for several years, but, she says, I never have had so much joy in my life, as I have since I believed in the second advent near at hand; and now she is trying to prevail on her friends to give up that old delusion.

I am now travelling through the country, visiting from house to house, devoting my time and energies, laboring to win precious immortal souls for the kingdom of Christ, in these last days. I therefore desire that you would send me as much information upon the subject as you can conveniently, directed to Genesee Grove, Whiteside Co., Illinois, and oblige God's most unworthy servant, and

Your brother in Christ,
LEWIS HURD.

LETTER FROM BR. WM. MILLER.

Low Hampton, Nov. 7th, 1843.

DEAR BRO. SOUTHARD,—Your bundle of papers and pamphlets, &c., have safely come to hand. I thank you for your kindness, and hope it may prove a blessing to many souls. I have taken much pains to scatter them far and wide, and hope and believe that some will fall into the hands of men who have not as yet done anything towards supporting the blessed and glorious cause;—whom the Lord has blessed as stewards of this world's goods, and whose hearts will be opened to lend unto the Lord a portion of their substance of worldly stores that the office may be sustained.

Let me say to such brethren, remember, Christ has said, "Inasmuch as ye have done it unto the least of these my brethren, (who are giving meat in due season), ye have done it unto me." And now, brethren, if the coming of Christ is good news to you, I know in my soul you will do all you can to support those brethren, who have consecrated all to the cause, in their arduous labors; but if you do not love Christ's appearing, I know what you will say, "Oh if these men believe what they say they do, they ought to give away their books and papers." How can they purchase paper, pay printers, clothe and feed their families, and give away hundreds of dollars worth of papers and books every week? They are men who have nothing comparatively of the things of earth. When I hear men give such answers, if they are professors, in my heart I set them down as hypocrites. If they are not professors, and will give such an answer, I set them down as men destitute of common sense, or lacking the milk of human kindness. "For inasmuch as ye have done it unto the least of these, ye have done it unto me." I ask, does Christ being at the door alter our obligation towards men, and are we bound to be more just, and more benevolent? If our opponents say yes, then let them give up the argument that the time of the coming of Christ, is not, neither will be revealed; for surely, if there is a motive under the whole heaven which will make us more just, and more benevolent, God will give that motive. He says, "What could I have done to my vineyard. which I have not done?" You see their argument proves too much. And so it always will be when error combats truth.

I am astonished that the opposers of the doctrine you advocate, do not see that the weapons they use against us, are perfectly weak and harmless, and all of them are supporting, rather than destroying the doctrine of the second advent. See what professor Stowe says, in his pamphlet, "against all millennial arithmetic." The very title of his book seems to say, "Where is the promise of his coming?" The meaning of this text in 2 Peter 3: 4, can be no less than this—when the servants of God are giving the midnight cry, "Behold the Bridegroom cometh," then there will be scoffers among you, who will ask this scoffing question, "Where is the promised *(time)* of his coming?" This is proved by 2 Pet. 2: 1—3, also Matt. 24: 48. "But and if that evil servant shall say in his heart, My Lord delayeth his coming." This servant does not say, My Lord will never come. If God has set the time of the coming of Christ, he will come at the time appointed, this the evil servant would not deny. What then can this evil servant mean, and what can scoffers mean by the question? I answer, they must mean, there is no time revealed in the Bible. This is evident from what our Lord says in the 50th verse, "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." If time is not meant in the evil servant's heart, why tell him that he shall not know the time? and if time is not revealed, how can Christ charge a man with guilt because he does not know the time? Also in 2 Pet. 3: 10, we are told that this day will come upon them as a thief. Now if time is not revealed, then why does the Bible so often warn us of the danger of not knowing the time? See in addition to what I have already quoted, Luke 12: 45—47; 1 Thes. 5: 2, 3; Rev. 3: 3, and 16: 15. Then it is as plain as words can make it, that the scoffers say, "Where is the promised *time* of his coming?" On any other principle, we cannot account for the question. There is not a professor under heaven, but what will admit there are promises in God's word that Christ will come. There may be some dispute on the manner, but they agree in his coming some way; either at death, in Spirit, to judgment or personally. Therefore, if I am correct, then it is easy to see who are the scoffers on the earth at present. They are in high places, speaking great swelling words of vanity, puffed up, sitting in the seat of the scornful, and say all manner of evil against those who are watching for his coming. Their arguments are made up of misrepresentations, denuciations, ridicule and falsehood, against those who believe in one of the most glorious promises that was ever made to mortals:—the second coming of our Lord, to raise the dead saints, change the living believers, and give unto them eternal life. We are now looking for him every day until he comes. For this we are slandered by nearly all of our religious sectarian papers in the land. Who then, I ask, are the scoffers? No man of common capacity but what would say, this Scripture is literally fulfilled, and if so, then we have one Scripture evidence which warrants us to watch.

Yours in the blessed hope, &c.,

Wm. Miller.

THE FOUNTAIN-HEAD OF POPERY.

The Bishop of Calcutta, in his interesting remarks on Puseyism, says:

"What is the fountain-head of all the Roman Catholic system? Is it not human tradition? Is it not the assumption of the authority of God, by putting a controlling interpretation on his word? Does not 'the man of sin, as God,' thus 'sit in the temple of God?' Is not the pope justly called 'Antichrist,' and popery 'antichristian?' because, holding the fundamental facts of redemption, he defeats and frustrates their true scope and purpose, just as the tractarians do; and that with such show of learning, such skill and such fair names, that the world is made to believe that it is the doctrine of Christ? Yes, as Pagan Rome was Satan's work constructed with the same materials, commixed and incorporated with the Gospel of Christ. What the tract-writers are constructing now I need not say. Popery has only long carried out what they are beginning amongst us. The first principle of our authors, as of popery, is tradition, a joint rule of faith."

EPITAPH OF DR. GALE.

This inscription is copied from a monument in the grave-yard of Killingworth, Ct.:

In memory of Dr. Benjamin Gale, who, after a life of usefulness in his profession, and a laborious study of the prophecies, fell asleep May 6, A. D. 1790, age 75, fully expecting to rise again under the Messiah, and to reign with him upon the earth........I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and mine eyes shall behold him."

It appears by this inscription that Dr. Gale was a believer in the ancient doctrine of the Millennarians, a name given to those who believe that the second coming of Christ will precede the millennium, and that there will be a literal resurrection of the saints, who will reign with Christ on earth a thousand years. This was the belief of pious persons, at the time of the first settlement of New England, even as late as the great earthquake, many Christians were looking for and expecting the second coming of Christ.—*Conn. Historical Collection, p.* 530.

Unchristian Performance of Closet Duties.—I can most deeply sympathize in what you say of temptation to lifelessness in closet duties, want of warmth and vigor in approaching God, and dependence on outward help for reviewing the spirituality of the soul. Alas! how often have I to mourn these things! I find that when I am hurried in closet duties, all other things droop and languish, and the tares spring up thick and fast, where the heavenly husbandman had planted wheat. There I seem to have fewer wants, and less to ask for. The world looks larger and more important, and the bright light that cherished the Pilgrim at the end of the narrow way grows pale and dim.—*Mary Lundie Duncan.*

* * *

"Blessed are the dead which die in the Lord," for they have part in the first resurrection. Blessed are they who are Christ's at his coming, for they shall be changed. The resuscitation, the eternal and complete redemption of the saints of God is not far remote.—"Surely He comes quickly; Amen, even so, come Lord Jesus." T.

FAITH IN GOD.

Brother S.,—Visting a sick Second Advent brother the other evening, I found the enclosed scrap (signed W.) on his table, and knowing that it was truly in his case the breath of faith and prayer, I begged the copy, which I send you. I am sorry that my time is so entirely occupied, that I can send little that is worthy such a paper and such a cause. I strive to remember one of your injunctions, that is, brevity. Suppress any and all, at pleasure. I can truly say my faith increases in our glorious hope.

Yours truly in this waiting hour, C. S. M.

Advent brethren, do not waver,
Fearlessly the truth confess;
Can his promise fail? No, never,
'Tis eternal righteousness.
Without doubting
Take your stand alone on this.

Men may scoff, deride and slander,
But that Christ is at the door
All shall soon believe and wonder
When too late, and scoff no more.
Look up, children,
Soon the conflict will be o'er.

Doth not each alarming token
Bid us joyfully look up?
Nought can fail, the Lord hath spoken,
Given signs to strengthen hope.
Can we wait
While we lean on such a prop?

All around is consternation,
Manly firmness fails with fear,
Madd'ning strife, distress, oppression,
All proclaim the Lord is near.
Welcome tidings,
Wait and watch till he appear.

Philadelphia, Nov. 13, 1843. W.

"WILL YE ALSO GO AWAY?"

Hail, pilgrim in the Advent faith, methinks
The mist on this enchanted ground grows dense
And strangely weighs thy weary eyelids down;
Faint not—this darkness presages the dawn,
And surely speaks the morning just at hand.
Full well our ever-watchful foe perceives
His time is short,—and from his dark abode
Now brings and spreads fresh horrors mid the gloom,
And whispering voices, full of unbelief,
Moaning along the untrodden waste he sends,
With wily phantoms beckoning us astray;
But heed them not, this is his hour, his last.
But rouse thee for one little moment now,
One struggle, and you are forever free.
Stand fast, for he that overcomes shall win,
And he that shall endure unto the end
Be saved, and wear a crown of righteousness;
And he that waits and cometh to the time,
Is blest. And now when every heart-throb *tells*,
And the bright hour, for which all other hours
Were chronicled, is opening to our anxious sight,
It is no time in sadness to turn back,
And give so lightly up, our claims, and part,
In the bright glory of our new inheritance.

Philadelphia, Nov. C. S. M.

☞ Brother Miller writes from Low Hampton, Oct. 26th, that he is "now at home resting a few days; my health is better, my faith stronger, my hope more stable, my prospects for glory brighter, my expectations are increasing that I shall see the King in all his glory soon. We need not fear, the Lord knows we have the truth, our enemies are afraid of it; or they would never descend to such low abuse, misrepresentation and blackguardism as they do. If they had any better weapons, they would use them in preference to their low witticisms."

Exposition of Isaiah xviii.—This portion of prophecy has given rise to many conjectures. Lorenzo Dow entitled it a Prophecy respecting America. Ethan Smith, author of the Key to Revelation, &c., calls it "Isaiah's Message to the Inhabitants of the United States," and he understands it as a command to them to gather the Indians, whom he believes to be the lost ten tribes, and carry them to Palestine. The Mormons consider it a prophecy respecting them, and their city at Navboo. There seems to be a general impression that America is, in some way, concerned in the prophecy. We have just received an article from Bro. S. S. Snow, with this title: "The Midnight Cry is to go forth from the United States—Exposition of the 18th of Isaiah." It contains some interesting thoughts; but, as it is not complete, we cannot commence publishing it till we have the conclusion. We are glad to receive the results of careful investigation of the prophecies, though we must take some time for examination, before we publish that which is new to us, otherwise we might get ourselves into a labyrinth, perplex our readers, and injure the cause.

☞ Bro. Geo. W. Peavey is now at Troy, N. Y. where letters should be addressed to him.

☞ Bro. Teall arrived from Troy on Tuesday morning, and is now at Paterson, N. J.

☞ Brother J. S. White has removed from North Wrentham to North Attleboro', Ms., and wishes his correspondents to direct accordingly.

LETTERS RECEIVED DURING THE WEEK ENDING NOVEMBER 15.

Postmasters.—Carlisle, Mass. 50 cts.

Bridgeport, N. Y.; Shiremanstown, Pa.; Union Mills, N. Y.; Meriden, Conn.; Southbury, Conn.; Albion, N.Y.; Amenia, N. Y.; Salem X Roads, N. Y.; Little Falls, N. Y.; Hope Valley, Conn.; Port Byron, N. Y., each $1.

Danville, Vt.; Athens, Miss., each $2.

Lancaster, Pa.; Wallingford, Conn., each $5.

Akron, O., for C. Clapp, $14.

Cannon's Store, S. C.; Fort Ann, N. Y.; Union Mills, N. Y.; Graceham, Md.; Alexandria, N. Y.

Individuals.—Thos. Huntington, Michael Newman, each $1.

Lucy Carvan, $2.

W. Rogers, A Subscriber, Cleveland, O., each $10.

Joseph Marsh, G. S. Miles, Wm. Miller, C. S. Minor (right), Chas. Green, N. Southard, Thaddeus Gage, Lewis Hurd, W. Stewart, John H. Pearce, Chas. Greene, Leonard Kimball, J. W. Fenton, John Moffat.

SECOND ADVENT DEPOTS.

Boston, Mass.—No. 16 Devonshire street.
Address J. V. Himes.
New York City.—No. 9 Spruce st.
Address J. V. Himes.
Albany, N. Y.—No. 67 Greene st.
Address G. S. Miles.
Rochester, N. Y.—No. 17 Arcade Buildings.
Address E. C. Galusha.
Buffalo, N. Y.—No. 8 Niagara st.
Address H. B. Skinner.
Utica, N. Y.—Address Horace Patten.
Philadelphia, Pa.—Nos. 40 and 41 Arcade.
Address J. Litch.
Cincinnati, O.—Third st., few doors east of Walnut, south side. Add. Geo. Storrs.
St. Louis, Mo.—No. 88 Market st.
Address H. A. Chittenden.
Louisville, Ky.—Jefferson House.
Address Dr. Nath'l Field.
Montreal, C. W.—No. 158 Notre Dame st.
Address R. Hutchinson.
Portland, Me.—Casco st. Address J. Pearson.
Akron, O.—Address C. Clapp.

THE MIDNIGHT CRY!

VOL. V.—NO. 15. NEW-YORK, THURSDAY, NOVEMBER 23, 1843. WHOLE NO. 94.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES.

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

Also at CONSTITUTION HALL, No. 650 Broadway, (between Bleecker and Bond-streets,) on the Sabbath, morning, afternoon and evening.

Conference and prayer meetings are held in the Welch Church, in the rear of No. 63 Christie-street, on Wednesday, Thursday and Saturday Evenings.

BRO. GEORGE STORRS is now in this city.

CONFERENCE AT BROOKLYN.

Bor. J. E. Jones is to lecture at Brooklyn this day, Thursday,) at 2 o'clock. Meetings will probably continue, day and evening, until the Sabbath. We trust there will be a large attendance from this city, Williamsburgh, &c.

SERMON BY BRO. JONES.—A sermon on the Seventh Trumpet, which almost all christendom unite in believing is now about to sound, was preached by Bro. Jones, on Thursday evening last. A condensed report of it appeared in the New York Evening Express of Saturday, and will be in the Weekly Express. We expect to publish it next week. We trust our friends will be diligent in placing such articles as that and the "Voice from Scotland," before all who profess to love and reverence the Bible.

DR. NOAH LEVINGS.—On Sabbath evening last, we visited the Methodist chapel in Vestry Street, as it had been announced that he would preach on the coming of Christ. When we had heard the sermon about half through, we began to rejoice in the thought that we could commend it heartily. But the latter part contained some sneering allusions to those he called Millerites, and sentiments contradictory to the tenor of his sermon, which entirely destroyed its good effect. We may notice it more fully next week.

DR. NELSON.—This excellent man, who unites a gigantic intellect to the meekness and humility of one of Christ's little ones, has long been known at the West as one of the burning and shining lights of the Christian Church. He is President of Mission Institute, at Quincy, Illinois, and has long labored with the ardor of Peter, the perseverance of Paul, and the affection of John, to win souls to Christ.

When brother Chittenden was lecturing in his neighborhood, he came and listened candidly. At the close he was heard to say: "Nine-tenths of what the young man has said is true."

ITHACA, N. Y.—Bro. Woodworth writes: "As to the cause in this place, there is a little band here who meet four times a week for prayer and conference meetings, who are anxiously looking for the coming of our Lord in the clouds of heaven. The seed sown here last spring by Bro. Collins has not been altogether lost, but is springing up and bringing forth fruit to the glory of God."

CENTRAL NEW YORK.—Bro. Rhodes writes, from Palermo, Oswego Co., Nov. 10th: "Where I last lectured about one hundred have been reclaimed or converted. Many have embraced the Second Advent faith. Some of the converts are the strongest I ever saw. I have but a few minutes to write. I am constantly engaged evenings in lecturing, and spend the day time in going from house to house, and in holding Bible classes.

My love to all the faithful in Christ. My faith is eternally fixed in God. I do not have a doubt but that I shall see Christ in the flesh this year.

Yours in the hope of meeting every hour."

THE CAUSE IN ROCHESTER.—Bro. Barry writes, Nov. 15th: "Since our meetings began in this city God has blessed the Second Advent cause beyond all expectation. Hundreds perceive and embrace the time firmly, live consistently, and are patiently waiting the coming of David's Son to restore the "Kingdom of Israel." Souls within a few weeks have found pardon in Jesus. Backsliders in scores are reclaimed, and the Holy Spirit has richly descended to bless our every meeting. I have baptized here *fifty-six* persons, who are now rejoicing in God, and looking for his Son from Heaven to change and glorify all his saints.—Throughout this entire region, this glorious news of the everlasting kingdom at the door, is spreading and much good is being effected.

I think, recently, very often of the prayer of the crucified thief: 'Lord remember me when thou comest into thy kingdom.' My cry is, Come, Lord, and claim thine own, for thine is the kingdom, power and glory forever. It is, then, the everlasting kingdom."

A SIGN OF THE TIMES.—Rev. Dr. Humphrey, President of Amherst College, says in a sermon delivered and published by him, "*The blood of murder is on the hands of him who votes for a duelist.*" Are there not many professed Christians who are laboring to elect a duelist President of this self-styled Christian nation? Prof. Stuart, who, more than any other man living, may be called the head of the religion of the descendants of the Puritans, is chairman of the Whig Committee of Andover, and takes an active part in their proceedings.

BRO. HALE writes, Nov. 17, from Bostor: I think of leaving to-morrow for New Bedford. It is barely possible that I may be at the Brooklyn meeting. Bro. F. G. Brown came to the city yesterday, in good health, and bringing a good report of the cause in New Hampshire.

BRO. N. N. WHITING lectures at Newark, Thursday and Friday evenings, this week.

VOICE FROM SCOTLAND.

These thrilling paragraphs are the concluding remarks of WM. CUNNINGHAME, Esq. of Lainshawe, Scotland, in a tract entitled "*The Political Destiny of the Earth, as revealed in the Bible*—1834."

We are assured from writings of distinguished clergymen and laymen, that the "Cry" has been faithfully given in England, Scotland and Ireland, and also on the continent. Many fully agree in the *fact*, that Christ is now *at the door* and that all *prophecy* and *signs* designed to precede the Advent have been fulfilled, so that, they with us, look and watch for the Bridegroom every hour.

"Let us now therefore go on to consider how the subject addresses itself to various classes of persons.

1st.—TO THE MINISTERS OF CHRIST. You, Brethren, are the Watchmen appointed to sound the alarm in Zion. Now, the very first qualification of a watchman is to know the hour of the night. "Watchman what of the night? Watchman what of the night? The watchman said, the morning cometh, and also the night." The morning of the resurrection cometh to the just; also the night of judgment to the wicked. But how is this to be known but by giving heed *to that sure word of Prophecy*, 'which, as a lamp, shineth in a dark place, till the day dawn, and the day star arise in our hearts?' It was by not giving heed to the prophetic word, that the Pharisees brought upon themselves the sharp rebuke, 'O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times.' And if they, who now have the high office of opening to their brethren the mysteries of the kingdom, desire to emerge from the condition of spiritual infancy, in which so many still remain, we tell them that they cannot advance a step beyond the first elements of the doctrine of Christ, without the study of the prophetic word. It is not, indeed, to be denied, that this study is attended with difficulty. The difficulty is, however, greatly magnified, by those who desire to find excuses for their sloth, or their secret aversion to the subject. Moreover, the knowledge of the very first principles of prophetic truth, is sufficient to convince every candid and inquiring mind, which is willing to discern the signs of these times, that the awful crisis is now at hand, when 'the stone cut out of the mountain shall smite the image upon its feet, and when the gold and silver, and the brass, and the iron, and clay, shall become like the chaff of the summer threshing floors, and the wind shall carry them away, and the stone shall become a great mountain, and fill the whole earth.' In other words, the time is at hand, when the Son of Man, with his saints, shall be revealed in flaming fire, and shall abolish all earthly rule and authority, and establish his everlasting kingdom of peace and righteousness.—Now, as the watchman placed on the walls of Zion of old, was found faithful in announcing the approach of the *chariot of asses*, and the *chariot of camels*, which were the symbols of the armies of he *Medes* and *Persians*, coming to destroy *Babylon*, so will the Lord require it at the hands of the shepherds and watchmen of our Israel, when he is speaking by signs and wonders in the political heavens, and the casting down of the thrones of the kings of the earth, and by pestilence, and by the roaring of the sea and waves, and by distress of nations, and by men's hearts failing them for fear, for looking after the things which are coming on the earth, that they be found faithful in announcing the approach of the *great day of the Lord.*

2d. To the Professors of Religion.—Brethren, we remind you, that the parable of the ten virgins is a representation of the state of the *professing Church*, when the *Bridegroom* shall come. It is evident that the *foolish virgins* who took their lamps, but took no oil in their vessels, are *professors* of religion, for the character does not at all suit the ungodly and profane. *They* take no lamps—*they* do not even pretend to wait for the Bridegroom. But it is otherwise with the professors of religion. Their very profession includes in it a *professed* going forth to meet the Bridegroom. From the above parable we therefore learn this most alarming fact, that of the most devout part of the churches of Christ, when he cometh, only *one half* shall be found ready. The other half shall be cast into outer darkness, where there is weeping and wailing, and gnashing of teeth. Let then, every *professor of religion* who may cast his eye on these pages, retire in secret and commune with his own heart before God, crying to him for the earnest of the Spirit in his heart. Let every religious professor remember, that it is to them only that love the appearing of the Lord Jesus, that is promised the crown of righteousness. And certainly this character does not belong to those, whether ministers or professors of religion, who treat with levity, or with scorn, the annunciation of the *speedy advent* and *glorious reign* of the Lord Jesus Christ and all his saints, who shall judge the quick and the dead, at his appearing and kingdom ; or even to those who will not listen to the Scriptural evidence of these truths.

3d. To the Careless and Ungodly and the Worldly-Minded. To you, fellow-men! the report of the coming of the Lord with the clouds of heaven addresses itself with the voice of terror. It is only by the entire disbelief of it that you can have a moment's quiet. But even when you try to disbelieve it, suspicions will force themselves into your minds, that there must be something in this doctrine. It is, indeed, true, that few of the ministers of Christ give heed to it ; but on the other hand, you cannot but feel that we who hold it do so with the Bible in our hands, and that we challenge our opponents to meet our arguments from the Word of God. But this challenge is offered in vain. Our adversaries are reduced to silence. Let every one, then, who has been leading a careless and ungodly life, into whose hands this Tract may fall, be persuaded not to neglect or despise the warning here given of the approach of the Son of Man with clouds, but let him instantly repent and turn to God, and believe in the Lord Jesus Christ, and he shall not only be saved from the wrath to come, but shall receive that spiritual illumination which will enable him to discern whether this doctrine of the speedy advent of the Lord, with all his saints, be the truth of God, or a fiction of our imagination. But on entering on the examination of it, let him beware of saying, as some did of old, 'Have any of the rulers or the Pharisees believed it?'

4th. To Worldly Politicians. We include in this class, men of every party, who are giving their minds and supreme affections to the political affairs of this world, whether they be *Tories*, or *Whigs*, or *Radicals.* Let them be all warned, that their schemes will end in utter and equal disappointment. The *Tories* who desired to resist all change, and to keep every thing as it was, are already laid in the dust. The Whigs have placed their confidence in the *Reform Bill*, as that which was to cure all the maladies of the State ; and the people have worshipped it, almost as the Ephesians did their great goddess Diana, and the image that fell down from Jupiter. They, however, who brought forward this measure, expecting it to settle every thing, will speedily be, if indeed, they are not already undeceived. It will settle nothing. Turning now to the *Radicals*, their great doctrine is that of the *sovereignty of the people*, and if we are to believe the present leaders of the populace, the sun has never shone on a generation so wise and so virtuous as they are, and therefore so fit for the exercise of *absolute sovereignty.* They publicly proclaim to the world, 'the ignorance and barbarity of our ancestors,' as one of the main sources of the evils of the body politic. When He who sitteth in the heavens stretches out his hand 'to punish the inhabitants of the earth for their iniquity,' they refuse to see it: for 'God is not in all their thoughts.' They all but proclaim it as the fool did of old, that 'there is no God.'

We are told by the wise man, 'that there is no new thing under the sun. Is there any thing whereof it may be said, See this is new? It hath already been of old time which was before us.' The doctrine of the *sovereignty of the people*, which is the boast of the present generation, and for which it gives credit to its own wisdom, is very ancient. It was first broached in the following memorable words: 'Yea hath God said, ye shall not eat of every tree of the garden? Ye shall not surely die. For God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil.' The same doctrine was in most vigorous operation among the children of Israel in the wilderness. We learn in Numb. xiv. 2, that 'all the congregation of the children of Israel murmured against Moses and against Aaron ; and they said one to another, Let us make us a captain, and let us return to Egypt.' And when Joshua and Caleb remonstrated with them for their rebellious conduct, it is recorded, that 'all the congregation bade, Stone them with stones.' Had not the Lord immediately interposed, there is no reason to doubt that these eminent persons would have been immediately killed by the *people*, and it would be easy to produce many other examples of the working of the same principle in that people. But to be brief, I shall only add, that the very last act of rebellion which is predicted in the Scriptures, being that of Gog and Magog, at the close of the Millennium, will also be the final act of *the people.*

The Scriptures assure us, *that sovereignty and power* belong to God only, and that 'the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.' All power is delegated by the Eternal Father to his Only Begotten Son Jesus Christ, who is the Prince of the Kings of the Earth. Whether, therefore, they be *kings* or *people*, who attribute to themselves *inherent sovereignty* or *autocratical power*, it is Blasphemy against God and his Christ. Accordingly, we learn that one of the first acts of Christ when he cometh again, will be *to rule the nations with a rod of iron* and to *break in pieces as a potter's vessel*, those who thus usurp his sovereignty. 'Associate yourselves, O ye people, and ye shall be broken in pieces, and give ear all ye of far countries; gird yourselves and ye shall be broken in pieces.' The *Sovereignty of the people* will then be laid in the dust, no less than the former power of the Tories already is, and that of the Whigs shortly will be. In that awful day, 'by fire and by his sword, will the Lord contend with all flesh, and the slain of the Lord shall be many.'—'Come near, ye nations, and hearken, and hear ye peoples, let the earth hear, and all that is therein, the world, and all things that come forth of it, for the indignation of the Lord is upon all nations, and his fury upon all their armies, he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come out of their carcasses, and the mountains shall be melted with their blood.' The last clause signifies the dissolution of Kingdoms in the blood of their people.

Such is the end prepared for the *sovereignty of the people;* and, in the day when Christ shall effect this awful work, he himself shall be revealed with his new name of King of Kings and Lord of Lords, and all nations shall and must obey him, or perish.

He is now giving a short space to men of all political parties, to repent and bow the knee to him, and cry for mercy ; but the time is at hand, when, if they listen not to this call, they must be broken in pieces with his iron rod.

5th. To Infidels. Their guilt is of a very aggravated nature. Though surrounded with the light of Revelation, they wilfully and perversely refuse to see that light, and they treat the Lord of Life and of Glory as an *Impostor*, and the *Scriptures of truth* as a *lie.* Should any of these unhappy persons cast their eyes on this Tract, we entreat them to consider seriously what has been laid before them. The prophecies of Daniel, which we have briefly reviewed, contain an accurate and comprehensive outline of political history of the leading kingdoms of this earth, with whose fortunes have been linked the interests of religion and civilization, and as it were the moral destinies of the human race for the last 2400 years. The kingdoms of Babylon, of Persia, of Greece, and of Rome, pass successively before the eyes of the prophet. He then sees the rise of the Gothic Kingdoms, which were erected on the platform of the Western Empire, and of that anomalous ecclesiastical power exercised by the Pope, which, during a period of 1260 years, dated from the Decree of Justinian, in A. D 533, and ending at the fall of the French Monarchy, in 1792, was to wear out the Saints of the Most High* Lastly, he beholds the events which we of this generation are actually witnessing, and of which we are not simply spectators, but are suffering their awful effects. These events are the coming of the Ancient of Days, visible to mortal eyes, and the Judgment that follows, and is now going on, the purpose of which is to prepare the way for the revelation of the Son of Man, with his holy angels, to break in pieces all power, all authority, all dominion, and all nations ; and having cast every wicked person into the furnace of fire, to subject to himself and his saints the whole world in that irresistible and despotic sovereignty, which shall fill the earth with judgment, and justice, and peace, and righteousness, and love.

Let the Infidel then see and acknowledge, that He who enabled Daniel thus to delineate the history of the most distant ages, must be that God to whom past, present, and future, are equally present, and let him confess the sin of his infidelity, and seek the forgiveness of it through that blood which was shed for the salvation of a lost world. Let him be assured, that if he follow this friendly counsel, he shall receive mercy; but if he despise it, then the great truths set before him in this Tract, shall certainly aggravate his condemnation.

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* The fulfilment of the 1260 years is here shown between two preliminary events. It is as if 1260 years elapsed from the laying of the corner-stone of a building, to the placing of a battering-ram for its overthrow. But the true fulfilment should be reckoned from its completion to its destruction ; that is, from 538 to 1798.

CONCLUSION.

That the present moral and political condition of the world is altogether without parallel in the past history of mankind, will be denied by no accurate observer. This is, indeed, universally acknowledged by thinking men, as well as by our leading political journals. And if any further evidence of it were wanting, it is to be found in that indescribable sensation of fear and expectation, which everywhere fills the minds of men of some mighty event, they know not that which is coming.

The political destinies of this earth, as summed up in Dan. ii. 34, 35, and 44, 45, also Ch. vii. 9—14, and 26, 27, may be briefly imbodied in the two following propositions:—

I. "*All human Rule, Authority, and Power,*" *which now exist,* "*shall cease,*" *and be abolished.*

II. *The Son of God is about to appear with his Saints, and into their hands all Rule, all Authority, and all Power, are to be transferred.*

The awful political phenomena which now arrest the attention of men are a part of the process of judgment, preparatory to the demolition of all human rule, authority, and power. Hence it is that the stamp of fatuity, and disappointment, is, in the present day, so evidently put upon every scheme of every worldly politician. There are two reasons for this. *First.* Our politicians of every party refuse to humble themselves before God, and ask wisdom from Him; therefore are they given up to their own vain imaginations. *Secondly.* Their schemes are all for the purpose of upholding, or mending, or reforming, that which now exists, but is destined to perish, and is already under the process of judgment—while that which is hereafter to exist by the power of the Son of God, is yet hidden from our eyes.

We exhort, therefore, and in much love we beseech every reader of this Tract, to prepare for the coming of the Son of God, with all his Saints, to judge the world in righteousness; for that day 'shall come as a snare on all them that dwell upon the face of the whole earth,' and all the signs of its approach, spoken of by our Lord, have passed before the eyes of this generation.

TO THE SAINTS OF GOD.

To you, brethren, who with loins girded, and lamps burning, and vessels filled with oil, are waiting for his coming, it will be a blessed day, when the Son of God shall descend 'with the voice of the archangel and the trump of God,' for 'in a moment, in the twinkling of an eye, ye shall be changed,' and together with the raised saints 'shall be caught up to meet Him in the air.' Ye shall be with Him when he breaks in pieces the nations. 'He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers. This honor have all his saints.'

REPENT, O SINNER! AND PREPARE TO MEET THY GOD!"

DR. NELSON ON INFIDELITY.

Those who have seen this excellent man will be glad to see more of him. To others, we should be pleased to introduce him as one of the loveliest specimens of Christian character we ever knew. In his early life he was an Infidel. After he professed Christianity he was a slave-holder. When the light burst on his mind, he did not reject it, but cleared himself from all personal connexion with slavery, and bore his faithful testimony against it. He has been very zealous in combatting Infidelity, and has written a volume which was published two years ago, by the American Tract Society, entitled "The Cause and Cure of Infidelity, including a notice of the author's unbelief and the means of his rescue."

His reference to the infidelity which now abounds is a striking picture of the times when the Son of Man cometh, and he shall scarce find faith on the earth. In his preface, he says:

"Infidelity is now growing and spreading to an extent the blindness of the church does not suspect: pocket volumes of false statements; infidel manuals; painted perversions of history, &c., are spreading profusely: whilst opposite publications are growing more rare.

"There are many thousands more in our land, now growing up in the darkest unbelief, than is known or suspected by any, except those, who once themselves fought in that division of Satan's army.

"Those who read on this subject in the church, are few; and Christians are, to a great extent, but poorly qualified to instruct, or to answer the objections of skeptics against their holy religion.

"It has a bad influence on the youthful spectator who notices a leader in society, 'a grey-headed professor,' unable to answer the cavil of an uninformed mocker. It has a bad influence on a youthful inquirer, who applies for assistance against some sophism of Infidelity, to one of God's people, and does not receive it.

"Is not the age of Infidelity approaching, along with the time of terrible judgments?

"In a great part of Catholic Europe, are not large masses of the population almost total *atheists?*

"In Great Britain, do not multitudes of the people openly renounce God's holy Volume?

"Is not our own nation walking down the same track?"

The scope of Dr. Nelson's book gives him occasion to say many interesting things on prophecy and its fulfilment. In doing this, he adopts interpretations in which almost the whole of the Protestant world are agreed. These interpretations guide us irresistibly to the Second Advent faith, and we are happy to know that Dr. Nelson is very far from that bitter opposition to our faith which leads some popular clergymen to reject and sneer at principles which the most learned and candid writers of their own churches have long considered settled. We do not suppose the American Tract Society are endorsers of every sentiment which may be expressed or implied in Dr. Nelson's work, but they certainly do give their sanction to all its great principles. The learned and pious managers of that Society would publish nothing which they considered false, or opposed to the general opinion of Protestants. We may therefore take this book as a fair expression of the truths on which the Protestant world has been generally agreed. Let us quote some of them, compare them with the Bible, and see where they will lead us.

DESTRUCTION OF ANTICHRIST.—In chapter xii, he comments on our Saviour's prediction recorded in Matt. 24, Mark 13, and Luke 21. He quotes Luke 21 : 24, "And Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles shall be fulfilled." On this, among other things he says: "The prophet Daniel, in the prediction quoted by our Lord, lets us know that the desolations of Jerusalem were to continue till the end of the struggle between Christ and Antichrist."

Now let us see *how* this struggle is to end. Paul tells us, in one of the clearest expressions he ever used. See 2 Thess. 2 : 1—10. In reading this remarkable prophecy, let us try to forget that modern publishers and printers have violently broken it into fragments, by the divisions into chapters and verses. In the first chapter of this epistle, a prominent theme is the personal and glorious coming of Christ to judgment. In the second chapter, Paul continues the subject by referring to the same coming of Christ in the first verse, and in the eighth verse he says of Antichrist, "Then shall THAT WICKED be revealed, whom the Lord shall consume with the spirit [or breath, see Isa. 11 : 4] of his mouth, and destroy with the brightness of his coming.

Here the personal coming to judgment *must* be referred to, unless we have clear proof to the contrary. There is no such proof. It follows, then, that the corruptions of Popery (or whatever else is meant by the Man of Sin) must continue as long as the world, in its present state, continues. The destruction of the Man of Sin, which Protestants are eagerly looking for, will be effected when Christ shall descend from heaven with the voice of the archangel, and the trump of God, (1 Thess. 4 : 16,) when the elements shall melt with fervent heat. If any truth is plain, this seems to be. How, then, can the millennium, so many millions are expecting, ever occur? Every sign of the destruction of Popery being near, is a sign of Christ's coming equally near.

SCOFFERS IN THE LAST DAYS.—Dr. Nelson says many of those who rejected Christ and the Apostles, did so, not by denying the miracles they performed, but by attributing them to evil spirits. That form of infidelity has passed away. The genius of the present age will not admit it. Still, he remarks:

"There is enough of hatred to Christ and his precepts; enough of wickedness, ignorance and pollution, to insure the rejection of offered mercy. His grace will be scorned; and his Messiahship denied; but not under the old pretext. New expedients will be devised, and other channels sought. Any thing rather than look at the light. Centuries have rolled away. The original witnesses have fallen asleep, and their children and their children's children, for many generations. During the first three hundred years and more, after our Saviour's ascension, had any one attempted to deny facts of the gospel history, some would have looked him in the face with the remark, 'My father, or my grandfather saw it, or conversed with a man who saw it.' Ages have passed away. THE LATTER DAYS ARE HERE. An inspired apostle was directed to announce, that in after days there should *come scoffers*, mocking at the promise of his coming, and casting away the whole record. We have noticed three of the most prominent and conspicuous kinds of infidelity, or of the forms in which unbelief has exhibited itself. It is true, that other intervening kinds have existed, such as the infidelity of superstition, priest-craft, &c., but we have not time and space to write minutely of its every shape. *The infidelity of the last day is here.* The scoffing unbelief, as foretold, is come; and it was to be accompanied with wilful ignorance, the offspring of a secret love for darkness."

We quote but one extract more this week. Speaking of the seventeenth chapter of Rev. he says:

"A man read this chapter who had been an infidel. He had read it and heard it read, (like thousands of others,) often, without attaching any meaning to the words. He did not observe, until he took up a volume of Scott's Family Bible, that this was a part of scripture which explains itself, and is of course as plain as others, or perhaps more so; for *when the Lord interprets emblematic language, he makes it as plain as any words known to us will permit.** He had read history enough to have noticed the truth of the following remarks without assistance, but he did not observe the declaration of the last verse, until it was pointed out to him. The *last* verse is, '*And the woman which thou sawest is that great city which reigneth over the kings of the earth.*' This reader was well enough acquainted with history to know what city *reigned over the kings of the earth*, when Domitian was on the imperial throne, when John was in Patmos; for long before, and for many centuries after. There is no difference between unbelievers and Christians, as it regards the city that stood on the Tiber, clothed in purple, and has been there ever since. We may here say to the reader, who may have been in the habit of glancing over pages of the Bible, and noticing nothing: 'Friend, if you do not know distinctly and certainly what *city did reign over* the kings of the earth in St. John's time, you had better not only *inquire* fully, but keep it before your recollection, together with several other particulars, for they may concern you more nearly in the present day than you suppose.' The man of whom we have been writing, who was startled on reading part of a commentary on this chapter, had read enough to remember something of the red cloth, and purple, and gold, and scarlet, and gaudy trappings and sumptuous externals, of both pagan and modern Rome; but while reading the following words from Scott's notes, he began to notice and remember historic pictures more distinctly: 'The angel carried John *in the spirit*, (that is, under the influence of the prophetic spirit he seemed to be conveyed into the wilderness,) and he there saw a woman seated on a scarlet-colored beast. This woman was the emblem of the church of Rome; and the beast, of the temporal power by which it has been supported; and the latter was full of names of blasphemy, which we have had repeated occasion to mention.' Almost any blasphemous title which we could fancy, has been assumed there,—*His Holiness*,—*Infallibility*,—*King of kings*,—*Christ's Vice-gerent*,—*Vice-God*.—Yea, even, God on the earth, &c. 'The woman was arrayed in purple and scarlet color, for these have always been the distinguishing color of popes and cardinals, as well as of the Roman emperors and senators; nay, by a kind of infatuation, the mules and horses on which they rode, have been covered with scarlet cloth; as if they were determined to answer this description, and even literally to ride on a scarlet-colored beast. The woman was also most superbly decorated with gold and jewels; and who can sufficiently describe the pride, grandeur, and magnificence of the church of Rome in her vestments and ornaments of every kind? Even papists have gloried in the superiority of their church in this magnificence, to ancient Rome when at the height of her prosperity. This appears in all things relating to their public worship, and in the papal court, even beyond what can be conceived; and external pomp attaches men, attaches *carnal* men to a religion which interests and gratifies them, whilst they despise the simplicity of spiritual worship.' Then follows a quotation from Addison, 'This as much surpassed my expectation, as other sights have fallen short of it. Silver can scarce find an admittance, and gold itself looks but poorly among such an incredible number of precious stones.' These are the facts which the infidel had known, but had never applied. After reading thus far, he felt some curiosity to look at several additional verses. He read the following words, verse 6: 'And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I *wondered* with *great admiration*.' The infidel, on reading this, was ready enough to ask, and to ask aloud, 'Wherefore should John wonder? What could he wonder at? After he had actually lived through the persecution under which Paul was beheaded at Rome—the gardens of Nero illuminated by the Christians, who were covered with inflammable substances, and set on fire where they stood with a stake under each chin to keep them erect as a torch, until, in the language of one of the many Latin poets (Juvenal,) who then lived, '*they made a long string of blood and sulphur on the ground.*'

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* How different is this from the sentiments of many of our opponents, who treat such explanations as if they were the obscurest parts of the Bible!—ED. CRY.

"When John had known,—when he had lived to see,—that Rome would become drunken with Christian blood, as readily as a serpent would bite those within its reach, how could he marvel? why should he wonder, when the angel was showing him for days to come, only that which he had actually seen in the months that were past? He not only told us of his surprise, (as though it had been something new,) but he says, when I saw her, *I wondered with great admiration!* After reading some further, he discovered that it was not pagan Rome but *Christian Rome*, (so called,) which the angel was showing to the apostle. The bloody scenes of pagan Rome, which had passed in St. John's life-time, were gone; but when he looked forward into days then to come, and saw that which claimed to be the church and the metropolis of the Christian world; and the followers of the Man of Calvary, torturing the followers of the Saviour more cruelly, (if possible,) and shedding blood more profusely than heathen Rome ever did; it is not strange that he *wondered with great admiration!* By this time the unbeliever felt awakened to farther reading. 7. 'And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.' 8. 'The beast which thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell upon the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not and yet is.'

"When the spirit of inspiration is about to place before us the picture of a bloody and cruel power, any candid mind sees at once, that a ferocious wild beast is the most brief and impressive representation. Whoever has closely searched, has discovered, that on the page of prophecy, a wild beast is the emblem of a bloody, cruel, and tyrannical nation. The unbeliever remembered the fact that Rome had been very bloody in her persecutions. He remembered that she did actually cease to be so, when converted to Christianity, and that she did again become thus bloody and cruel when she degenerated into popery. He knew the plain history that the scarlet beast was, and then was not, and then was again; but he had not remembered, and noted, and applied these things until he had read the following remarks: 'A beast is the emblem of an idolatrous and oppressive empire; the Roman empire *was* the beast under the pagan emperors—it ceased to be so when it became Christian, with reference to which the angel says, by way of anticipation, '*it is not.*' Yet it would afterwards 'ascend out of the abyss,' that is, when the anti-Christian empire became idolatrous and persecuting, and the dragon gave his power to the beast, it seemed to arise out of the sea, *the tempestuous state of the nations*; but it was, in fact, from hell, being Satan's grand scheme for opposing the gospel, and therefore, after a time, it would go into perdition, and be destroyed, finally and forever.' (Quotation from Newton.) 'The empire was idolatrous under the heathen emperors, and then ceased to be so under the Christian emperors, and then became idolatrous again under the Roman pontiffs, and hath so continued ever since. But in this last form it shall go into perdition; it shall not, as it did before, cease for a time, and then revive again, *but shall be destroyed forever.*'

"After reading these words our inquirer remembered, with startling interest, that this outline of history was to be accurate, or the angel would fail in his representations. He remembered that when the apostle lived, the following statement was true; and it was true when early writers were disputing concerning the book of Revelation, that the following statement (if any was made) must have been made—viz. '*If Rome does not cease to be a cruel, persecuting city*, dropping the character of the beast, and then resume it again, to retain it until destroyed, these verses are incorrect.' But he remembered that seventeen hundred years were passed since the death of St. John, and that Rome did not continue a pagan, bloody city. There was an intermission, a time during which she was not the beast, but the meekness of Christian love was visible there. This did not happen to continue; but when the beast was resumed it did continue. He then felt some curiosity to see what other statements were prophetically made. Verse 9, 'And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.' He was aware of the reason why in ancient days Rome was called the seven-hilled city; and he needed no commentator to tell him that the seven eminences on which she was built are there yet. Verse 10, 'And there are seven kings: five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space.' He had read English law enough to understand what was meant by the expression, '*the king never dies.*' By the word *king* they do not mean the *man*, but the *kingly* authority. In a monarchy the king and his power are used for each other, or interchangeably. It was not hard for him then to understand how and why the word *kings* stood for forms of government or successions of rulers. It is not merely on the prophetic page that the word king is found to mean thus, but it is in the book of temporal statutes; and in the mind of the illiterate peasant, where kings rule, this tenth verse gives an outline of the history of Rome, much abridged, but very bright. Those young persons who wish to become historians, but who complain of their memories, would do well to recollect this verse; so long as they recollect its words, a very striking profile of history will not be *forgotten*. The unbeliever, who was interested with this chapter, and of whom we have been writing, remembered very distinctly, as soon as he saw it noticed, that five *kings* or forms of government had fallen or passed away after the building of that city. *Kings* were gone, *consuls* were gone, *dictators* had passed away, so had *decemvirs*, and so had *military tribunes*. But the angel said 'one is.' The emperors reigned whilst John had the vision. But if six had then actually existed, was the angel telling of only two more kinds of governments? According to his interpretation, were we to look for no more than two in so long a time, when six had already been seen in that city? The answer is *only two*. And one of these was to be of the seven, and the other was to continue only a short time when it did come. Rome was under the jurisdiction of the Exarchate of Ravenna, *but not long*. The space was short. Ever since it has been under the rule of the pope. Verse 11, 'And the beast that was and is not, even he is the eighth, and is of the seven and goeth into perdition.' Reader, the pope is a spiritual ruler in Rome, but you have often heard that he has a temporal authority also. He is of the seven, rely upon it. This beast was the Roman government in its last form. That form is papal, for there are no emperors there now. The going into perdition is to follow after a time.—

The unbeliever began to feel great astonishment that an abridgement of history, contained in so few words, and pointing at centuries that were to come when the page was written, reaching so far, and taking place so accurately, had excited no notice in the world. He read the next, verse 12, 'And the ten horns which thou sawest are *ten kings*, which have received no kingdom as yet, but receive power as kings one hour with the best.' 13, 'These have one mind, and shall give their power and strength unto the beast.' Reader, you have often heard and spoken of the ten kingdoms of Europe. They did not exist when John wrote, and they were not to begin to exist until the pope should begin to rule, for they were to have their power at one and the same time with the beast, during one and the same *hour*. If you had lived several hundred years after the death of St. John, and had seen the pope or the *eighth* power begin to rule in Rome, you might have known then, not merely that the ten kingdoms would be made of the fragments of that empire, but that ten should arise of such as would support the pope's authority. It s only the man who has read *modern history* who can see the full force of these words as he reads them,—'These have *one mind*, and shall give their power and strength unto the beast.' They did indeed! And in all the changes, revolutions, and overturnings of things in Europe, for more than a thousand years, there still were somewhere near ten powers (horns) who who ruled at the same hour with the pope, and gave him their strength. Reader, it has been common for writers, when about to describe the multitude at large, to take for their emblem a wave of the sea, which rises, and foams, and roars, and sinks away to rise no more. This mode of description they have taken from the holy book. On the page of prophecy it is the figure used uniformly, we believe. Verse 15, 'And he saith unto me, the *waters* which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.' After the unbeliever had read the 16th verse, he fell into a train of reflection which, dear reader, it might profit you to imitate. 16, 'And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." His thoughts were such as follows:

"These ten horns were, it seems, according to verse 13th, to favor the whore, all of them. But from this other verse, it seems they are, after a time, to begin to hate and to impoverish her. England has long since withheld her revenues. France did not begin to withhold or to impoverish her in any way until she (France) became an infidel nation. But have all the ten, all of them to waste her! So it states. And indeed two more, Spain and Portugal, have already half-broken their bonds of allegiance. These, as France has done, and as Austria and others probably will do, as soon as they discovered that the priests had been teaching nothing but imposture for centuries, not only cast away their old faith, but the Bible along with it! Is not atheism (or something resembling it) the natural outlet or termination of a false Christianity? The work of making desolate and naked has certainly been going on long. It is becoming more and more distinct. Recent events make it still more marked. But how is this? What is this I see, and what is this I hear? "and shall eat her flesh and burn her with fire?" This is to come yet. Will it really be brought to pass? If eighteen hundred years of events have fitted the prophetic declaration so accurately, it is most likely that the last items also will not fail."

"Reader, we have said that perhaps you would do well to meditate thus seriously. We will offer to you one reason for this advice. As sure as that burning (described in the 18th Chap. Rev.) ever comes to pass, so certainly some other things will take place which synchronize with it, and which concern you. There are many things which cannot be very far before us. and which will come unexpectedly upon those who continue contentedly ignorant of God's book; and they are of pressing import, in the case of those who now live."

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 23, 1843.

To Correspondents.—The printers of the Cry, have no music type, and when we have printed music, it has been first stereotyped elsewhere. We must decline publishing the lines sent us by our brother J. W. G. C. of New Orleans, has sent us an article, which we might have published a year ago, but it seems to us not to be needed now. His long article is inadmissible.

J. M.—To this brother, we say, we have read his two articles, and find in them, much to commend. They show a good spirit, and extensive knowledge, but the writer is phrenologically destitute of *concentrativeness*, and his mind has never been disciplined in the important art of bringing all his facts, arguments, and Scripture texts, to bear on the *one point*, which he may at the time be discussing, to impress it with force, on the reader's mind. While we are grateful to correspondents, we must be governed by fixed principles, and we make it a rule, not to insert an article, because it contains many very good things. There must be connection, point and power, in the manner of presenting them.

To our venerable brother, whose [communication on four sheets, occasioned our article, on long articles, in No. 88, we say, that scarcely one in a thousand of educated persons, habitually spell and punctuate correctly, and errors in Grammar are common, even with our most popular preachers. What we said of his article, would apply in substance, to many, and we had not the least wish to hurt his feelings. We did not give his name or residence, and wrote not for his eye exclusively, but for all our readers, to whom we wished to give a little hint, respecting the labors of an editor, of which most persons have no idea. The hints we gave, were important, and we meant nothing invidious,—more than a bonnet maker would, if he should explain to those who sell straw, the manner in which it ought to be prepared.

Bro. Charles Dealtry.—It should now be explained to our readers, that this is the original and real name of our brother, who has been known as Charles Beresford. He is the son of a clergyman, in the English Church, and when in the days of his impenitence, he made his appearance—once only—on the stage at the Park Theatre, he had so much regard for the feelings of his father, that he assumed the name of Beresford, which belongs to a family with which his was connected. He continued to be known by that name, until he was converted under the preaching of bro. Storrs, less than a year ago, and as it was the *only* one, by which he had been known in this country, it could not be changed without legal process. Now that he returns to his native country, it is of course proper, as well as necessary, for him to resume his original name, and by that he will hereafter be known.

He sailed on Saturday morning, in the second cabin, or steerage, as it ought, perhaps, to be called, (for it is the humblest place in the ship, to which passengers are admitted.) in the Liverpool packet ship, Hottinguer. Our farewell meeting was on Wednesday evening, at the Hall in Chatham Square. Bro. Dealtry gave a very interesting sermon, on the text, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Bro. I. E. Jones then spoke briefly and earnestly, on our duty to remember him in our prayers; and, giving to our brother the right hand of fellowship, charged him to go, trusting in the living God, who has promised to guide the meek in judgment.

May the Lord grant him a safe and speedy passage, and give him favor with the people, and bless the words of truth he goes to preach.

Crime and Casualty.—The following is a list of the articles with their captions in the order which they stand in a single column of a weekly religious paper.

Murder—Convicted of Bigamy and Arson in Broadway—Another Tragedy—Father shot by his son—Infamous Act—Another murder in West Jersey—Accident—Death by burning clothes—Melancholy Suicide—An old man murdered—Death from intemperance—Railroad collision—Murdered by brandy—A minister killed—A sheriff robbed—Murder in Maryland—Steamboat explosion—Deplorable—Lynching in Mississippi—A guilty family—Extensive loss—Robbery and probable murder of a southern gentleman—Railroad accident.

The above is but a small portion of one week's history. Crime and frightful accidents have now become so much a matter of course, that the commission of crime has ceased to excite surprise.

LETTER FROM BR. WM. MILLER.

We are very glad to receive this interesting proof of Bro. Miller's remembrance of us and our readers. The letter is incomplete, but this portion of it shows that his mind is not at all impaired by his sickness. He wrote thus far, late in the evening, then retired, and had no time to finish it before Bro. Jacobs, who brought it, was obliged to start.

Rochester, Nov. 15, 1843.

Dear Bro. Southard,—I am now in this city, lecturing to full houses in the afternoon and evening of each day. The advent cause in this place seems to be prospering under the labors of Bro. Barry, a man of a most excellent spirit. His labors are blest apparently to the salvation of many souls, and the awakening of the professors among the different denominations.

The clergy in the city begin to arouse themselves, not for the salvation of souls, but to save their walls of partition between the sects and the churches. The untempered mortar begins to crumble, and those members in their churches who love the appearing of our blessed Saviour, begin to be tired of the food, with which they are fed in their churches, of sectarian dogmas and traditions of men, and they will go and hear the despised preachers among the Nazarenes. This has produced a change of the mode of warfare among our opponents; the cry now is, "*disorganizers*," "*schismatics*," "*Unitarians*," and "*covenant breakers*." The very same cry that the Roman Church raised against our fathers in the Reformation, they, in their turn, are raising against us; and after they have been for years doing all they could to disorganize other churches and sects, and draw their members into their own church or sect, they are now raising a hue and cry, and charging upon us as a crime what they call a virtue in themselves. What consistency is this! where is the propriety? If our fathers had a right to separate from the Church of Rome because they were not fed with the "sincere milk of the word," have not their children the same right now? and if it was wrong in the church of Rome to speak evil of, and defame and kill the Protestants then, is it not equally wrong for the Protestants to do the same thing now? Where, I ask, are the daughters of the old MOTHER? I answer, those who have her spirit, and do acts like unto her.

"But," says the Protestant, "by thus saying thou reproachest us also." True, and I cannot conceive why the same spirit and acts do not require the same reproof. Why will not our churches and their several pastors, reason candidly and act consistently in these things? How long will it take for all men to see eye to eye, be of one mind and of one heart, and introduce the *spiritual millennium*, under the present state of the Protestant churches? I call on our opponents to show us how their millennium can commence, and when? They tell us it must be done by preaching the gospel; but how can this be? for if any man should come among us and preach a doctrine which would have a tendency to unite believers *into one* communion, the whole host of the sectarian clergy would cry out "disorganizers, disorganizers." And if they are right in doing thus now, surely they will be right in doing so then. William Miller.

NEWS OF THE WEEK.

On Wednesday morning of last week, we commenced this chapter, resolving to notice facts illustrating the condition of the world, which might come to hand in the week which was then, most of it, in the unknown future.

We begin with the contents of the N. Y. daily papers on Tuesday morning, Nov. 14.

Disgraceful Scenes in Philadelphia.—The True Sun gives a summary of the recent outrages in Philadelphia, which are but a continuation of scenes, nearly as outrageous, enacted there for months past.

"Six desperate Firemen's fights occurred at Philadelphia on Saturday night and Sunday."

Many were severely hurt, Saturday evening, in a fight at the National Theatre. The city was greatly disturbed by two fights the next day, and the fourth, which was Sunday evening, is thus described:

"The Good Will Company (what a misnomer) rung their bell with the view of getting the Fairmount Fire Company in the vicinity of their house, for the purpose of beating them, or to injure or destroy the apparatus of the Baltimore Company, which the Fairmount members have had in charge and been running with, since the visiting company has been in the city. The Fairmount Company, with their tender only, proceeded toward the Good-Will's quarters, where they were met by a formidable force. Three or four discharges of fire-arms were heard, and a sally made by those lying in wait, when the Fairmount Company retreated, leaving their apparatus in possession of their opponents. The Good-Will party, after taking the hose from the carriage, broke it up, leaving it a perfect wreck.

"Subsequently to all these outrages, the wreck of the Fairmount's tender was taken and thrown into the Schuylkill river, at Vine street wharf. Some hours later the Fairmount Company rallied a large force, and went out to the Good-Will's vicinity, and were received by a discharge of musketry. Four or five of their members were wounded by the shots; one, named Morris, was shot in the abdomen; another, named Harvey, was shot in the neck and back part of the head; and another in the arm. Two of them were understood to be seriously injured. A great excitement existed during the whole of Saturday and Sunday night. What a picture of a Sabbath day in Philadelphia!"

Drowning.—On the 10th of Nov. three brothers, near Burlington, Vt., aged 12, 10 and 8, went to slide on the ice. It broke, and Thomas, the eldest, fell in. The others tried to help him, but they all perished together.

Adultery.—Nearly two columns of the True Sun are occupied with the proceedings of the 15th day of a trial for Crim Con.

"An inquest was held on Saturday at Newark, on the bodies of Mrs. Chadwick and her two children, whose dreadful death by the burning of their dwelling we have already recorded. The verdict of the Coroner's jury was that they came to their death in consequence of the house being fired by some persons unknown."

The facts in the above case are probably these. The house had just been acquired by the landlord, as the result of an arbitration with its former owner, who was enraged and said he would be revenged. That evening the house was burnt, and a mother and her two children perished in the flames.

The articles under the heads of "Police Office" and "Coroner's Office," are headed thus: Stealing cutlery.—Robbed by a brother.—Stealing a door key.—Found drowned.—Suicide by a maniac.

Horrors of the Slave Trade in 1843.—The Tribune of the same day has a letter, dated Rio de Janeiro, Sept. 13, 1843, giving an account of a little slaver, about as large as a coasting schooner, which had just been brought in by a British cruiser, with three hundred and fifteen slaves on board. One hundred and thirty-five more had been packed in that prison-house of despair, but they had been liberated by death on the voyage! Think of 135 deliberate murders, (for their deaths were caused by cruelty,) perpetrated for money, while a large part of the civilized world are winking at such enormities; and some nations, professedly Christian, are sanctioning this horrible traffic by their example! The writer describes his visit to the liberated slaves:

"Such emaciated beings I never saw before; scarcely one of the men had a limb larger than a boy's arm, and the little children—for two-thirds of them are very young—were nothing but skin and bones, while the women, with the exception of those who had been favorites of the crew, were in no better condition. Through the kindness of the officers, we were allowed to visit the sick; and during our stay in the apartment, I saw five sable skeletons carried out for burial, while several, in which the spark of life was scarcely visible, met my eye in every corner of the room. On one bed I saw a little fellow reclining upon the lifeless body of his companion, and so entirely exhausted and emaciated was he, that he was unable to quit his icy pillow.—The medical officers informed me that in dissecting them, the most loathsome sights are presented. One of the subjects that I saw was so much diseased, that large and disgusting worms made their appearance through his nose, an occurrence not rare, I am told, for it seems that the intestines are often filled with them in consequence of the bad diet and water they get on board."

Wednesday Morning's Papers, Nov. 10.

The Troy Whig says:—"We regret to learn that the young lady who was bound by the villains in Mac Elroy's house in Albany, a few days since, is not expected to live. The cause of her illness is the excessive fright produced by the conduct of those wretches."

"The burglars who have kept Albany in a state of alarm for some time past, have extended their depredations to Troy."

"On Wednesday morning, about 4 o'clock, says the Troy Budget, some desperate villain was discovered in the bed-room of Mrs. Sanford."

"The body of a man named John M'Killison, was found on the night of Friday, the 3d instant, near Freeport, Armstrong county, Pa., under circumstances which left no room to doubt that he had just been murdered."

"There was a cowhiding affair yesterday, of the smartest possible kind, in John street, close by the corner of Nassau street."

"Sudden Death.—Yesterday morning between 12 and 1 o'clock, as Mr. Harry Parsons of 210 Henry st., was passing up Broadway, when opposite to Trinity church, he fell on the pavement and instantly expired."

When the Baltimore Engine Company embarked at Philadelphia, to go home, they were protected by a police force of 600, to defend them from insult or violence.

Horrible Affray resulting in Murder.—John Vandling, with two others, was out hunting near Sunbury, Pa., on Monday, Oct. 31. At night they went to a house where they were assailed by clubs and stones. Vandling was knocked down, and beaten with his own gun on the head, so that his skull was horribly fractured, and he died soon after.

"More Daring Burglaries and Highway Robberies.—In Buffalo, on the 10th inst., the hardware store of Wm. A. Thomson was broken into and robbed. Last Saturday night, a milkman, named Clark, was stopped on the highway, near Boston, by a foot pad. With the use of his whip he drove off the robber, but not till he had snapped his pistol at him."

Suicide.—A witness in the case of Adam Thorn, indicted for the murder of his wife, killed himself Saturday night, Nov. 11, in Reistertown, Md. It is suspected that he was concerned in the murder.

Thursday Morning's Papers.

"A Hard Case.—Joseph Sampson, a man about 40 years of age, whose appearance denoted extreme destitution, was brought before the Mayor of Philadelphia on Tuesday morning and committed for stealing a pair of fowls and a quarter of mutton from a market wagon. The prisoner stated that he had served in the Florida war—was severely wounded—was on the point of starvation; acknowledged the theft, and declared that his only motive for committing it was that he might be convicted, and thus obtain a home for the winter in prison!"

"Burglaries in Baltimore.—Eight stores and warehouses in Baltimore were broken into by robbers on Saturday or Sunday night."

Duelists Punished.—A letter dated Cologne, Sept. 22d, says: "Lieut. Pelzer, who lately, in consequence of a dispute at a ball, fought a duel with Mr. Hain, a bookseller, and shot him, was sentenced by a court martial to be beheaded. The King has commuted this sentence to 15 years imprisonment in the fortress."

"Attempted Self-destruction.—We learn from the Baltimore papers that Mr. Wm. Eden, a house carpenter residing in that city, attempted to kill himself on Sunday evening last, by cutting his throat with a pen-knife. Jealousy, rendered doubly maddening by intoxication, is said to have been the cause of the rash attempt."

"About the 30th ult. a son of Andrew Collins, Postmaster of Madison, Ia., was killed in an affray with a plasterer named Acres."

"Unfortunate and Shocking Affair.—The Philadelphia Gazette of the 15th says, a quarrel and fight took place yesterday afternoon at No. 5 Grey's alley, between two sisters, one married, named Susan Nolan, the other single, named Elizabeth Fox, in which the former struck the latter upon the right temple with a piece of the heading of a barrel, inflicting an injury of so serious a nature, that the young woman was lying last evening under the professional charge of Dr. Ashmead, without any hope of her recovery."

"Masses for the repose of the soul of Bishop Rosatti, of St. Louis, recently deceased at Rome, were performed in the Catholic Cathedral, Baltimore, on Monday."

"Capt. Keller, of the Challenge, at New Haven, from Thomaston, reports on the 12th, while lying to about daylight, Stratford light bearing W.N.W. five or six miles distant, saw a small vessel under bare poles, running direct for them, and when within 20 rods she disappeared—saw nor heard nothing more of her."

Hon. Robert W. Lansing, receiver of public moneys at Mineral Pt. Wis., has absconded, with an unknown sum.

The New Orleans papers report an attempted mutiny on board the ship Nicholas Biddle;—also on board the ship Don Juan.

More Indian Troubles.—The Platte Eagle of the 26th ult., says: "We learn that the Sioux committed some depredations in the attached part of Holt a few days since. A correspondent in that section, writes that serious difficulty is daily anticipated with the Sioux and Ottoes."

The Herald, commenting on the recent elections, says: "All these and their results tend to one conclusion and elucidate one moral; to wit, that there is a movement spreading and increasing throughout the whole country—a movement that has been generated by disgust of the corruption and general worthlessness of both parties."

Friday Morning's Papers.

More Bank Defalcation.—An examination of the accounts of the note clerk of the State Bank of Louisiana has led to the detection of a deficit of over $14,000.

Joshua Bloore, Esq., of Waterford, in this State, committed suicide on Saturday by cutting his throat. He was a lawyer of considerable eminence.

Burglaries out of Town.—We learn that on Tuesday evening last two different attempts were made upon the premises of a gentleman of this city, residing out of town, near Burnham's. On the second attempt a hired man had a severe scuffle with three of the robbers, and received a cut over the face from a cutlass. The owner came up at this moment and fired a shot at the ruffians, but probably without effect.

During the last summer in Bush county, Indiana, a woman, in defending her mother from an attack made on her by the husband and father, struck him a blow which produced daath. The young woman has been tried for murder and acquitted. It is said the father was "drunken, wicked and profligate."

Oppression of the Poor.—A contract has been made by a manufacturer of gimp and fringe, by which the article is to be produced at the House of Refuge, at wages not exceeding 12 1-2 cts. a day for each person employed. A large number of virtuous and industrious females will be thrown out of their usual occupation.

Monday's Papers.

Murder in Pennsylvania.—Two of our country exchanges mention the following murder; On Friday night, the crews of two canal boats arrived at a lock near Blairsville, and each wished to enter before the other. This trifling matter led to an angry dispute, in which the captain of one was killed by a young man with a club.

As we do not find this murder noticed in the city papers we have seen, we may reasonably conclude that there are many such cases, which we do not hear of.

Murder in New York.—The fifth ward was last night the scene of one of those disgraceful rows which frequently result in death, but not so often, as in the present instance, in the arrest of the rowdy or murderer. Between seven and eight o'clock two engine companies turned out on a false alarm of fire, and while running out of Canal street into West Broadway a collision took place, which resulted in a fight, and Daniel Stanley was mortally stabbed by a volunteer named Peter Williams. The murderer was taken to the watch house and searched. He did not make any secret of the deed, but actually boasted of it, saying, "Gentlemen, I am the individual that stabbed the lousy loafer!—hang me up at once!—it's all you can do, by —! My name is Pete Williams, and I run with No. 11, and live at No. 231 Sullivan street. So what's my sentence? Let me know right off, because you can but kill me by —!" After this display of feeling, the ruffian was removed into the cell under the watch house, not exhibiting the slightest remorse for having deprived a fellow man of his life.

Murder in Rockland County.—Two young men employed by Nicholas Brown had a quarrel, in which one killed the other with a sledge hammer. He escaped. It is said the magistrates made no effort to arrest him.

The rest of the news of this day includes such items as the following: "Attempt at Highway Robbery"—"Robbery and Detection"—"Four counterfeiters committed to jail in Montreal," &c.

The extent to which the city of Brotherly Love has been "filled with violence" may be judged from this item:

"The following are the names of the fire companies which have been presented by the Grand Jury of Philadelphia county as nuisances: Good Will Hose, Fairmount Engine, Philadelphia Engine, Schuylkill Hose, Western Engine, Mechanic Engine, Moyamensing Hose, Marion Hose, and Franklin Hose. From these the annual appropriation is to be withheld, and their doors are to be closed."

Piracy in Georgia.—A vessel in the river below Savannah was visited by land pirates, and six men stolen. On a second visit, one of the pirates was left behind, and seized by the crew of a revenue cutter.—The Savannah Georgian says, "he has been committed to jail, and we hope will have justice done him, for its high time this system of piracy was put an end to in our waters."

A Sunday Scene in New York.—"A stranger in this city named William Sorrell of Bloomer township, Fairfield county, Ohio, was last night robbed of $54, in the house of the notorious Melinda Hoag in Robinson street. Mr. Sorrell was walking down Broadway, when Melinda picked him up and took him home. Soon after he arrived at her lodgings, he disrobed himself and went to bed, and as is the usual practice, a knocking was heard at the door, and Melinda informed Mr. Sorrell that her husband, Alexander, had unexpectedly arrived, and begged him to be gone as quickly as possible. Mr. Sorrel being glad to get out of the scrape, dressed himself with speed, and on arriving at his hotel found his pocket was minus some $54. He at once called the watch, and Melinda and Alexander were soon picked up in the street. Alexander gave chase, but was captured after throwing away an eagle, a half ditto, and a quarter, also $4 in five cent pieces, which were recovered by the pursuers. When brought to the watch house they were searched and some broken bank bills found on them, and a part of Mr. Sorrell's property."

The True Sun, recording the fact, concludes thus: "Wonder if the hocus pocus system will again be resorted to, to release these vagabonds;" referring to the manner in which such characters have often been set free.

City Prison.—During the past week 116 persons have been committed to prison.

Tuesday Morning's Papers, Nov. 21.

The house of a venerable member of the Society of Friends, in Mulberry street, was entered by robbers on Saturday night, and a coat, a hat, and a goose provided for Sunday's dinner, stolen therefrom.

Melancholy Spectacle.—A father complained of an interesting looking girl, his daughter, in New York a day or two since, charging her with frequenting improper houses, and wished her to be sent to the Penitentiary. The girl replied, that her father had abandoned her mother and herself, and taken up with another woman in Brooklyn. She told a piteous story, and wept bitterly.

Shameful Intolerance.—A curate in England recently refused to perform the burial service over the body of an unfortunate girl, who was killed in a cotton factory, and even to admit the corpse within the precincts of the church, because she was at the time of her death, a member of the Society of Friends, and had not received baptism. What a *blessed* thing it is to have a National Religion!

☞ William Jay, Esq., of Westchester, has refused to give money for the erection of an Episcopal church, on the ground that undue and unscriptural authority has been assumed by Bishop Onderdonk, and that there are those in the Episcopal church who desire a union with Rome.

Negro Insurrection.—A letter from Havana, dated November 8, published in the Journal of Commerce, says: "Yesterday, at 4 A. M., an express arrived from Matanzas, which brought the news of the rising of the slaves on several of the plantations. They were, however, immediately put down, and fifty of them killed and sixty-seven taken prisoners, while others hung themselves rather than be taken by the authorities."

The large mercantile house of Augustin Ferran, at Havana, had failed.

Whipping a Child to Death.—Mrs. Maria Moore, of Hartford, (Conn.,) charged with having flogged a little girl, named Susan Rice, so savagely as to cause her death, was tried before the Hartford County Court on the 17th instant. The physicians who examined the corpse, testified that blood was found settled about the side of the head, &c., which must have originated from blows. The jury returned a verdict of guilty.

Mail Robbers.—Since the 25th of October, the Western mail to and from this city has been several times robbed of amounts already ascertained to be $1800 to $2000.—[Aug. Chron. 15th inst.

A Murder.—The Wilmington Republican says that on Thursday week, three men came to the tavern in Russelville, Chester County, Pa., kept by a man named Jackson, and commenced drinking. They kept it up pretty late, and the tavern-keeper ordered them out. They went out in the road, still rioting, and Jackson went to bed. He was, however, awoke by the noise of the drunkards, and he arose, took an axe-helve, and went out, saying, "he would see who would be master." He struck them all, but the blow he gave one man, named Robert Payall, proved fatal in a few hours. Jackson was immediately arrested and placed in prison. He was engaged to be married, and the nuptials were to be celebrated this week.

Foreign News.

The extras this morning contain news to the 4th instant, fifteen days later. It is of very little interest, in the estimation of most of the editors. The "perplexity" of the nations remains about the same.

While the Government of Great Britain is continuing its legislation for raising revenue by heavy taxes on trade the people of London have voted for free trade.

A married lady and gentleman—one leaving six children behind, and the other eight—have just eloped from Devonshire to America.

The trial of O'Connell commenced Nov. 2. The indictments against him and his friends cover thirty three skins of parchment. He is charged with a misdemeanor, in holding meetings and raising money.

His position and hopes may be judged from the following:—

At the first meeting in Conciliation Hall, Mr. O'Connell began thus:

"I wish that the first sentence which I have to utter in this Conciliation Hall, formed now as it is into an assembly, shall be the truth, that there is but one way to obtain the repeal of the Union, and that is by strictly peaceable means. (Cheers.)

"My second sentence, and the only one I shall utter before I hand in money, is that the Repeal is certain." (Deafening applause.)

Italy.—More rumors imply something like a crisis in Italy: may it turn to good account. The Paris Reforme, has a letter from Trieste of the 18th instant, which states that a strong body of Austrian troops actually had advanced to the Roman frontier; while a French fleet was looked for at Ancona to balance the Austrian intervention. In the meantime, the Papal Government is indiscreet enough to enforce oppressive financial measures; venturing on money oppression, which makes politics intelligible to all classes.

Greece.—King Otho, according to report, is incapable of comprehending his real position. From a letter dated from Athens on the 10th instant, it does not appear precisely what the King's intentions were, but it is plain that he is in a very bewildered ("perplexed") state.

India.—There were abundant rumors respecting the state of Affghanistan. Dost Mohammed was said to be "ruling with a rod of iron," and one of the victims to his austerity was Ameen Oola, a traitor to Shah Sujah and the British.

There is a talk of some commotion among the officials of the Nizam's territory. The one powerful Minister Chundoo-Loll was in disgrace, in consequence of want of money; and it is supposed that the state will be "absorbed" in the British territory."

A most extraordinary conspiracy had been discovered at Bombay—"a joint stock company" for plundering boats and ships, and smuggling.

It is said to have existed for thirty years, and to have been accustomed to divide sixty or eighty thousand pounds a year in profits! An accomplice had turned traitor to the confederacy, and denounced it; but the information was still very imperfect; and the Police agents are suspected of having been bribed by the gang to impede further disclosure.

A HORRIBLE TRAGEDY—TWO MEN SHOT

Under this head the Ottowa, (Ill.) Free Trader publishes a letter dated Newark, Kendall Co., Ill., Nov. 6, relating the following transaction:

On Saturday afternoon, Nov. 4th, a Mr. Rider quarrelled with Mr. Haymond at a bar room, occasioned by jesting with each other while under the influence of intoxicating liquor. Mr. Rider started for home on foot, and was followed a few rods by Mr. Raymond. Mr. Rider then threatened to put a rifle ball through Haymond's heart before morning. Mr. Raymond returned to Smith's tavern, and Mr. Rider continued his course to his house, (a distance of about half a mile from Newark,) where he procured a horse and a loaded rifle, and returned. Mr. Haymond came out of the tavern while Mr. Rider was sitting on his horse before the door, and was shot by him The ball lodged in the body.

Mr. Rider immediately returned home. His house was surrounded by a constable and his posse, one of whom was Charles McNeil, Esq., who in the attempt to make him a prisoner was shot by a rifle fired by Mr. Rider out of the window. The ball passed through his lungs. He is not expected to recover Mr. Rider was secured without further violence.

We are obliged to suppress column after column of the dreadful details which the press is pouring in upon us, and which we had prepared for this paper, including all the contents of Saturday's papers, Nov. 18th. Some of the omitted items will appear hereafter.

BRO. STORRS AND BRO. COOK.

Philadelphia, Nov. 16th. 1843.

Dear Bro. Southard,—The following letter from Bro. Cook, was sent me after I had published the last number of the Western Midnight Cry.

The state of my own health, and that of my family, has induced me to return from Cincinnati to the east. Any communications to me may be addressed to *New York City*, for the present, as I can have them forwarded from there to me wherever I may be.

I hope, if we have any young men, who have *health and* strength to endure a winter campaign in Indiana, Illinois, and Michigan, that are willing to go, they may be helped to the necessary funds to enable them to go out and continue the sound that has already *echoed* through those regions. The Lord is raising up some spirits there that will not hold their peace. I do not think it best, however, that men should go out west who are not fully competent to present the subject in its true light. Any others will, at this time, injure, rather than help the work.

Yours, truly, in the "*Blessed Hope,*"

Geo. Storrs.

Magadore, Ohio, Oct. 31st, 1843.

Dear Brother Storrs,—The good Lord has permitted me to preach nearly every day since I reached Warren. Every opportunity has been embraced; some good has been done. Many have been warned to flee from the wrath to come, and some have taken heed to the warning. The truth has substantially the same effect on all who believe. It is sanctifying, as well as satisfying, to every believing soul. At Warren I preached about 15 times; went to Youngstown, thence to Poland, where I found a few intelligent, happy believers. It is to me a distinguished privilege to sit down with those who hunger and thirst after righteousness, and feast from the blessed word.

We went to Cleveland—were refreshed by converse with our beloved brother Fitch and others. The Lord has sustained our dear brother amid a torrent of opposition, and made him very useful. I preached for brother Walden in the Baptist church, and had an invitation to remain longer and lecture on the advent. We had, I trust, some profitable intercourse with Bro. W. He resolved to examine the subject, and be decided to *preach* what he found to be true. The singularly inefficient opposition of President Mahan, you will find noticed in the Second Advent.

We came, by invitation, to Akron, where our indefatigable energetic brother Pickands is located, with whom we found a goodly number of firm believers in the Saviour's speedy coming. Several friends requested me to visit this place, 7 miles from Akron. Bro. A Morse recently visited here and preached against the speedy coming of Christ. He did so by an effort to discredit all the leading Scriptural and historic evidences on which we rely.

He at first professed great reverence for the doctrine of the advent, but during the progress of his remarks, he tended to destroy, from the minds of the people, what he himself said was the hope of the Gospel. This was not his *design,* but this was the *effect* of his effort.

It is my *purpose to come West* and go to Indiana, if the Lord give me time and opportunity.

Yours in hope, J. B. Cook.

[Brother Cook gives the fourteen points of Mr. Morse's sermon. Here is a specimen:

"The seventy weeks have three beginnings and three endings."

Christians have rejoiced in the definiteness and accuracy of that prediction, but now our opponents seem anxious to cast doubt and darkness on all prophecy.—Ed. Cry.]

LETTER FROM BROTHER JACOBS.

This letter was five days in reaching us, and was, consequently, too late for last week.

Rochester, Nov. 12th, 1843.

Dear Bro. Southard,—I concluded my lectures in the Congregational Church in Syracuse on Thursday evening last. Nine or ten came forward for prayers each of the two last evenings of my lectures. The brethren seem to be encouraged, and I hope the great day will show some good, as resulting from our efforts in that place. Bro. Brumner, (a man universally beloved,) is unwearied in his efforts in spreading the great truth of the Lord's soon coming, among the people of Syracuse. Having seen a part of Daniel's visions fulfilled (at the battle of Waterloo,) he says he should be a great infidel to disbelieve them. I left with them brother Hazzard, a young man from Troy, that has recently entered the field.

On the last evening of my labors, twenty-two arose testifying to their confident expectation of seeing Jesus before May next.

At the earnest solicitation of the brethren, I came to this place on Friday last. Bro. Miller and son arrived here on Saturday morning. I lectured last evening (Saturday,) and this morning. Bro. Miller lectured this afternoon from 1 Peter 1; 9—13, and this evening (full two hours, in a strong clear voice, and from an overflowing soul,) from Dan. 8: 13, 14; tracing the vision to its end in 1843, which (1843) I never heard him pronounce with greater confidence. The Hall, which is about 66 by 90 feet, was crowded to overflowing. The congregation hung with almost breathless anxiety upon every word. O when I see such an interest awakened in a little city, containing less than 30,000 inhabitants, and then think of our own city containing almost half a million, with but few, if *any* more believers in the great leading truth of the Bible than there are here; my heart is pained within me for the condition of the people of New York. O, must they perish by thousands? Let us once more try what can be done to save them.

Bro. Miller leaves here for Lockport a week from to-morrow. From there goes to Buffalo. I leave here for Buffalo to-morrow morning, where I am to lecture two evenings. I expect to be home this week, unless the Lord comes; and in that case I shall be sure to be home.

Labor is very much needed in Auburn, and at Syracuse. I begin to realize more than ever the coming of our blessed Lord this year.

Yours in the glorious hope,

E. Jacobs.

☞ To Bro. Miller we would earnestly say: "We shall confidently expect you to visit New York immediately after your engagement ends at Buffalo.—Ed. Cry.

FROM BRO. NASH, NORFOLK, VA.

Dear Brother Southard,—We have not the pleasure of announcing the rapid spread of the soul-reviving doctrine of the speedy coming of our blessed Lord, which it is the happiness of many of your correspondents to do; but we can inform you, that the little band of Adventists who listened to the comforting and enlightening discourses of dear Bro. Brown, who was with us last summer, is still firm in the faith, "looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat." We are confidently leaning upon the prohecies and heavens of God's holy word, and look for new heavens and a new earth wherein dwelleth righteousness. Hoping soon, very soon, if we continue faithful, to meet the Lord in the air, and so forever be with him. O happy state,—must not every loving child of God desire it? How natural then, to hear them say, "Come Lord Jesus, and come quickly;" but O how harsh and how grating upon our ears, how unnatural, to hear professed children say they do not want him to come. And yet, every day we do hear such expressions from the lips of those who profess to be disciples of Jesus; yes, they profess to be followers of that blessed Saviour, who has plainly taught them in his word, that their happiness cannot be consummated, until he shall come again without sin unto salvation.

Capt. Joseph Howland, of schooner ——, of New Bedford, called into our port a few days ago. The visit of this good brother has greatly refreshed our spirits. We found him a firm believer in the speedy coming of our blessed Lord, and quite efficient in lecturing upon the prophecies. On board his snug vessel, we found him with a large chart suspended in his cabin, which he had well used, no doubt, wherever he had been. Our interview was most delightful. Several of us spent a happy hour on board his vessel in godly conversation, exhortation and prayer. Sweetly did we commune together; with animated and joyful hearts did we talk of the deliverance which the King of Israel will soon bring to his people.

From memory's page will never be stricken the joyful seasons which refreshed our spirits on two occasions on board the little barque of our good brother Howland, with his happy crew, who with one exception, I believe, are disciples of the Lord. He has left us, and may the Lord bless him, and preserve the captain and his crew, when, in that great and last storm, his vessel must be driven and shattered and lost.—The captain presented us with several copies of Bro. Hawley's Dedication Sermon, and with his chart. Of the sermon, we must say what we feel, that it is a masterly production. Would that it had an extended circulation. The spirit, style, and argument of Bro. Hawley must convince the candid reader.

Ah! we sigh when we reflect that no such privilege is ours, as that of hearing such self-sacrificing preachers. Dear brother, do not forget us. Have you not, or can you not find a lecturer that will come this way? We verily believe great good may yet be done here. We are strongly opposed, as you know, but truth is powerful and must prevail. With the Midnight Cry we are much pleased: the consolation we derive from it is great indeed. May the Lord prosper the work until the full time shall come.

Yours in the hope of soon meeting in the New Jerusalem, Thomas Nash.

P. S.—Cannot Bro. Whiting be prevailed on to give us a call? We have no doubt we can pay his expenses, although we are poor. T. N.

Room for Christ.—For some few years before the death of the great Mr. Hervey, he visited very few of the principal persons in his neighborhood. Being once asked why he so seldom went to see neighboring gentlemen, who yet showed him all possible esteem and respect, he answered, "I can hardly name a polite family, where the conversation ever turns upon things of God. I hear much frothy and worldly chit-chat, but not a word of Christ. And I am determined not to visit those companies where there is no room for my master, as well as for myself." A good example for professors at the present day.

LETTERS RECEIVED DURING THE WEEK ENDING NOVEMBER 21.

Postmasters.—Charlestown, Va.; Addison, Vt.; North Scituate, R. I.; Copenhagen, N.Y.; Bangor, Me.; Danville, Vt., each $1.

Syracuse, N. Y., $1.50.

Orwell, Vt.; South Bend, Ind.; Cheshire, Conn.; Houghtonville, Vt.; Oakfield, N. Y., each $2.

Comstock's Landing, N. Y.; Castleton, Vt.; Holland Patent, N. Y., each $3.

Jamaica, Vt., $4.

Union Mills, N. Y.; Waterbury Centre, Vt., each $5.

Bristol, Conn.; Buffalo, N. Y.; Rome, O.; Ballston, N. Y.; East Hamilton, N. Y.; Plumb Brook, O.

Individuals.—J. J. Johnson; J. Taft, each 50 cts.

John A. Stillman; Wm. A. Bronson, each $1.

Jesse Thompson; Daniel New, each $2.

Addison A. Sawin; A. Hill, each $3.

J. H. Pearce, $4. Gilbert R. Gladding, $5.

S. W. Rhodes; E. R. Phinney; John Starkweather; Thos. Nash; J. V. Himes; T. Wrightson; Joseph A. Huber ($1.50 for Cry, pays to No. 13 v. 5 inclusive;) Geo. Storrs; J. B. Cook; John Syler; R. G. B. Woodward; E. Jacobs; R. Backus; Wm. Miller; Thos. F. Barry; Geo. A. Sterling; J. Weston; A. Hale; J. V. Himes.

THE MIDNIGHT CRY!

VOL. V.—No. 16--17. NEW-YORK, THURSDAY, NOVEMBER 30, 1843. WHOLE No. 96.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
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THE MIDNIGHT CRY.

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday and Wednesday evenings; prayer and conference meetings on Thursday and Friday evenings.

A New Place.—The Hall known as St. Luke's School Room, at the corner of Grove and Hudson streets, has just been engaged for Second Advent lectures, which will be given three times on the Sabbath, when notices of evening meetings will be announced.

Meetings at Brooklyn, in the "House of Prayer," in Adams-street, (late Universalist Meeting House) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

Elizabethtown, N. J.—Lectures are given at the Court House on Monday and Tuesday evenings of each week, and will continue till further notice.

MEETINGS AND LECTURERS.

Bro. Israel E. Jones, of N. H., has continued to lecture at Franklin Hall. On the Sabbath, the house was crowded to overflowing. The presence of the Lord has been manifest. At the close of the meeting, on Thursday evening, four souls were hopefully converted. On Sabbath evening a large number were forward for prayers, and some found mercy.

Bro. Storrs lectured twice in this city and twice in Brooklyn, and left Tuesday afternoon for Philadelphia, where he will remain a few weeks, while Bro. Litch is lecturing in Baltimore.

The meetings in Brooklyn are increasing in interest. There have been several conversions through the week.

Bro. Jacobs lectured on Saturday evening and Sunday at Bridgeport, Ct., to a crowded house. He left, yesterday, for Cincinnati, O.

Brn. Teall and Young have left for a tour of labor in the towns on the Hudson, between here and Albany.

Utica, N. Y.--Bro. Patten writes Nov 3d: We have had no less than ten or twelve grove meetings, of one and two days continuance, where the people would assemble from ten to fifteen miles around, to hear about the coming of the Lord. I am now at home, in Utica. We have written to brother Beach, and have sent to brother Whiting. I understood that the large church can be had; if some able brother would come, the Lord *will open* the way; my heart is in the cause, my faith is strong, I expect to see my dear Lord this year; yes, this *year*, I ask for no further proof; it is enough, enough; my prayer is, come Lord Jesus, come quickly. Amen and Amen.

Vermont.—Bro. L. Kimball writes, that Second Advent Conferences will be held at Underhill, Nov. 25; Fairfield, Nov. 30—Morristown, Dec. 9—Montgomery, Dec. 22, if time continues.

Letter from Canada.—A faithful agent writes: "I am truly thankful to you for the bundle of papers you forwarded, and I am very busy giving them circulation. I have pleasure imparted to my soul, that I cannot very well describe, when I mark the gratitude of those who obtain them gratuitously. We should be thankful here for a pious and able lecturer. It appears to me that great seriousness is growing up in the people generally, even those who a short time ago, were prejudiced and considered me a deluded fanatic. Do send us a godly servant, who is fearless, and who can continue with us for a time.—The cry of the famishing is loud and strong. Who will come?"

We can give our correspondent no positive assurances.

Albany, N. Y.—A letter dated Nov. 15 says: "The work is still going on. Bro. Moses Chandler and Bro. Caldwell were here last evening. Bro. Chandler lectured last evening, and went on his way to the far west this morning. Bro. Caldwell lectures to-night, and starts for Buffalo in the morning. Bro. Peavey lectured here last Sabbath, and Bro. Teall in Troy."

Central Pennsylvania.—Bro. Gates writes, Nov. 16th, from Potter, Centre Co., Pa.: "*Dear Brother Southard,*—I am still trying to do what I can for my fellow man in this mountanious country. My last course of lectures was delivered in Harrisonville, five miles from Bellefonte. God's dear children received the truth gladly, and the presence of the Most High was remarkably manifested. I left scores seeking God, and I have reason to believe that when the seventh angel sounds, many will go up from Nittany Valley to join the redeemed hosts of the Lord in the air. Send the Midnight Cry to Elder T. Miller, Big Fishing Creek, Benton P. O., Pa. He has preached the advent of the Lord faithfully for the last two years."

Northboro', Mass.—Bro. V. Streeter writes: "I am now stopping at Northboro', Mass. There are a few here who love the appearing of Christ, and are endeavoring to keep their lamps trimmed and burning. We esteem it a great privilege to read the Midnight Cry, and I want you to mail one copy to my address. I am deprived of the privilege that I enjoyed at Cabotville, with the dear Advent band there; but my faith is strong, my hope is brightening for glory and honor and eternal life. I am constantly looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Richwood, O.—Bro. Brookins writes: "There are a few in this place that still stand fast in the faith of the Second Advent being near at hand. We stand very much in need of a lecturer. Bro. J. Prior has left this section of country. When here, he lectured often for us. Bro. J. B. W. Haynes took up the subject on last Tuesday evening, and I hope he may continue to labor with and for the people of this village."

Bro. Hines is expected soon in this city; also, Bro. Hale, whom we shall look for before next Sabbath.

Bro. Stevens, Chittenden and others, are at the West, and will probably continue in that field, till the Master appears.

Bro. Porter, Hervey, Bliss, Himes and others, are lecturing in Boston and vicinity.

VALUE OF HISTORICAL KNOWLEDGE.

We present another extract from The Cause and Cure of Infidelity. Here Dr. Nelson traces the world's history, and shows its perfect agreement with the prophetic chart with a masterly hand.

There was a merchant of Kentucky, who had been a settled infidel more than fifteen years. He was unusually skilful in the management of sceptical arguments. His ability to cover or to pervert the truth seemed to have led him into a feeling of entire security. Nevertheless, after reaching middle life, a train of kind providences from heaven led him to a few deliberate meditations. These eventuated in his becoming willing to read a few more pages on the subject of Christianity, by way of inquiry. Whilst looking through Scott's Family Bible, (some notes on the prophecy of Daniel,) his notice was arrested and his attention fixed, causing him to desire still farther research into other parts of the Book of Heaven.

We feel inclined to notice one of the passages which seemed interesting to him, and which has benefitted others greatly. Every chapter in the book resembles it, and has fed thousands; nor do we, by quoting this chapter, present it as more striking than any other in the prophecy, but a selection must be made, and we offer these verses, hoping that the reader will peruse all, frequently and prayerfully.

Daniel chap. ii., verse 31. "Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and broke them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36. This is the dream; and we will tell the interpretation thereof before the king.

37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold.

39. And after thee shall arise another kingdom, inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41. And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

An intelligent man had read these verses frequently and heard them read, but he scarcely inquired for any meaning. He left them, as millions do the greater part of God's letter from heaven, not asking after any signification. He had read ancient history, but never thought of comparing the two together, until he observed the remarks of a commentator. He was then startled at the small *volume* of facts, which he had perhaps heard before, but never had applied. He remembered the extremity to which Porphyry was driven whilst writing against the book of Daniel. (Porphyry, just after the apostolic age, could only shun the force of truth by hoping or asserting that the events were accomplished before they were written.) "But," said he, "I am not allowed this refuge, for a greater part of these verses have been fulfilling down through the fifteen centuries that followed the death of Porphyry; even were we to forget that almost all which is written of the Macedonians and Romans came to pass after the Greek translation against which he wrote was made."*

Reader, let us notice this history of the world which the Lord gave the prophet so long since, and then we shall be ready to make some inferences which concern the cure of infidelity.

It was Megasthenes, we believe, who states that one of the Assyrian kings told on his death-bed, that his empire was to be overturned by the Medes and Persians. That which astonished the heathen author, does not surprise us, for we know how the dying king came by the information. He had it from the prophet of Jehovah. Daniel said to him, "Thou art this head of gold." The arms (two in number), represented a double kingdom. Babylon was taken by the Medo-Persian forces. Silver is not so rich as gold, but is more precious than other metals. The Medes and Persians were not so wealthy, splendid, or gaudy as their predecessors, but they surpassed greatly the nations that followed. The body of the image was of brass. The Macedonians, who vanquished and succeeded the Persians, were inferior to them in wealth. Brass falls below silver in value. The Macedonians used that metal on their armour to such an extent that they were called in Europe *Brazen soldiers*. Let us not forget that this third kingdom, this kingdom of brass, was to bear rule over all the earth. It was Alexander who, at the head of the brazen soldiers, in the language of history and prophecy, *conquered the world*. The fourth kingdom was to do the same, and do more. It was to break in pieces and bruise. Former victors had conquered nations and subdued them, but the Romans went farther—they divided and subdivided, destroying lines and boundaries, forming governments, sections, and hierarchies, which no language will so well fit as that of *bruising* into *pieces*. All who are not thrown into pleasing astonishment, whilst reading this prediction concerning the fourth kingdom, to observe her state, conduct, condition, &c., more expressively described in these and other verses, (chap. vii, verse 7,) than the pen of history did afterwards portray it, are kept from this enjoyment by their want of information. If we notice the Hebrew prophet, whilst describing the Roman government, we must look beyond the nation he is picturing, (three kingdoms back into antiquity,) and from his post there erected, he delineates more expressively than those who lived at the time. Ignorance of history may prevent it, but to some this is striking indeed. Iron is not so rich as silver and brass. The Romans were poor, stern, hardy, temperate, plain, unyielding, and tenacious. The iron kingdom was to subdue the earth. It did take within the circuit of its grasp that which was the known world. As the centuries of this prophecy passed on, and the events described did roll by, they were noticed by some. It is the wise that understand, and they are few indeed in every age; but some of them all along have understood and looked for that which was next to take place. Thus a Christian father (we believe it was Jerome,) reminded his brethren that in his and their day the image was upon its iron *legs*. If the arms pictured a *double* kingdom, the legs will mark the same. Rome became the eastern and western empire, Constantinople being the eastern capital. This Christian father lived after the death of Porphyry, and saw the prophetic history still going on. He would of course know, and his cotemporaries who watched with him would know, what the toes of the image would designate. It was some time before the ten kingdoms were formed, which were to to represent the ten toes of the image. These same ten kingdoms are pointed at in prophecy elsewhere more than once. We have already noticed the chapter (Rev. 17: See Mid. Cry of Nov. 23,) where they are exhibited as fragments of the empire of the Cæsars, and their subserviency and obedience to Rome is also mentioned, together with their final hatred and destructive animosity, which is at last to prove her ruin. From the position in which these kingdoms are held before us again in Rev. chapter 8, we might infer that they would continue to exist at least twelve hundred and sixty (days) years. We gather the same from the information afforded us respecting them in Daniel chap. 7.* But to the observer of history, who contemplates the commencement of the ten kingdoms of Europe, and watches them for a time, it does not appear probable that they will continue in this divided state so as to resemble the ten toes or the ten horns for half that number of years, (1260.) These ten kingdoms of Europe, (such as were to give their power and strength to the beast,) were, it is true, to possess some of the old Roman iron in their texture. And they did have much of that character in their composition; but they were to have the weakness of modern degeneracy, which clay would not be so stern and durable. Those who have been watching this image, its growth, or duration, through different ages, have no doubt felt much as the reader of history, (who has also read the Bible) feels. When he sees such a character as Charlemagne, or Charles V., or Napoleon of France, arise and press onward, overthrowing all before him, and at length reaching out his giant arms entirely around some two, or three, or four of these kingdoms, press them all into one, he is ready to exclaim, "Surely the charm is broken. Can Europe continue any longer so divided as to represent the ten toes of the image, or the ten horns of a beast? Surely hereafter it must be under the dominion of only one or two." But let him look a little longer and he will find the cords once more broken. Although differently divided, the ten horns are there still. The revolution was long and bloody; nations were fractured and sifted through each other; but there are the ten toes still; and part of their composition is yet clay. Again, when he sees those sovereigns scheming in their marriage contracts for their children, negotiating for their marriage portions, &c., &c., he is ready to fancy, "Surely it will not be long until several of these estates will become one, and different kingdoms will be consolidated, and fall by inheritance to the lot of one." Reader, different farms and large tracts of land are thus united and become the property of one, every day that the sun passes over us; but an old grey-headed Hebrew man, twenty-three hundred years since, was told to write concerning the kingdoms of Europe, "They shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." These kingdoms were to commence a thousand or twelve hundred years after the death of the prophet. Although this was a long time for the few of the wise to watch, who were looking in every age, yet it came to pass at last; and they were reminded that Jehovah does not forget his word. These ten toes were to continue more than twelve hundred years, acting in a given way, and under very improbable circumstances. Some few of the *wise* were looking on. The horns or toes did thus continue, and they have thus acted.

There is one more declaration which was made long since, but has not yet been brought to pass. It was to be done in the latter days, and at the last times, of these ten kingdoms. It was, "The God of heaven shall set up a kingdom." Reader, do you think he will?

Here Dr. Nelson brings us to the extremities of the toes of the image, just where the stone smites it, to prepare the way for the everlasting kingdom, and we learn from Paul that Christ "shall JUDGE THE QUICK AND THE DEAD at his appearing and his kingdom." 2 Tim. 4: 1. Reader, can you escape the conclusion that that judgment is nigh, even at the doors?

WHEN IS PRAYER A VAIN THING?—1. Those prayers are vain which are not put up in faith. A faithless prayer is a fruitless prayer.

2. The prayers which men offer, while they resolve to continue in any sin, are vain prayers.

3. Those are vain prayers, when we pray merely to obtain deliverance from an affliction not at all minding our profiting by, or the improvement of, an affliction.

4. Those prayers which we make in our own strength.

5. Those are vain prayers which we make in our own name, not in the name of Christ.

6. Angry, passionate prayers are vain prayers.—*Caryl on Job* 35: 13.

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* The Septuagint translation was made from Hebrew into Greek, about 284 years before Christ. At least, that is the period generally assigned to it.

* *Note by Dr. Nelson.*—We say to those who read the page of prophecy, that if they will search closely through the sacred volume, they will find the following fact. In different places, where the great and glorious One is speaking to the sinful worms of earth concerning that which has not taken place, but which will certainly come to pass, he tells them that a day shall stand for a year; that is, each day of the time during which a given event was fulfilling, should represent a year expended in the accomplishment of it. If the Lord chooses to have a year thus represented it is enough for us to know the fact. We need not ask for the reason. He has said concerning these events, "that none of the wicked shall understand, but the wise shall understand." There is one truth, which we should do well to remember. To an Israelite who had two modes of computing time; it did not sound strange to count years by days and weeks. A week with him meant seven years; each day of that week was a year long. If he told his friend that it was three weeks until the jubilee, he meant twenty-one years. If they spoke of a *month*, they often meant thirty years. And, dear young reader, if you say "I cannot understand what is meant by *seventy weeks*, or *forty and two months*, or a *time and times and an half*, and these Scripture terms," let me answer you. *You had better understand!* You learn more difficult things in cases of worldly *business*. And moreover, God has never said that your ignorance should be your excuse.

THE VOICE OF MARTIN LUTHER.

The Pope confounded and his kingdom exposed, in a divine opening of Daniel 8 : 23—25, *by Martin Luther.*

(Extracts, with remarks from the original works from the Investigator and Expositor of Prophecy, London, by Rev. J. W. Brooks.)

"We shall now endeavor, in conclusion, briefly to sketch his exposition of Dan. 8 : 23—25, which he introduces with a remarkable specimen of his ironical powers. The book is directed against a work of Ambrose Catharinus, who is insisting that the authority and infallibility of the Romish Church is declared in Scripture. And Luther, having deprived him of his support from Matt. 16 : 18, and shown him that when properly understood, it makes against the Romish church, then proceeds to say, that he does not therefore deny the existence of the Papistical church, and the mention of it in Scripture; on the contrary, he states that there is no one thing, (Christ excepted,) concerning which so much is said both in the Old and New Testaments; "And therefore, (he adds,) why should I not, in honor of my friend Catharinus, and in duty to that most holy vicegod in Christ, the Pope, proceed to show the existence of that pre-eminent power from solid and copious Scripture testimony; in order that I may stop the mouths of all who dare insultingly deny, that it is to be proved by the Divine record?" (p. 41.) Then follows the text from Daniel, rendered thus:

"And after their kingdom, when prevarications (or transgressions) shall have sunk them into darkness, there shall stand up a king, powerful in faces (or appearances,) and intelligent of propositions (or enigmas,) and his efficacy shall be strengthened, but not by his own efficacy. And he shall destroy wonderful things, (or he shall wonderfully corrupt and destroy,) and shall prosper and practice, and shall destroy the mighty and the people of the saints. And all shall appeal to him for judgment, and his craft shall prosper in his hand, and he shall magnify himself in his heart, and in his success he shall destroy many. And he shall stand up against the Prince of princes, but he shall be broken to pieces without hand."

"In the first place," he says, "no regard is to be paid to those who would understand this and similar places in the prophets as having reference to one person only; for such know not, that the manner of the prophets is to signify or represent under one person any whole kingdom in a body. Hence they would mistakingly make anti-Christ, whom Paul calls "the man of sin," and "the son of perdition," to be one person; whereas the apostle would have the whole body and chaos of those impious men, and the whole succession of those that reign, to be understood as anti-Christ. Thus in Dan. 8, the ram signifies the kingdom of the Persians. the goat, the kingdom of the Grecians." (p. 42.)

He thus accounts for his application of it to Rome—"When the prophet says, that this king should stand up at the end of the four kingdoms, of which the last is the Roman, the iron kingdom, he plainly intimates that the tyranny of the Pope began in the decline of the Roman empire. And it actually did arise from out of the Roman Empire, and in the Roman empire, and grew up in its place; as is evident from all history, &c.

He argues that the kingdom out of which anti-Christ arises, cannot be a Gentile kingdom which has never been evangelized, because it is said they sink into darkness by transgressions or rebellions. This implies (as he thinks,) that they had previously been illuminated; which cannot be said of the kingdoms before Christ. (p. 45.)

He explains the king's being powerful in "faces," or appearances, by the external pomp, ostentation, and specious appearance maintained by the papacy in various respects. First, as regards persons; as the Pope and his cardinals, with their retinue and riches What emperor (he asks), can you name that ever had such a profusion of wealth as this kingdom or church has?" "What Roman consul can you mention that was ever equal to one of these cardinals, archbishops or bishops?" Then also in their edifices; as their palaces, their churches, their shrines, their monasteries, and the like. And likewise in their robes and habits; in regard to which, though it may appear to us an insignificant circumstance to adduce, the author says: "It is by this face, above all the others, that this impious abomination defends itself. For who is not rendered great, holy, and worthy of adoration, by that scarlot hat, that two horned mitre, that long purple train, that mule glittering with jewels, those shoes bedizzened with gold, gems, and every precious ornament, and all that blazing variety of splendor, whereby those holy ones have distinguished themselves from the laity and the common habits and dress of Christians, or from every thing profane! and passing downward to the garments of the inferior orders of clergy, he shows that the Romish church has laid such emphasis upon them, that they think more of a breach of rule respecting these, than they do of a breach of God's commandments. "What act of adultery (he asks,) could be equal in enormity, to the delinquency of that clerical who should neglect to shave his pate for a whole month together? What parricide would be any way comparable with the sin of him who should neglectfully minister at the altar without his surplice, or his ruffles, or any one tittle of his cannonicals? (p. 67.) He next instances their rounds of cannonical prayer, as being indeed a show and pretence, having no prayer in them; and in like manner the mass, with its vigils, anniversaries, foundations and sepulchrals, which he declares to be a mere face of piety to deceive and fleece the befooled people; as also their fastings, and the multiplying and iniquity of their feast days; and their worship of relics. Another face is their affected celibacy of monks and nuns; which indeed (he says.) is, in another sense, not a face, but a diabolical reality; for it fulfills the 1st of Timothy, 4 : 3; and Daniel 9 : 37, in which forbidding to marry is mentioned.

Their universities, though accounted as a face, are brought to notice more especially under the next clause of the text—"intelligent of propositions;" which intelligence he conceives to be likewise indicated by the eyes like a man in the little horn. The show of wisdom and theology in them he considers the worst face; because it carries with it a pretension to the word. By means of the propositions taught in these places, all the rest of the false fabric is supported. How entirely they are a mere face or pretence of wisdom becomes evident, wherever the true word is taught. "If, (says Luther,) by any act of the grace of God, these universities should take up the word of God to study it,—good heavens! how soon would the whole of popery, together with all its faces, fall to the ground! for this last face is evidently the main support, yea, the very bones and vital strength of this whole kingdom of faces." This is also the "efficacy," by which the king is strengthened, and not by his own efficacy; for, the author remarks, that a lie cannot be supported by its own power. And by means of these propositions and these faces, in which he is supported by the efficacy of others, he has "wonderfully corrupted" all Christian worship, and "destroyed" as many souls as he subjects to his laws, and compells to obey them. His "prospering and practising" is explained much in the same manner.

"And he shall destroy the mighty people, and the people of the saints." Here, (says the author,) if I were inclined to indulge my own thoughts, and to render the Hebrew according to my own judgment, and to understand by "the mighty" strength, and by "the people of the saints," the apostles and evangelists, which is a meaning that the words themselves seem to favor, the understanding of the passage would then be, that the Pope would be such a one as would corrupt the holy Scriptures, which are the only strength of the church, and the apostles and evangelists, and would lay waste and utterly destroy them.

"And all shall appeal to him for judgment," or "all shall be according to his mind or judgment," he explains by that notorious feature of the papal kingdom, that the Pope, making himself superior to all others, will not submit to the judgment of any other.

He interprets, that "craft shall prosper in his hand," by the circumstance that even the elect have been deceived by his faces and propositions, as Bernard Francis Dominic, and other very holy men and women who have been left to err, so as not to be able to understand the nature of this kingdom of "faces," and to approve of many of the Pope's proceedings; otherwise they would have risen up against him; but the time was not yet come. (p. 170.) Concerning which matter, he has a passage which may serve as a warning to some in our own days.

"How then shall craft not prosper in this Pope's hand, together with all outside show, and face, and deceit, and vain hypocrisy of doctrines, (as Paul calls it,) when he prevails to destroy the authority of the Scriptures by the example of his numberless authors and saints, who always stand by him? for what is there he cannot effect prosperously, when not only his own faces and propositions, i. e. his crafty deceptions. but also those whom you know to be true saints, favor his cause? Who dares to mutter a word in opposition, when lying is helped by truth, hypocrisy by holiness, craft by simplicity, and iniquity by godliness? O 'perilous times,' indeed, worthy of these 'latter days,' when all things, even the good, work together for evil to the reprobate; in the same way as all things, even the evil, work together for good to the elect! the latter however by the Spirit of God, the former by the spirit of satan; as the apostle foretold it should be. Here, then, let him that dares, live in security and trust in the works and sayings of the fathers!" p. 171.

This king's "magnifying himself in his heart" is explained of the Pope's considering himself above every one, and demanding of every one just what he pleases; insomuch that he subjects all to himself, scarcely permitting the most exalted kings to kiss his holy feet. "There is not one in the world (says Luther) whom he will allow to be upon an equality with himself, how eminent soever he may be for either godliness or learning." He deposes princes, kings, bishops, and every one that is great and high in the world, just according to his mere lusts, making himself more high and exalted and greater in the world than all of them put together.

Of the clause, "and in his success he shall destroy many," the author says, who those infinite numbers are, whom success destroys and corrupts, I would rather leave to the judgment of every one, than explain particularly myself. For what is all that extensive rabble of cardinals, bishops, monks, priests, &c., but the people of the Pope, eaten and swallowed up by ease, riches, surfeit, security, luxury and lust; wasting away this life of the flesh, without faith, without the Word, without the Scriptures, without labor, without care! p. 175.

"*And he shall* stand up against the Prince of princes." "Here, (exclaims the author,) is the awful climax of the whole! that this Pope stands up against Christ himself, and sets aside his word, by putting his own word in its stead." On this point he has some observations at pages 88, 89, which, as the subject is much discussed by modern students of prophecy, will be found interesting, as coming from so eminent a writer as Luther. Speaking of 2 Thess. ii. 4, who opposeth and exalteth himself above all that is called God, or that is worshipped, he says, "And will he also exalt himself above God, properly considered? No; God forbid! but above 'all that is called God,' saith the apostle, that is, above the preached word of God, for that is called God when it is truly preached and believed. Above God, thus considered, the Pope has long exalted himself and sat; because he makes known and preaches himself in the hearts of men, instead of their hearing and believing God. Therefore, when Paul saith, 'above all that is called God,' it is in the Greek *segasma;* that is, worship,—that which is worshipped, or the worship itself. 'He is the sole, and only one of men, who has, with intolerable blasphemy and pride, declared himself to be the sole and only vicar of Christ, or vice-Christ, or vice-God upon earth. And what is it to be a vicar of God, or vice-God, but 'to sit in the place of God?' And what is it 'to sit in the place of God,' but to show himself as God."

He thus concludes the exposition, on the words "But he shall be broken without hand." "The apostle expresses the Pope's destruction thus,—"Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming,' &c. (2 Thess. ii. 8.) The laity, therefore, shall not destroy the Pope and his kingdom; though that is what he continually and miserably fears. No! he and his wicked rabble are not deserving of so light a punishment. They shall be preserved until the coming of Christ, whose most bitter enemies they are, and ever have been. This is the way in which he ought to be punished, who rises up against all, not with manual force, but with the spirit of Satan. Thus Spirit shall destroy Spirit, and truth shall reveal falsehood, for to reveal a lie, is to destroy it at once." p. 177.

EXTRACT FROM AN ENGLISH WRITER.

If there be scriptural ground for maintaining the doctrine of a first resurrection, and a personal and glorious reign of the Redeemer, in that region where he was once despised, and put to shame, it ought assuredly to have a prominent place in the discourses of those who, as the ministers and stewards of the mysteries of Christ, are appointed to prepare, and make ready his way. "Repent ye, for the kingdom of heaven is at hand," is an admonition, which, under this view of the subject, may be pressed with renewed power upon the attention of the careless, and unawakened, in our days. The scriptural statement of this subject lays the axe to the root of those too common delusions by which the impenitent and unbelieving are lulled into peace. They can no longer consider the day of judgment as a time removed to I know not what indefinite period; neither can they any longer shelter themselves under the secret hope that they may escape in the crowd of good and bad, which will then (as they suppose,) be assembled, to be judged according to their works. By comparing themselves with others *here*, they can always find some ground of hope that they shall be able to stand in the trial of the last day. But the righteous and the wicked, the just and the unjust, the penitent and the impenitent, the believing and the unbelieving, the children of God and the children of this world, the converted and the unconverted, saints and sinners, will never thus indiscriminately be huddled together for such a scrutiny as is generally supposed, if what has been already said be not utterly groundless. No: "the Lord knoweth them that are his" now, and there are fruits and evidences by which they may be known to themselves, and to others; and he will take care that they shall be with him in his glorious kingdom, and at his final judgment of fallen angels, and an impenitent and unbelieving world. This is analogous with the whole counsel of God towards his church from the beginning. They are, and ever shall be, a "chosen generation, a royal priesthood, a holy nation, a peculiar people," and at the second coming of our Lord, it shall be found that they alone shall possess and enjoy the kingdom, and that the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

This promised consummation is the glory which shall be revealed in the children of God, and with which Paul reckoned the sufferings of this present time not worthy to be compared. This is that manifestation of the sons of God for which the new creation waiteth with outstretched necks. This is that glorious liberty into which they shall be brought when they obtain "the adoption, even the redemption of the body." This is that "world to come," of which the same apostle speaks in the fifth verse of the second chapter of the epistle to the Hebrews, "which is not put into subjection to the angels;" but to Him, of whom it is said, "when he bringeth his first begotten again into the world, let all the angels of God worship him;" and, "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

And now "The Spirit and the Bride say come, and let him that heareth say come."

"He which testifieth these things, saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

THE SEVENTH TRUMPET.

Among the many books and pamphlets, which have been published to oppose the views of those who believe Christ's coming is at hand, a high place has been given to the work of Henry Morris, a Congregational Minister, of Hartford, Ct., entitled "Modern Chiliasm: or the doctrine of the personal and immortal reign of Jesus Christ on earth, commencing about A. D. 1843, as advocated by Wm. Miller and others, refuted." The Hartford Daily Caurant, a political paper, says of it, "Mr. Morris has endeavored to show that the doctrines advocated by Mr. Miller, and those who agree with him, have no foundation in the word of God, and we think his arguments are strong and conclusive." The Connecticut Observer, [Congregational,] says: "We think our esteemed brother has done the churches and ministry an important service. We trust they will hasten to avail themselves of this well-timed dyke to the pre-millennial current, which Mr. Miller and his friends have succeeded to set in motion." It is commended by the Baptist paper in Hartford, and by the two great Presbyterian papers in New York. The Evangelist says,—it "triumphantly refutes the strange phantasies into which Miller has fallen." The Observer says: "Those who would like a summary and lucid refutation of Millerism, would do well to purchase this little volume. The ingenious author appears to have studied the Scriptures to some purpose, and the dexterity with which he wields his weapons, makes him a troublesome opponent. He brings Miller's vision to the test of the Bible, and *dispels it with ease.*"

After these commendations, from such sources, what will our readers think, if this very book proves the doctrine true, which it aims to refute?

On page 55, Mr. Morris says:

> "Wickedness and false religion still abounds, and the moral world is in a state of confusion. But who does not see that changes and revolutions are taking place in it, preparatory to its being brought into a state of order? Who does not see in the decline of infidelity, the dissolving of Mahommedanism and idolatry, and in the alarm and waking up of the *man of sin*, his shaking off the dust and sackcloth of the Reformation, his rising into a haughty stature and strength, as if to fight his battles over, and to seize again the empire of the world, that the design of Providence, is to overturn, overturn, overturn, till he shall reign to whom the dominion under the whole heaven is promised? Who does not see, in short, that heretofore 'time has been occupied in laying the foundations of the Messiah's empire, that now the germ of that empire is disclosed,' that the knowledge of the Lord has begun to be spread over the whole earth, the spirit to be poured out, and that all things are ready for the great consummating moral change of this world, which is to follow the sounding of the seventh trumpet, when the kingdoms of this world shall become the empire of Christ."

Here Mr. Morris takes the great Bible chart and points out the very spot where we now are. Notice the marks he mentions.

1. Wickedness abounds, and the moral world is in a state of confusion.

2. The Man of sin is rising into a haughty stature and strength, which agrees with the Bible expression, about "the great words which the horn spake."

3. The knowledge of the Lord has begun to spread over the whole earth; which agrees with Christ's prediction, that the gospel must be preached for a witness to all nations.

4. All things are READY for the seventh trumpet.

Now what does our infalliable chart show next, on the great voyage of time?

1. The abounding wickedness in connection with the other events, agrees with the Bible delineation of the "*last* days." 2 Tim. 3: 1—5.

2. When the "horn," having once lost its dominion, is speaking great words, making war, and prevailing, then "the beast is slain, and his body destroyed, and given to the burning flame," "the judgment is set, and the books are opened." One like the Son of Man appears in the clouds of heaven, and "there is given unto him, dominion and glory, and a kingdom. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This glorious kingdom is shared by the saints, who "take the kingdom, and possess the kingdom forever, even forever and ever." See Dan. 7 9—18.

3. When the gospel has been preached for a witness to all nations, "*then* shall the end come."

4. When all things are READY, the seventh trumpet sounds, and the events connected with its sounding, are shown in the following sermon, preached by bro. Israel E. Jones, at Franklin Hall, Chatham Square, Thursday evening, Nov. 16, 1843. It was reported by the editor of the Cry, for the New York Express, where it was published, Nov. 18. It was introductory to a course of lectures.

Bro. Jones commenced by saying: There is no trait of the human character, more strongly marked, than love of novelty. But it is well said by an eminent author, that truth is always new. Though often repeated, it still brings a thrill of joy to the bosoms of the pure.

If we had a dear friend, on whose bounty we had long lived; who, by his munificence, had saved our families from beggary;—the proofs of whose kindness had been a thousand times repeated, we should love that friend, though we had never seen him. If it was announced that he was about to pay us a visit, we might hear the statement a hundred times, and yet, as the time drew near, we should hear it with increasing interest. We should be careful to have every thing ready, about ourselves and our dwellings, that there might be nothing to offend him ; but should strive to have every preparation made to render his visit agreeable.

We have been so living, each one of us, from the first breath of infancy, till now, and if our Lord and Benefactor is soon to visit us, what subject can interest us so much ? With what care should we seek the readiness required to meet him with joy.

I was much interested lately, in hearing the case of a man in Massachusetts, who had lost all his earthly possessions. He was a professor of religion. A brother in the ministry called on him, and directed his attention to the coming of the Lord, and the glorious inheritance prepared for them that love his appearing. He replied with some impatience, that he did not wish to hear that subject mentioned. "I was commanded," said the preacher, "to comfort you with these words, but if they are not comfort to you, I can give you nothing better. If I am to be your spiritual physician, I must prescribe what the Lord directs, and if you refuse that, I must leave you."

But I will spend no more time in introducing the subject. My text is in Rev. 11 : 14, and onward.

> "The second wo is past, and behold the third wo cometh quickly. And the seventh angel sounded and there were great voices in heaven, aying, the kingdoms of this world, are become the kingdoms of our Lord and his Christ,[*] and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, we give thee thanks, O Lord God Almighty, which art, and wast and art to come ; because thou hast taken to thee thy great power, and hast reigned.—And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and the saints, and them that fear thy name, small and great, and that thou shouldst destroy them that destroy the earth."

[* The phrase, "The kingdoms of this world are become *the kingdoms* of our Lord," &c., may convey to some minds, the idea that the present divisions among the nations are to continue, in the state which this text introduces. But when it is noticed that the second word *kingdoms* is in Italic, and of course not in the original, all the foundation for that notion, vanishes. In the Rheimish or Roman Catholic Testament, the passage reads thus : "The kingdom of this world is made our Lord's and his Christ's, and he shall reign forever and ever." The sense of the original, seems to us more clear in this, than in our translation.—ED. CRY.]

This text has been often quoted as the strongest, within the lids of the Bible, in proof of the universal spread of the gospel. It is our purpose this evening, to examine this and a few kindred texts, to see if they do sanction such an expectation. If that widely cherished belief is sustained by Scripture, Christians ought to know it, that they may rightly perform their part in the moral conflict which must precede the triumph. But if no such period is to be expected, it is worse than a waste of time to propagate the error, calming the impenitent in slumbering security, and raising hopes, which must be bitterly disappointed.

It will help us to understand our text, if we first read the last verse of the 8th chapter.

> "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound !"

How many trumpets were there in all ? Seven. How many had been sounded, when this angel uttered his voice ? Four.—How many remained ? Three. What was to be the result, when they should be sounded ? "Wo, wo, WO to the inhabiters of the earth." By what metamorphosis can this be changed into the greatest of blessings ? John tells us that when the seventh trumpet sounds, it is the time of the dead, that they should be judged, but let us consider the gradation of the three woes. What was the first wo, or that of the 5th trumpet ? The ravaging of the Greek church by Mahometans, as I may show hereafter. What was the second wo, or that of the 6th trumpet ? The fearful desolation of the Papal church at the time of the French Revolution. Were these blessings ? They were woes indeed.—Did the earth ever rock with more dreadful judgments ? The horrors of the second wo, surpassed the first, and in the same ratio we may reasonably expect the third will be far more terrible than either. Look again at the description of it. "The nations were angry." That does not look like universal peace. "The time of his wrath is come." That does not look like a time of the greatest blessings. "And the time of the dead, that they should be judged,"—not the ushering in of an earthly millennium. "And that thou shouldst give reward to thy servants the prophets,"—who have been long dead, and therefore this text must bring us to the resurrection.

This view of the text is confirmed by the language used in the 10th chapter, verses 5, 6, 7.

> "And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer."

Here the objector may come in with a criticism, for this text is sometimes rendered, "There shall be no longer delay." If we should allow this translation to be correct, the objector gains nothing, for the next verse tells us what shall not be delayed. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." What is the mystery of God, which shall be finished ? The phrase occurs 13 times in the New Testament. The first is in Mark 4 : 11.

> "And when he was alone, they that were about him with the twelve, asked of him the parable ; and he said unto them, Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables."

What was it given them to know ? The word of God, which is called a mystery. See Col. 1 : 25, 27. Having stated, (v. 23,) that he was made a minister of the gospel, and mentioned the church, (v. 24,) Paul proceeds : "Whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfill the word of God, even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints ; to whom God would make known what is the riches of the glory of this mystery, among the Gentiles." Dr. Clarke supposes this expression is borrowed from the usage among the ancient nations, who had a hidden philosophy, which was known only to a few, who were initiated with the most solemn oaths ; while there was a popular philosophy for the great mass of the people. So Christ speaks of the mystery of godliness, because the great majority did not perceive the truths of his gospel.

The apostle says : "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual, judgeth [*discerneth*, margin] all things, yet he himself is judged [discerned] by no man."—[1 Cor. 2 : 14, 15.] The world does not understand the Christian's character ; they intermeddle not with his joys. In the same epistle, he also says, "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12, 3.

That the mystery of God, is the gospel proclaimed to all nations, is evident from Eph. 3 : 3—7. "God made known unto me," says Paul, "*the mystery*, as I wrote afore in few words, whereby, *when ye read ye may understand my knowledge in the mystery of Christ*, which in other ages, was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets, by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ, *by the gospel* : whereof I was made a minister," &c. We may reasonably infer from this, that when the mystery of God is finished, the gospel is proclaimed to guilty men no more, or, in other words, probation ends. When the seventh angel sounds, the mystery of the gospel shall be finished. Christ, having left the mercy seat, will say, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." May God save each one of us from that awful sentence.

A third argument, equally irresistible, is found in 1 Cor. 15 : 50—52. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Here Paul speaks of the resurrection at the *last* trump. I need not tell you there cannot be a last, unless there has been a first. Here, then, is the conclusion of a series of trumpets—a plural of trumpets must be referred to. Where is such a series mentioned, in the whole word of God, but in this book of Revelation ? John shows us that when the seventh trumpet sounds, it shall be the time of the dead, that they shall be judged. Paul and John both teach that THE RESURRECTION COMES AT THE SEVENTH TRUMPET. What can be plainer than this ?

[The speaker here commented on Isaiah 2 : 1—4, and Micah 4 : 1—7, which are so often quoted to prove a temporal millennium. The reader, who has that misapprehension of the prophecy, is requested to read carefully, the 6th, 7th and 8th verses of Micah 4th, comparing the 7th verse with Isaiah 24 : 23, which shows us that the glorious reign of the Lord upon Mount Zion, will be when the earth has been dissolved.]

Again, we are often asked to explain the 2d Psalm, particularly the 8th verse, which reads thus : "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth, for thy possession." Here is the temporal millennium, says the objector, clearly foretold. But let us read on. "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Does this look like the conversion of the world ? Does it not look more like another prophecy,—"The wicked shall be turned into hell, with all the nations that forget God !" This dashing in pieces will be fulfilled, when the stone cut out of the mountain, shall smite the image on the feet, and the iron, the clay, the brass, the silver, and the gold, representing all earthly dominions, shall be broken in pieces together, and the wind shall carry them away, and no place shall be found for them. Then it is that the stone becomes a great mountain, and fills the whole earth, and it shall be that holy mountain, foretold in the 65th of Isa. in connection with the new earth, in which "they shall not hurt nor destroy."

Again, the prediction in Jeremiah 31 : 31—34, is thought by some, to predict a temporal millennium. It was so applied by a minister, with whom I held a discussion recently, at Wakefield Corner, N. H., and I was asked to explain it. I replied that it belonged to my opponent to explain the passage, and show how it could be reconciled with the parable of the tares, in the 13th chapter of Matthew, where it is said that the tares and the wheat grow both together till the harvest, and the harvest is the end of the world. The opponent was obliged to admit that there would always be some wicked on the earth. But what says the prophet? "They shall teach no more, every man his neighbor, and every man his brother, saying know the Lord." Here we learn that the knowledge of the Lord is universal, so that no one needs to be taught. "For then shall ALL know me." Here the same thing is again declared, but it is also added,—"from the *least* even unto the *greatest*."

Here is, therefore, an assertion three times repeated, that there shall be none who do not know the Lord. God ought to be believed, when he speaks but once. Who will take the responsibility of contradicting him, when he declares a thing three times over? Let that responsibility fall somewhere else, than on your speaker. But as the words of the prophet cannot apply to the same time with the parable of the tares, I look for their fulfillment beyond the burning day.

There is no gap of a thousand years, in the little word "till," in which to crowd a temporal millennium. But, says the objector, the wheat and tares are to grow together, *till* the end of the *age*. I admit the criticism, but what age is referred to? They had already entered on the gospel age, during the whole of which the wheat and tares grow together, and at the end of which the wicked shall be gathered out of the kingdom, and the righteous shall shine forth in the kingdom of their Father. They will be fashioned like unto Christ's body: they will have the white stone, and the new name.

If God is going to come, it is time for us to know it, that all our missionary operations may be doubled, trebled, quadrupled,—till the banner of the cross is everywhere unfurled.

If the doctrine of the temporal millennium is akin to that of universal salvation, it ought to be rejected, like any other pernicious error. It was first published in its modern form, by Whitby, about 125 years ago. For nearly a century, it had little support, except from Hopkins and Edwards, till about the time of Bonaparte's fall, it then spread, we can scarcely tell how, over all christendom. When I preached the doctrine, I was always puzzled with texts like those I have been considering this evening, and I could quiet my mind only by bowing with implicit submission to the commentators.

Christ says, the way to heaven is so strait, and the gate so narrow, that—O may it be written on our hearts—*few* find it. But what do commentators say? The learned Professor Stuart, who stands at the head of one of the first theological schools in America says, he never shall forget what a shudder went over him, when he first heard it announced, that a majority of mankind would be lost. A popular preacher recently stated, that the number of the lost would be, to the saved, only as the criminals in our prisons are to the whole population. It seems to be supposed that a majority must be saved, or God's character cannot be vindicated. But if it can be shown, that the character of God requires him to save *a majority*, the same principle will show that all must be saved. But the Bible teaches no such doctrine. Our Lord tells us, it shall be as it was in the days of Noah and of Lot! How was it then? Eight were saved in one instance, and three in the other. How was it in going from Egypt to Canaan, which Paul refers to, when he exhorts us not to fail of the grace of God? Only two of the men who left Egypt, entered Canaan. We are to work out our salvation, with fear and *trembling*. A man does not tremble unless he is greatly excited. All the figures used to illustrate the Christian's course are very nervous. We are to FIGHT the good fight, and put on the whole armor of God. The apostle goes to the Olympic games, and presents to our view the racer, who strains every nerve, that he may gain the victor's perishable crown, which *only one* can get. Remember that we are striving for a crown of righteousness, and that all of us can—though it is very difficult—obtain and enjoy it forever.

THE MINISTRY WE NEED.

We comply with the request of Bro. C. Stone, of Massachusetts, in publishing an extract from the address of Prof. Finney, to ministers, which appeared in the Signs of the Times, Aug. 15, 1840, where Bro. Himes introduced it with this preface:

"The following address is from Prof. Finney, of the *Oberlin Institute*, O. It contains *the truth* concerning the ministry that *now is*, and describes the one that the church and the world demand. We need such a ministry at this time to gather in the harvest. A speculating, worldly-minded, selfish, money-making, lukewarm, lazy, temporizing ministry, is now the bane of the church and the world. May we strive for a holy and self-denying ministry, that will bring souls to Christ, and build up the church of God."

A great deal is said about a thorough preparation for the ministry, at the present day. But certainly there cannot be too much said upon the importance of such preparation; but do permit me to ask what, in fact, constitutes a thorough preparation for the ministry? Is it a mere college and theological education?—By no means.—These are important: but they are far from constituting the principal part of a thorough education. Indeed, they are as nothing, when compared with the importance of the baptism of the Holy Ghost. The apostles were, for the most part, unlearned, in the worldly acceptation of that term, and yet, a more efficient class of ministers never existed. And what great numbers, both of ministers and laymen, unlearned in human science, have been among the most efficient and powerful ministers and laymen in the church of God; while for the most part men that have been the most famed for human learning have been in a great measure inefficient and useless in the church of God. This by no means proves that human learning is unimportant; but it does prove, beyond all gainsaying, the paramount importance of the baptism of the Holy Ghost. I would therefore repeat, with *great emphasis*, what I said at first, that the difference in the efficiency of ministers does not consist so much in the difference of intellectual attainments, as in the measure of the Holy Spirit which they enjoy. And how abundantly do the facts that lie right upon the face of the church's history demonstrate the truth of the assertion. I do not hesitate to say, that whatever the age or learning of a minister may be, he is a mere child in spiritual knowledge, experience, and qualifications for his office, without the baptism of the Holy Ghost. He certainly will and must forever remain so. Until he knows what it is to be "filled with the spirit," "to be led by the spirit," "to be endued with power from on high," to fulfil his high and responsible functions, he is a mere child, and by no means qualified to be a leader of the church of God.

A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been. Until it is felt, acknowledged and proclaimed upon the housetops, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random, when we talk of a thorough preparation and course of training.

I must confess that I am alarmed, grieved and distressed beyond expression, when so much stress is laid upon the necessity of mere human learning, and so little upon the necessity of the baptism of the Holy Spirit. What are we coming to? Of what use would ten thousand ministers be without being baptized with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in sanctifying the church nor in converting the world. There is so little said, so little preached, so little thought upon this subject, that the church is in a great measure in the dark in respect to what constitutes a thorough preparation for the ministry.—Consequently, when they employ young men from our colleges and theological seminaries, they take it for granted that they have engaged a minister who has taken a thorough course, and is well-furnished for his work. But alas! how sadly and almost universally are they disappointed.—They find, after all, as a matter of fact, that he is spiritually inefficient, in bondage to sin and lust, and is but a mere babe in christian experience.

Now I am sure, that I do not say this to rail, but in the grief and anguish of my heart. It is a solemn truth, to which the testimony of the great mass of the churches can unequivocally be given.

And now, dearly beloved, unless ministers will wake up to this subject, unless they will seek and obtain this baptism for themselves, unless they will preach it to the churches, unless this truth be insisted upon through the whole course of education, unless a thousand times greater stress be laid upon it, both in theory and in practice, than has been, we multiply the number of ministers in vain. Numbers will but increase the janglings, and strifes, and party zeal, and darkness, and spiritual death of the church of God. I might appeal to the experience of all the churches in the land, in confirmation of what I say.

Your brother in the bonds of the gospel,

C. G. Finney.

From the Signs of the Times.

THIS GOSPEL OF THE KINGDOM.

The blessed Saviour gave as a sign of the near approach of the "END," the following: "This gospel of the kingdom must be preached in all the world for a witness to all nations; then shall the end come."

Is this the gospel in its common acceptation? Or is it a particular part of the glad tidings? It seems to be a reference to the question of the disciples, "What shall be the sign of thy coming and of the end of the world?" The first sign given, then, is, "this gospel of the kingdom," &c.

Does not "this gospel" refer to *the glad tidings* of Christ's coming to set up his everlasting kingdom? Did not the Saviour mean to say, that just previous to his coming, there would be a general proclamation of his coming? That it is not the ordinary proclamation of gospel truth, is clear from the fact that in that sense it was preached to the world in the apostolic age. First, on the day of Penticost, it was published to devout men out of every nation under heaven. Of course, they would carry it abroad. Then Paul affirmed in his day, that "the gospel" was preached to every creature which is under heaven." Col. i. 23. That glad tidings was, "To you is born in the city of David, a Saviour, which is Christ the Lord." Luke ii. 10. But "this gospel of the kingdom" proclaims "*The hour of his judgment is come.*" Rev. xiv. 7. This last is *the everlasting glad tidings* of the kingdom or reign of Christ.—It is to be proclaimed by the *flight* of the *messenger*, or *angel* who bears it, to every kindred, nation, tongue and people. When this is accomplished, "then shall the end come."

Is this *everlasting glad tidings* now preached in all the world for a witness to all nations?

So far as we have the means of knowing, it is. Within the last few years, there has been a continuous effort by the believers in the speedy coming of the Lord, to send light on this subject to the whole world. And so far as the opportunity has offered, publications have been sent to every English and American Mission in the world.—These publications have gone to the various parts of the four quarters of the earth and various islands of the sea.

The English Adventists have, also, for the last twenty odd years, been engaged in the same work, and their efforts have sounded through the world.

Joseph Wolfe, some ten years since, went thro' the interior and southern parts of Asia, proclaiming the coming kingdom of the Lord.

Something like twenty years ago, an English missionary wrote, that it was believed that about this time (about 1844) Christ would come. The recent account of the emigrants from *Norway*, of the spread of the doctrine in that country, is but a sample of its spread over the world.

A young man in this city, who has recently returned from a whaling voyage around Cape Horn, relates the spread of the doctrine in the *Pacific*, and on the western coast of South America. It will show at the same time how our enemies have assisted in spreading the cry: "We can do nothing against the truth, but for the truth."

The whale ship, William C. Neyl, of New London, Ct., fell in with a New Bedford ship, some time in the month of February off Cocas Island. The crew of the New London ship received from the New Bedford vessel, the news from the United States. Among many other things they were told that "Miller predicted the end of the world on the 23d of April."

They were on their homeward voyage, and the latter part of March they put into the port of Talkahouna, on the coast of Chili. It was a Spanish Catholic settlement. But when they arrived, they learned the same story had been circulated there, which had met them on the ocean. They were in port on the 23d of April. When the day arrived, the whole community were in a state of consternation, and during a dreadful thunderstorm, which occurred that day, they were in momentary expectation of the coming of Christ.—Mr. Wardell, our informant, says that the thing was understood far back in the interior; and that persons from a hundred miles back in the country had been brought together at the town for the occasion. It is thus the New-York Sun has given light to the world, and sent it to the regions and places we could not have reached. But it will be asked, 'If the news that such a truth is preached, is a sufficient proclamation to fulfill the prophecy?' The answer is, If it was sufficient in the days of the apostles, it is now. That it was then is clear from Acts xix. 8—10, where Paul preached as taught in EPHESUS two years and three months, so that all they in Asia, both Jews and Greeks, heard the word of Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense I have no doubt but the gospel of the kingdom is preached in all the world.

L.

Philadelphia, Nov. 1343.

THE 2300 DAYS.

Dr. Hales says that "there is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicatt and De Rossi's Collations, and in all the ancient versions, except the Vatican copy of the Septuagint, which reads 2400, followed by Symmachus; and some copies noticed by Jerom, 2200; both evidently literal errors in excess and defect, which compensate each other, and confirm the mean 2300."* New Anal. Chro. Vol. 2, p. 557.

Dr. H. renders Dan 9: 21-23, 'Yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the foregoing vision, (viii. 16) flying swiftly, touched me about the time of the evening oblation, and informed me, and spake to me and said: O Daniel, I am now come forth to give thee understanding and information. At the beginning of thy supplications THE ORACLE came forth; and I am come to tell thee [His response,] for thou art greatly beloved. Therefore consider the matter and understand the vision." See p. 559.

The 27th verse he renders, "But one week shall establish a [new] covenant with many; and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacle [or battlement of the temple shall stand] the abomination of desolation, even until the consummation [of the 2300 days.] But then the decreed [desolation] shall be poured [in turn] upon the Desolator."

He then adds, "This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the original,) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted desolation of the Jews should cease, and their sanctuary be cleansed." p. 563.

He admits that the one week commenced A.D. 27, and terminated A. D. 34, when Stephen was martyred, and the Sanhedrim had formerly rejected Christianity, but denies that this one week was the last of the seventy. It is a pity that the learned Doctor, while he saw much of the truth, was not enabled to discern the whole.—*Signs of the Times.*

* Wm. Cunninghame says, "Although all our *common* editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal *standard* editions of the Septuagint, that alone from which ours are taken has this error."

For the Midnight Cry.

DUTY OF PARENTS.

To bring up children for the Lord, is a great and delightful work. It is practicable, and what is more is indispensable. God's word makes it obligatory. Prov. 22: 6. "Train up a child in the way he should go, and when he is old he will not depart from it." Parents have judgment; children, fancy: parents should prescribe and enforce;—children obey and practice. They should be taught to obey God. It was said of Abraham, (Gen. 18: 17,) "I know him, that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment, *that the Lord may bring upon Abraham that which he hath spoken of him.*" Eph. 6: 4. "And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

The Holy Bible is the book that contains the sacred aliment for the souls of our children. It is by this their principles should be formed, and their characters established. Luke 4: 4. "Man shall not live by bread alone. but by every word of God." Ps. 119: 9. "Wherewithal shall a young man cleanse his way; by taking heed thereto according to thy word."

Many special reasons exist now for restoring the Bible to its important position in the eyes of children and youth. It should be on each child's desk and in his chamber.

The *Bible* is becoming unpopular as a school book. It is "not classic" enough for some, and too sectarian for others.

Let God be heard in this matter. Deut. 6: 7. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." See also Deut. 11: 19.

For Adventists not to take special pains in instructing their children in the Scriptures, is to disobey God, and to act inconsistently with their profession. What strange conduct it would be in a shepherd that would go out in the field at the approach of a storm of snow, and hail, and *hurry* the old sheep to the fold, safe from wind and weather, and leave the lambs to be chilled with the cold; and be beaten to death with hail?

How much better would be our conduct when we take every pains to inform ourselves in the great truths pertaining to the kingdom of God, and fortify ourselves against temptation and persecution, yet leave our children in the associations of wicked persecuting children: liable to unnecessary trials and temptations, that make them, in some instances, loathe the blessed doctrine of the Saviour at the door.

The Lord save us from the condemnation of neglecting the souls of the children.

BARNET MATTHIAS.

From the Signs of the Times.

LETTER FROM BRO. T. SMITH.

Dear Bro. Bliss,—With *deep interest* have I watched and read "the Signs of the Times" for the eighteen months last past. While the common people are crying, show us the truth, it is wonderful and truly amusing to see the great men of Maine, Massachusetts, Rhode Island, and New York, bringing forward their different expositions to enlighten the minds of inquirers after truth; but, alas, how are we disappointed! Dr. Pond has one peculiarity in his system, Professor Stuart another—Dowling the third, and Professor Bush yet another,—producing "confusion worse confounded," and leaving the people still destitute of light on this most important subject. In one thing, however, I have observed a perfect agreement in these writers, to crush the farmer of Low Hampton, New York, but while agreed on this point, I have thought them like the witnesses against Jesus, "none of them agree," about what is truth. If the Bible be so hard to be understood, that none but the learned D. D's. can understand it, and no three of these understand it alike, we are certainly left in a very dangerous situation, and are like the poor storm-beaten sailor, who has no compass, or whose compass points every way. The advent cause has many fast friends in Maine, and notwithstanding resolutions are passed, and admonitions given, yet the truths of God are prized, and many are crying with Paul, "For our conversation is in heaven," from whence we look for the Saviour, and with Peter, "looking for and hastening unto the coming of the day of God," &c. The fabled notion of a millennium before the coming of Christ, as well as the return of the literal Jews, are mists fast fleeing away before the blessed Sun of righteousness, whose light is increasing in the hearts of the truly wise. That you may be blessed of God, and prove successful in sounding the midnight cry, and in awakening a guilty world and sleepy church, is the fervent and daily prayer of yours, "waiting for his Son from heaven." *Vienna, Maine*, Nov., 1843.

THE FATHERS.—When God's word is by the fathers expounded, construed and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal sack, which must needs spoil the milk and make it black; even so likewise God's word of itself is sufficiently pure, clean bright, and clear, but through the doctrines books, and writings of the fathers, it is very sorely darkened, falsified, and spoiled. *Luther.*

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 30, 1843.

SECOND ADVENT ADDRESS.

At the Conference which commenced last Thursday in Brooklyn, a committee to prepare an address was appointed, and it was voted that it be published in the Midnight Cry. We trust it will be carefully read, and circulated extensively among those who are willing to see a condensed statement of the grounds of our faith.

ADDRESS.

The believers in Christ's second coming, as nigh, even at the doors, assembled in Conference at Brooklyn, seize this opportunity to address their brethren scattered abroad, even all, that in every place call on the name of our Lord Jesus Christ, their Lord and ours. We feel that He is with us still, and we trust his infallible promise that he will be with us to the end. Brethren, we count it all joy when we are reproached for our belief in Christ's coming at hand, because we feel that we have planted our feet on the everlasting rock of God's unerring word: and now, while many are watching for our halting, it will be well for us to "remember Lot's wife," and instead of turning our eyes back to a world which is "nigh unto cursing, whose end is to be burned," fix them often on the oracles of God that his word may "dwell in us richly," while we, like the noble Bereans, do well, by taking heed to the sure word of prophecy, which we have learnt by happy experience, is a "light shining in a dark place." On this word we feed, and we find that our faith does indeed grow thereby. To all sincere and candid inquirers, who are ready, like Nathanael the Israelite indeed, to lay aside the prejudice which may have inclined them to ask, "Can any good thing come out of Nazareth?" we most earnestly say, "Come and see."

We would not try to conceal the fact that the great ones whom the church looks upon as its chief priests, are almost all against us, but we address ourselves to those who *tremble* at God's word, and who have learnt that those who sit in Moses' seat have been the rejecters of Moses' writings, when they were applied to favor a truth which they could not receive without seeming to themselves and to the world to stoop. The question is still asked, have any of the rulers or of the Pharisees believed? but those who have humbled themselves that they may receive the kingdom of God as a little child, cannot be offended at that which caused the Lord of glory to rejoice,—that things hidden from the wise and prudent, are revealed unto babes.

We were, each of us, long kept back from *examining* the doctrine which we now firmly believe, by objections, which, we feel, are without weight; and there may be some who are, even now, in the same condition, to whom a word may be blessed. The question proposed by Nathanael shows that he indulged prejudice against the place which our Lord chose for his home, and if he had not overcome it, he would have been a despiser of him who is the only Saviour of fallen man. The *nation* of the Jews cherished the same prejudice, and because they did not give it up, they despised, wondered and perished; they preferred a murderer to the Prince of life, whose blood they madly invoked upon themselves and their children. While such warnings have been "written aforetime" "for our learning," let us cling to Christ's words, though we may be but a little flock, and regarded as the off-scouring of the earth.

"But there is one of Christ's words," says an objector, "which decides me that we have no business to pry into the subject at all. 'Of that day and hour knoweth no man, no not the angels in heaven, but my Father only.'"

If a fellow disciple who trembles at Christ's word really feels that here is a flaming sword guarding the first entrance to the field of inquiry, in which *we* feel that the world is now so deeply interested, we would say to him, Weigh well the words which our coming Judge uttered at the same time.

We will copy a portion of his discourse, from the translation and harmony of all the Evangelists, by the learned and pious Doddridge:

"And he spake to them a [very easy and familiar] parable, Behold now and learn a parable from the fig-tree, and all the trees. When its branch is now become tender, and they shoot forth leaves, you see and know of your own selves that summer is now near at hand. So, likewise, you, when you shall see all these things come to pass, know that the kingdom of God is just at hand, even at the doors. Verily I say unto you that this generation shall not pass away till all these things be fulfilled.—Heaven and earth shall pass away, but my word shall not pass away. But of that day and hour no one knows [the precise time] neither the angels in heaven, nor the Son, but my Father alone."

Two contradictory objections are raised from this text, one of which destroys the other; but we think the humble inquirer need not be long perplexed with either. Says one objector, "The declaration, '*This generation shall not pass away till all these things be fulfilled*,' is proof positive that no topic of this discourse reached beyond the life-time of those who were then on the earth.' This argument would be conclusive if the phrase, '*this generation*' could not fairly be understood in a different sense. But plain common sense readers, for whom the Bible was written, will naturally look at the whole tenor of the discourse, which reaches to the end of the 25th of Matt., and speaks of Christ's coming in the clouds of heaven, sitting upon the throne of his glory, and gathering all nations before him, and he will perceive that there *must* be some other meaning to the words than that which the objector gives to them. Here he might rest satisfied, though he never saw a criticism, showing how this verse could harmonize with the rest of the discourse, but when he reads of the "generation of the righteous," the "peculiar generation," and the "generation of vipers," &c., he will perceive that another meaning might naturally be understood, and will scarcely need to be told that such illustrious scholars as Mede, Brennius, Dr. Sykes, and Dr. Clarke, understood the text, as referring to the *race* of the Jews. But when he also learns that the phrase might, with equal fidelity to the words of Christ, be rendered *the same generation*, or, *that very generation*, he will see with what beauty and force they may apply to the generation who live on the earth when the signs appear, and who will not have passed away, before all things of which Christ spoke shall be fulfilled.

The honest inquirer who notices that Christ uttered his familiar parables for the very purpose of showing how obvious the signs of his second coming should be, even plain as the budding of the leaves, and with what certainty its near approach might be known, just as we know when summer is nigh, will see at once, that he could not have meant that no one should ever have any knowledge of its approach till, like a clap of thunder from a clear sky, it burst upon friends and foes with equal surprise.

If Christ had said, No one knows the day or hour of my coming, but I will send a herald, and then you must know it is near even at the doors, his meaning would scarcely be more obvious. Having learnt the amazing weakness of that objection, which had been set up as an impregnable bulwark, the inquirer will now notice the words which Christ had just uttered, "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Christ never told us to rejoice *because we see* that which *we never can see.*

Turning to the words of Paul, we find another exhortation, which shows that the approach of the day may be seen, and which deserves our earnest attention. "Not forsaking the assembling of yourselves together," says the apostle, "but exhorting one another, and so much the more as *ye see the day approaching*." Heb. 10: 25. Paul goes on to show us that the day which may be seen approaching, is the day in which "he that shall come, will come, and will not tarry." To the same effect is the exhortation of Christ, who, in reference to these days, said: "Take heed to yourselves, *lest*, at any time, your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and so that day come upon you unawares." To those who heed his word, the day will not come unawares This warning belongs to us as much as if Christ should come and reiterate it in a voice of thunder, to rouse up a slumbering and worldly church.

"But does not Christ say his coming shall be as a thief?" asks the inquirer. Dear fellow traveller to eternity, we entreat of you to notice *how* he says it. When the evil servant is saying in his heart, "My Lord delayeth his coming," the Lord of *that* servant shall come in a day that HE looketh not for him, and shall cut him asunder, and appoint him his portion with the hypocrites." Here we see it is part of the doom of an unfaithful servant that his Lord's coming takes him by surprise. This coming like a thief constitutes the whole of the threat against the church at Sardis, for disobedience to his command to watch. "*If therefore thou shalt not watch*, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." It is a melancholy illustration of the condition of the present church, that a Professor of Theology, [Stowe of Lane Seminary,] quotes this text to prove that Christ will come as a thief to all, whereas, nothing could be plainer than that those who obey the command are not liable to the penalty denounced against the disobedient. The Professor presumed upon the ignorance of his readers, or the blindness with which they would receive his words, by leaving off the first part of the declaration: "If, therefore, thou shalt not watch." He might as well quote Christ's word's, "Ye shall all likewise perish," and apply it to the human race, leaving off the condition, "Except ye repent." Such treatment of the Bible by a modern rabbi, reminds us of Christ's words: "Beware of men," "Ye blind guides." "That which is highly esteemed among men is abomination in the sight of God." And let us not forget the words of Paul to Timothy, when describing the last days, with their abounding iniquity "under a form of godliness." "Evil men and seducers," he says, "shall wax worse and worse, *deceiving*, and *being deceived*."

Let us not leave the Bible for a guide with whom we may fall into the ditch.

The apostle Paul addresses some as brethren, to whom he says: "Ye are not in darkness that that day should overtake you as a thief." We may all be of this happy number, if we will seek light from the true Source. In the same connection Paul tells us that the day does come as a thief, and brings sudden destruction to those who are saying, "Peace and safety." See, Thess. 4: 14 to the end, and 5: 1—4.

"But," says the inquirer, "did not Christ say 'It is not for you to know the times and the seasons, which the Father has put in his own power?'" He did, and we will waive the argument which might be raised from the very next verse: "Ye shall receive power when the Holy Ghost is come upon you." We have no occasion to prove that Christ communicated knowledge gradually to his disciples. While he was with them, he said: "I have many things to say, but ye cannot bear them now." He revealed himself more and more clearly till his ascension; and even afterwards he made revelations to some, especially to John on the Isle of Patmos, and then things were revealed which it was not for him to know, when, with his brethren, he stood by his departing Lord. There is no boast in saying that an humble reader of the Bible now could teach many simple truths to Peter and John, if he could meet them in the state of mind in which they were when Christ addressed these words to them. No more need be said to show that this text contains *no proof whatever* that times and seasons are never to be known. We might as well quote the text, "As yet they knew not the Scripture, that he must rise from the dead," to prove that nobody can ever know that Scripture. Yet a sermon has been preached by Mr. Daggett, of Hartford, Ct., entitled "The Time of the End Uncertain," and published in the National Preacher, and thus presented to the nation, as the voice of the church, founded on the parting words of Christ to the disciples, leaving out the verse in which he says "Ye shall receive power," &c.

We will now carefully survey the steps by which we have advanced to the position we occupy, and see if we have not, at every step trod upon the immovable rock of God's word.

It is expressly declared in the second chapter of Daniel, that "the great God had made known to the king what shall come to pass hereafter." Yet there are multitudes who tell us that prophecies are not to be understood till after they are fulfilled. You see how flatly they contradict Jehovah, who by the mouth of his servant Daniell announced even to a wicked king, that he had MADE KNOWN to him what should come to pass. As "the secret of the Lord is with them that fear him," we may come with humble boldness and claim the whole of divine revelation as a legacy from heaven which is the Christian's by right, for "the things revealed belong to us and to our children."

There are a few simple truths clearly stated in the book of Daniel, which, it seems to us, leave no possible ground for any weighty argument against the second advent faith. We will name a few of them.

The second chapter of Daniel represents four successive empires, which have dominion in the earth. These are Babylon, Persia, Greece, Rome. Some tell us they have no time to acquaint themselves with all the ancient histories necessary to understand the second advent doctrine. To such we have often said, that the first three great powers in this series are all named in the book of Daniel, and we need no knowledge of history besides what the Bible contains, except to know what power conquered Greece and became the mistress of the world. But the case is even plainer than that. We need not go out of the Bible for a single item of the history needed to establish the succession of powers in this chapter; and every body who can read, has *time* to know what the Bible contains.

1. Nebuchadnezzar, king of Babylon, is the head of gold, and his successor is "*another* KINGDOM."

2. That other kingdom is declared, in the 5th of Daniel, to be the Medo-Persian.

3. The Medo-Persian kingdom is named in the 8th of Daniel, and it is there foretold that it shall be conquered and succeeded by Grecia.

4. Three kingdoms being now known, (and there are but four in all,) we have only to see if the Bible tells us of one more, and if so, *that must be the one*. We do find it, in Luke 2: 1, "There went out a decree from Cæsar Augustus, that all the world should be taxed." Here is a power, succeeding Greece, which taxes the world, and we may search all the books in the world, and we cannot find another. But, says a determined objector, you must go to profane history to find who Cæsar was. Not at all. We learn from his head being on the coin, and many similar facts, that he was the head of the empire which governed the Jews. Paul appealed to him as the highest power, and, to be judged by him, he went to ROME. So the Bible tells the whole. These empires come to the dominion, one after another, each one being subdued by violence to make room for its successor. The fourth kingdom was to "break in pieces and bruise," and most exactly has Rome fulfilled the prediction. But at length this power is to be partly broken as well as partly strong. The Roman power has existed in two forms, pagan and papal, and a celebrated historian has truly said, that, three hundred years ago, Papal Rome was the strongest power which ever existed; but now its civil dominion is "broken," while its ecclesiastical power is increasing, and thus it remains "partly strong."

All this, as well as the division into ten toes, has been fulfilled since the first coming of Christ. Of course, the setting up of the everlasting kingdom has not yet taken place, but when the fourth empire has continued in this partly broken and divided state for a time not specified in the second chapter, it is dashed in pieces at a stroke, and an everlasting kingdom which fills the whole earth, is set up on its ruins. Christ's coming, the resurrection, the judgment, and the destruction of them that corrupt the earth, are joined together in Scripture.

The second chapter of Daniel, therefore, conducts us to the end of the present state of existence, and the seventh gives us new views of the same series of events. In it we learn that three of the ten kingdoms into which the fourth is divided, are to be plucked up, to make room for a power which is to wear out the saints of the Most High, and to have dominion for time, times, and a half. This must be, either 1260 years or 1260 days, as we learn by comparing the 6th and 14th verses of Rev. 12. Days cannot be meant, for the papal power had dominion hundreds of years. But did its dominion continue 1260 years? It did precisely, as has been shown, again and again, in the Midnight Cry. After Popery has lost its civil dominion, it is still to prevail, and continue to speak great words up to the very time when it is destroyed. Thus far, Dr. Brownlee and almost the whole Protestant host go with us, and they are looking now for the downfall of Papacy. Let the Bible tell us what shall take place when Popery is destroyed. Daniel says "the judgment sits," (Dan. 7: 9—13,) and Paul tells us, Christ comes, (2 Thess. 2: 8.) "But there are many comings of Christ," says an objector. Suppose we grant it, yet Paul was speaking of the coming "in the clouds of heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel." (See 2 Thess. chap. 1.) Now, when it is deemed necessary, in order to evade the second advent faith, to lay violent hands on such plain texts, and tell us they *may* mean something very different from the judgment and coming of Christ, which are the great themes of Revelation, we may well tremble at the temerity of theologians who thus take the part of Universalists, and help the impenitent to persuade themselves that sentence against an evil work will *never* be executed, so that their hearts may be fully set in them to do evil. If it is possible fairly to explain away the judgment from the 7th of Daniel, the 24th and 25th of Matthew, and the Epistles to the Thessalonians, then it is impossible to prove it from any other part of the Bible. Mark the language of Daniel, (7: 9, 10,) "I beheld till . . . . the Ancient of Days did sit, . . . his throne the fiery flame; his wheels burning fire; a fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."—There is only one other place in the whole Bible where this last expression is used, and that is in Rev. 20: 12—after "the earth and the heaven had fled away," John says: "I saw the dead, small and great, stand before God, and the books were opened." The 50th Psalm will also help to show us when this awfully sublime description given by Daniel will be realized. "Our God shall come, and shall not keep silence, ['the Lord himself shall descend with a shout,' says Paul,] a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice, and the heavens shall declare his righteousness, for God is Judge himself." When the passage in Daniel agrees so exactly with all the other descriptions of the judgment, can we have a doubt that Daniel's visions conduct us down to that great day of the Lord when the heavens that now are shall pass away with a great noise and the elements shall melt with fervent heat? It is enough to cure us, forever, of our confidence in commentators when we read the highly eulogized work of Prof. Stuart, who can see nothing in these verses but a representation of the fact that a Syrian king came to a painful death! "In other words," he says, "God appears as the vindicator of the pious and persecuted Jews, and restores to them the rightful dominion of their country." And this idea, he proceeds, is thrice repeated in chapter 7. Contrast the words of the Lord with the words of man. The Lord says: "The saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Prof. Stuart, by his exposition, teaches us that though the Lord said this, he meant no more than that the Jews should be released from the persecutions of Antiochus, and have the dominion of their country; but instead of possessing the kingdom forever, they were soon after destroyed by the Romans, as Moses had foretold: "The Lord will rejoice over you to destroy you, and ye shall be plucked from off the land whither thou goest to possess it." Can such opposite predictions relate to the same times of the same people? Though a learned commentator says yes, the spontaneous feeling of the unbiassed heart will answer, No. We feel that we stand on an immovable foundation, when we say that Daniel's prophecy in chapter 7 reaches to the coming of Christ to judgment. Of course, all the events of all the subsequent prophecies of the same book must relate to the times included in this.

In the 8th chapter we have, according to the declaration of Gabriel, the 2d and the 3d of the same great empires which fill up the line in the 2d and 7th chapters, and another power, the description of which agrees, in every particular with the prophecies and the history of Rome, and they agree with no other power under heaven. The vision of the 8th chapter reaches to "the last end of the indignation," and as Rome was the greatest and most terrible instrument in executing that indignation, it must be included, and is therefore symbolized by the little horn which waxed exceeding great. This vision, which includes hundreds of years, is measured by 2300 prophetic days. Of course those days must symbolize years. The angel Gabriel is commanded to make Daniel understand the vision. He did so, in part, but said nothing about time, which is a prominent feature in it. At the end of Daniel's account of it, he says he was astonished at the vision, but none understood it. It is not possible that Gabriel failed of obeying the command. He was, therefore, under positive obligation to visit Daniel again. The Scriptures record the fact that he had not finished his work, and we shall search them with intense interest to find an account of his completing it. In the very next chapter we find Gabriel coming to Daniel and saying, "I am now come forth to give thee skill and understanding." He proceeds to give a starting point—the only one mentioned in the book—and without which the expression "unto 2300 days" is wholly unmeaning. In giving that starting point, he says 70 weeks are cut off, as Prof. Stuart and others of the ablest of our opponents render it. As there in no other period from which to cut the 70 weeks but the 2300 days, the conclusion seems irresistible that here we have the true key to the vision, and we are certainly now within a few months of the end of it, and the end is the coming of Christ to judgment.

(To be continued.)

"PRAY WITHOUT CEASING."—We have received an article which is truly poetical, with this title, one line of which is:

"I have no heart to pray."

To the respected author we say, we understand the Bible to teach the duty of prayer, and we love to copy the example of Daniel who was cast into the lion's den for praying, and our blessed Saviour, who rose a great while before day that he might have time to pray, and of the apostles who prayed often, and the early Christians to whom Paul wrote much about prayer. We cannot publish any thing that is unscriptural.

EARTHQUAKES.—From the True Sun of Tuesday last, we learn that the Eastern coast of the Gulf of Venice, about 250 miles east from the City of Rome, has recently been visited with a severe earthquake. On the 16th of September at night, two strong shocks were felt at Ragusa, and through a great portion of Dalmatia, causing the most intense alarm. On this occasion a large meteor illuminated the East. Similar shocks were experienced daily, sometimes accompanied by subterranean noises, up to the 26th of September. Many of the inhabitants of the Dalmatian villages, had abandoned their habitations in despair, and fled to the mountains, and Ragusa was nearly deserted. The latest accounts are to the 27th, at which time the shocks still continued, and the houses in Ragusa were so much damaged, that a few more convulsions would reduce the city to a heap of ruins.

LECTURES ON THE JEWS.

There is to be a course of lectures in this city, before the Society for Meliorating the Condition of the Jews. The subjects and speakers are stated in the following

SYLLABUS.

Introductory Lecture.—The special claims of the Jewish people on the sympathies of the Christian Church. Rev. Joseph McCarrell, D. D., Professor in Theological Seminary, Newburgh, N. Y.

One Lecture.—The Abrahamic Covenant. Rev. Jacob Brodhead, D. D., of Brooklyn, L. I.

One Lecture.—The Messiah of Ancient Prophecy a Sufferer. Rev. Robert McCartee, D. D., of Goshen, N. Y.

One Lecture.—The Messiah of Ancient Prophecy a King. Rev. John Forsyth, D. D., of Newburgh, N. Y.

One Lecture.—Jewish History before the coming of Christ, in connexion with Prophecy. Rev. John M. Krebs, D. D.

One Lecture.—Jewish History since the coming of Christ, in connexion with Prophecy. Rev. E. W. Andrews.

One Lecture.—The present condition of the Jewish people. Rev. Thomas De Witt, D. D.

One Lecture.—The Restoration of the Jews to the Land of their Fathers. Rev. Isaac P. Labagh.

One Lecture.—The Conversion of the Jews to the faith of Christ. Rev. William W. Philips, D. D.

One Lecture.—The time set to favor Zion. Rev. W. W. Andrews.

One Lecture.—The connexion of Jewish restoration and conversion with the regeneration of the Gentile World Rev. John Lillie.

One Lecture.—The conversion of the apostle Paul considered as a type of that of the Jews. Rev. Robert J. Breckinridge, D. D., of Baltimore.

Here we have a strange mixture of speakers. Believers in the temporal millennium, and millenarians, who reject that doctrine as decidedly as we do, are united together, not like the materials of Solomon's Temple, in one harmonious whole, but, with all their discordant opinions, as to the true application of Prophecy respecting the people concerning whom they are to lecture.

Dr. McCarrell commenced the course last Sabbath. He attempted to show that the Jews will be converted, and then, *as Christians*, restored to Palestine. What should call them there? Their distinctive nationality ceases when they are converted to Christ, for in him there is "neither Jew nor Greek," but "all are one." It is not expected that the Jews will all be converted at once, and when some of them are converted they would naturally go and preach to their scattered brethren in the flesh, instead of congregating in masses of Christians, in Palestine. The speaker gave a glowing picture of the effect of the Jews' conversion in bringing in the fulness of the Gentiles. For proof, he quoted Rom. 11: 25, which says: "Blindness, in part, hath happened to Israel, UNTIL the fulness of the Gentiles be come in." Here is a doctor of divinity who exactly reverses the plain language of the Bible. Instead of the blindness continuing *till* the fulness of the Gentiles be come in, it is to be all taken away, and the Jews no longer blind, are to assist in converting the Gentiles *long before* the fulness be come in!

The editor of the Baptist Advocate, in giving notice of the lectures, says:

> "That the day is not very far distant to which Holy Scripture teaches to look with confident assurance, when the bringing in of the descendants of Abraham will be accompanied by the fulness of the Gentiles, we most implicitly believe."

Here we understand that the editor studies prophecy, and believes it may be understood, and that it teaches us something about *time*, and that we may look, with confident assurance, for a day or period, which is foretold. Yet we are called fanatics, and treated as if unworthy of Christian courtesy, for doing just the same thing, because our studies bring us to a different conclusion. We believe that Paul told us the exact truth, when he said that ALL Israel shall be saved, because we understand him to speak of the *true*, and not of the counterfeit Israel. He had just before explained himself by an expression which shows that there are some pretenders, who have the name, but not the character. He says it is "not as though the word of God hath taken no effect" [even though a majority of the nation were rejected, because of unbelief] for [there is an Israel which is not constituted by family descent from Abraham, and] "they are not all Israel which are of Israel." Rom. 9 : 6. "He is not a Jew who is one outwardly," that is, he must have some other claim to the character, beside all outward circumstances. Now when there are glorious promises made to Israel, shall we give them to those who have forfeited the character, or to those who possess it? Especially when the promise engages the salvation of ALL the Israel referred to, it cannot relate to those, concerning whom Christ said: "Ye shut the kingdom of heaven against men, and neither go in yourselves nor suffer them that are entering to go in"—"Ye are of your father the devil."—"Except your righteousness exceed the righteousness of the Scribes and Pharisees [the most highly esteemed of the Jews,] ye shall in no case enter into the kingdom of heaven." But there are some who think this Scripture foretells the conversion of the principal part of one generation. This seems to us a double misapplication. It gives the promise to that race, of whom Stephen said; "Ye do always resist the Holy Ghost," from whom Paul and Barnabas turned, saying "ye put the word of God from you and judge yourselves unworthy of everlasting life," and of whom Paul tells us that Isaiah said; "I have spread out my hands all day unto a rebellious people, which walketh in a way that was not good, after their own thoughts," and of whom he added, in the same chapter, "The Lord God shall slay thee, and call his servants by another name." Isa. 65: 2, 15. When one generation of this race is converted, our Doctors of Divinity understand the prophecy is fulfilled which says, ALL ISRAEL shall be saved." Verily there is reason in the caution given by Isaiah, when speaking of the tremendous realities which are fast hastening upon the world, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

But the influence of this doctrine upon the Jews themselves, is a strong argument against it. It is holding out to them the delusive hope of an inheritance which they are to obtain because of their unbelief, for if their fathers had believed in Christ, they would have been intermingled with Christians, and would have ceased to exist as a separate people. It gives them promises because they have rejected him to whom the promises belong. If a man, at the present day, whose fathers have been Christians ever since the days of the Apostles, could trace back his genealogy to Peter, or any other Jew, who believed, under his preaching, no one would therefore think of claiming promises for him;—but let him prove his descent from those who stoned Stephen, or mobbed Paul and drove him from city to city, and that his fathers have all had the same unbelieving spirit, and he is called an heir of the promises. All this must tend to strengthen the Jews in unbelief, and incline them to wait for some blessing they are to obtain, not by repentance and faith, but by some action of an overruling Providence, without reference to their personal character.

Christians ought to prize the gospel as Paul did, and think of Judaism as he did when he gave up the richest privileges which were his by descent from Abraham, and counted them but dung that he might win Christ. Let us preach to the Jews as Peter did, when he charged their guilt upon them till they were cut to the heart. We have no doubt these lecturers have a kind feeling towards the Jews, but we do not expect much good either to Jews or Christians from the course.

LETTER FROM NEW YORK.

A young woman in this city, writing to a friend in the country, bears a testimony respecting the effects of the Second Advent doctrine, which we take the liberty to copy:

"Since I saw you, my mind has been powerfully wrought upon, (I trust by the Spirit of truth,) the effects of which are these: A lively faith in the promises of my heavenly Father, in and through Christ; a reckoning myself dead *indeed* unto sin; nonconformity to the maxims, fashions and ordinances of the world; a willingness to be anything or nothing, and to count all things but loss, that I may win Christ. And I take pleasure in mine infirmities, in reproaches, in necessities, in persecutions and distresses for his sake. I do not bring up these evidences or fruits of the Spirit, as any thing new to you or me. I remark they have been brought into lively exercise from embracing my present views of the speedy coming of our Lord Jesus Christ, and the glory that is to follow. Loving his appearing, I try to purify myself, even as he is pure......This blessed doctrine rids us of many shackles, imposed by the world and nominal church, and we feel some like little children when we assemble ourselves together to exhort one another, and so much the more as we see the day approaching. We meet every evening in the week, and all day on the Sabbath. We have an interesting Sabbath School, and a very large Bible Class. Our object in associating ourselves together, is to do as the Bereans did, and to enjoy the freedom of speaking one to another about the speedy coming of our absent friend, an enjoyment the churches of the present day will not allow. We are a happy band, and love one another without dissimulation, and our business is to preach the gospel of the kingdom as extensively as possible, and to warn and entreat sinners to flee from the wrath to come, knowing that the time is short.

"So much for Millerism, as the world calls it; but we do not call ourselves Millerites, but feel grateful to God for raising up any instrument, however humble, to search for the hidden treasures of his word, and to bring them before the minds of the people, and I can testify for one that it has been a great blessing to my soul. The Bible has indeed become a new book to me." ****

CONFERENCE AT PERRY'S MILLS, N.Y.

Dear Bro. Southard,—We held a Second Advent Conference at this place, according to previous notice, on the 12th inst. Brn. Hutchinson, Adrian, Ballard and Dudley were present, and took part in the exercises. Although the weather was unfavorable, the attendance was good. The following resolutions were passed unanimously

1. We are satisfied that the national restoration of the Jews and a Millennium before the resurrection of the just are not taught in the word of God, and consequently are fables.

2. After a deliberate and prayerful examination of God's word, we have come to the decided conclusion that the second advent of Christ, which will verify the hopes of Israel, is nigh even at the doors.

3. That it is our imperative duty to do all we can in consistency with other obligations to forward the Advent cause.

4. That we hold a Second Advent Conference (the Lord willing) in the Methodist Chapel, in the town of Moores, Clinton Co., N. Y., on Friday, the 8th day of December next, at half-past 10 o'clock A. M. The friends of the advent near are invited to attend. Bro. Blakeman of Malone, N. Y., and Bro. Wyatt of Bangor, N. Y., are earnestly requested to attend and assist in the exercises.

E. S. Loomis, Chairman.

Perry's Mills, Clinton Co., N.Y., Nov. 18, 1843.

THE CRY IN EUROPE.

The 'Voice of Elijah' is a Second Advent paper published by our esteemed Bro. Hutchinson, at Montreal, once in two weeks. It is always well filled with lucid expositions of the Scriptures on this great *subject*. Besides a very considerable circulation in the Canadas, twelve or fifteen hundred are sent regularly to Great Britain and Ireland. The interest with which it is received may be judged from the following letters, which are all copied from the last two papers.

England.—Yorkshire, Garsdale, near Sedbergh, Sept. 13, 1843 —My dear Bro.: I seize a favorable opportunity of sending you a line. We are looking for Christ; but we still retain a hope of seeing you in time. Please direct some of your papers to Mr. John Slinger, Methodist Preacher, Cotterdale; he will circulate them. There are great demands for Second Advent papers through Yorkshire,[*] particularly 'The Voice of Elijah.'

Yours affectionately, **I Dodd.**

Otterton, Devon, Sept 8, 1843.—Dear brother in the Lord: For so I ought in truth to address the conductor of 'The Voice of Elijah,' No 5 of which has found its way here, and its contents have so rejoiced and gladdened the hearts of God's children in this neighborhood that we want to read and know more of the Millennium and of the coming of our blessed Master, the Lord Jesus.—God's dear ministering servants have for some time past been giving lectures in this neighborhood on the first resurrection, and have, by God's help, much enlightened our minds thereon. Those dear servants of the Lord are so much in spirit, and so blessedly taught of God, that they do set forth truth with power; and the columns of 'The Voice of Elijah,' abounding as they do with God's truth, and made so plain to our view, we would wish to have, if it were possible about a score of them, that we may 'read and circulate' them generally; it matters not whether they be all of No. 5; they may consist of various numbers, provided they all treat on the same subject as No. 5. It is the desire of the poor of God's flock in this neigborhood to contribute their mite, and forward it to you, if you will let me know the best way we can do so. May the Spirit bless, keep, and guide you into all truth is the prayer of

Yours in Jesus, **John Anstey.**

Woodbine Cottage, Hackney, Near London, Aug. 30, 1843.—My dear brother in Christ: I have just received from a friend in Montreal, your 5th No of 'The Voice of Elijah.' I am delighted to think the blessed and heart-cheering doctrine of our Saviour's *speedy* coming is receiving so much attention in America. Will you be so kind as to send the paper regularly from the first number. I do not offer to pay for it, but I will, with the Lord's help, 'read and circulate.' At the same time, as all I have is the Lord's, I shall feel most happy to afford my trifling aid to its pecuniary support, if I knew how I might send you money—for I don't like to put a sovereign into a letter

I cannot agree with you as rejecting the restoration of the national Israel;[*] but I do think that event will be *subsequent* to the Advent of Jesus, to raise his dead and change his living saints; so that the coming of Jesus is the great and absorbing event with which *we* have to do. May we not forget that 'he who hath this hope in him, purifieth himself even as He is pure;' and may we be living in such constant communion with Him, that we may 'not be ashamed before Him at his coming.'

The Lord give you, my dear brother, grace to carry on your labors here, and *soon* may He receive you into your reward. I am yours affectionately in Jesus,

P. H. Gosse.

An excellent article by this preacher was copied from the Lady's Magazine, of which Charlotte Elizabeth is editor, in the Cry of Aug. 31st.

Ireland.—Ahascragh, Sept. 16, 1843.—Dear Sir: Having providentially met with a journal (The Voice of Elijah) published by you, on the Millennium or Second Advent of our Saviour, and considering the same of such vast importance to all, I take the liberty, at the request of many of my friends and acquaintances, to write to you for as many numbers of this journal as have been issued, or may be of most importance, together with a few tracts on the same subject, of which notice has been given in the journal of August 4, 1843, (No. 5,) and beg to assure you of our 'mite' when we receive the same. I cannot (with many others) but admire the truly Christian spirit and earnestness of the writer, in spreading light on this most important subject in so disinterested a manner. I hope I shall be furnished with the above; which shall be widely circulated, and to, I trust, the eternal interests of many. You will please direct to William Dreaper, Ballinasloe, Ahascragh, Ireland; waiting which, I am, dear sir, your sincerely attached servant for your works' sake, **Wm. Dreaper.**

Limerick, Sept. 15, 1843.—Sir: Having seen a paper published by you on the 4th of August, and called 'The Voice of Elijah,' and perceiving therein that you invite applications for the paper from Europe, I write to beg you to send it to me, and also to a friend of mine, viz: G. G. Bennis, Esq., Rue St. Florentine, 13, Paris.

I have the honor to be, your obedient servant,

J. W. Unthank.

Ireland, County Cork, Skibbereen Stamp Office, Aug. 31, 1843.—Sir: Having just seen one of your papers, 'The Voice of Elijah,' and believing from the matter it contains, it may be useful in this part of the Old World, I take the liberty to request you may send me one or two copies regularly; and if any charge,[†] by letting me know, I will remit it. I remain, sir, your obedient servant,

John Lewis.

Scotland.—Montrose, Scotland, Aug. 31, 1843.—My dear Sir: Having seen a copy of 'The Voice of Elijah,' sent by you to this town,—would you be so kind as to forward a few copies to me: as there are some most anxious to see them. I would do all in my power to circulate them both in town and country; for I think they would be of great service to the sleeping and careless sinner. If you can, send them from the commencement; and send them *separate*, as I am told they will be charged heavy postage if they are not.[‡] The names below would like if you would favor them with copies.

D. Coutts, High Street, Montrose.
R. Smart, " "
R. Hunter, Panmure Street, Arbroath.
J. Shand, Academy Lane, Montrose.

By your attending to the above, you would much oblige an humble expectant of the Second Advent.

David Jarron, Jr.

Island of Guernsey.—The following short extracts are from private letters of a gentleman in the Island of Guernsey to his brother in this city.

"Send me more of those religious papers ('The Voice of Elijah') treating on the Second Advent, as they are eagerly sought for here."

In another he says:

"Send as many as you can of the Second Advent papers, as they are read with much interest."

PROGRESS TOWARDS THE MILLENNIUM.

Wherever we find facts on this subject, they deserve our serious attention, and the following are of too astounding a character to be overlooked:

"Dr. Lafon, a Virginian by birth, and afterwards a Missourian, delivered a lecture at Classical Hall, Brooklyn, on Thursday evening, 28th ult. He was a slaveholder by inheritence and by trade, until the agitation of this subject had commenced in the East, and he had determined to take the Bible as the rule of his life. He then emancipated his slaves, and soon after proceeded to the Sandwich Islands, in the service of the A. B. C. F. M.

The first position which Dr. Lafon took was that the great obstacle which missionaries have to contend with, is an extreme degradation of mind in the heathen caused by oppression. With all our missions, the leading idea is to raise the mind from the sensual and brutal state to which oppression has reduced it. Till this is done, no progress can be made in teaching the heathen the truths of the Christian religion.

An American missionary leaves his home, kindred, and country, to devote himself to the work of rescuing souls from heathenish darkness. How can he feel strengthened for his labor, when he reflects that at home millions are reduced, and more every day being reduced, to that very state of mental degradation which is found in the heathen to be the great obstacle to moral and religious instruction and reformation?

About thirty years ago, the missionary operations of the United States commenced. During this period, the exertions of Presbyterian, Baptist, Methodist, and Episcopalian societies and missionaries had all, in all countries, gained less than *fifty thousand* converts to the Christian faith: meantime, the number of heathen gained in the United States to the side of Satan, has been *one and a half millions!* The converts abroad had been but a trifle more than *one thousand* a year, while those lost at home had been *sixty thousand a year*. And suppose we go on in the same blind and fatal way, for thirty years to come? With all the advantages of languages acquired, translations completed and printed, we shall have made, at the very highest calculation, *one hundred thousand* converts from heathenism, while in the same time we shall have doomed to heathenism at home, no less than *three millions!*

Now, our missionary efforts were going on under the direction, and by the contributions, in part, of men engaged in this work of sacrificing human victims to Moloch, at such a rate at home, while they were affecting to snatch here and there a victim from the bloody altars of idolatry, erected in distant regions.—Oh, this hypocrisy is awful and fearful.

"The offense is rank—it smells to Heaven."

The Board of Commissioners for Foreign Missions say that "they can sustain no relation to slavery, which implies approbation of it;" and yet, while they say this, they are receiving a part of the price of blood. Does it imply no approbation of theft, (and we call slaveholding robbery,) to partake of the things stolen? Suppose any other kind of thieves should be permitted to have their representatives sitting in the American Board of Commissioners, the most exalted missionary body in the land, would it not imply approbation of the character and employment of those thieves? Would it not encourage and confirm them in crime?

The Sandwich Island mission has had this subject before them for years. They had sent home remonstrances and entreaties on the subject; but during years of protesting, soliciting, and praying, they had been able to move the Board to no action, except the *suppression of all their representations!* The Board could'nt discriminate, forsooth, betwixt slave contributions and others. This implied that they themselves thought it desirable to discriminate, and a duty to do it, if they could! Could they not simply say, as O'Connell had done, that they did not want "blood-stained money?" If they would just say that, such money would not be sent, and they would be saved the trouble of discriminating.

Some of the missionaries had now renounced all support from the Board, and had determined to labor for their support with their own hands, rather than live by contributions out of the wages of iniquity.—Those missionaries were obliged, in consequence, to leave the missionary house with their families, and seek shelter in grass houses, and to live in a precarious way. Yet they were decidedly among the most valuable missionaries in the islands. A pro-slavery missionary at the same islands, had lately written, urging that those brethren should be sustained, on account of their invaluable and indispensable services."—*A. S. Standard.*

In reference to the above, it may be said by some, that the slaves are not *all* heathen. That is true; but a southern Presbytery, not many years ago, declared that their slaves were heathens equally so with the heathens of any part of the world.

The Form of Godliness without the Power.—Paul places singing by the side of praying, and says; "I will sing with the spirit." We have a very different state of things now. The editor of the New York Observer says:

"The idea of praise to God as the object of singing in public worship, has in many churches become obsolete, while mere display, as at theatrical concerts, is the grand aim of the singers who are most appropriately termed *performers*. Pastors *might*, in prayer and in public teaching, do much towards the inculcation of more correct and Scriptural sentiments on this subject."

The Jesuits were banished from England in 1606. They were expelled from France, 1764; from Spain and Sicily, 1767; from Portugal, 1788; and totally suppressed by Clement XVI. 1773. Every where they were prosecuted and repelled as injurious to youth, and dangerous to all existing forms of government. The present Pope has revived the order, and now we find the Jesuits both secretly and openly engaged again in all their pernicious and wicked devices to re-establish his power in the United States, and in the Canadas.—*Am. Citizen.*

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[*] We have scattered hundreds if not thousands of copies through Yorkshire.—Ed. Voice of Elijah

[*] We believe that the kingdom will be restored to the true Israel at the glorious appearing of Christ;—that the same Israel will then be an organized nation;—that Christ will be King—the renewed earth the territory—and the New Jerusalem, come down from God out of heaven, the capital.—Ed. V. of E.

[†] We have no regular terms. Our friends in Ireland, or elsewhere, can forward to us what they may deem proper. The more we receive, the more we do in spreading the Glad Tidings of the coming Kingdom.—Ed. V. of E.

[‡] Canada papers go to Great Britain and Ireland FREE of postage.

N. B.—We regret that we are unable to supply all the back numbers: the demand for them having been greater than we anticipated.—Ed. V. of E.

Can ye not discern

THE SIGNS OF THE TIMES?

Under this head, we give intelligence which our readers may be interested in knowing, though it will be old news to some, and others may think we make improper selections, but here, as in other departments of the paper, we try to do the best our circumstances allow.

Preachers of Peace and Safety.—The Universalists lately had a large convention at Akron, Ohio. Their numbers are very large, and they appear to preach, with great confidence, the old sermon, 'ye shall not surely die.' Formerly, they ventured no farther than to preach final restoration. Now, they preach no future punishment. They are very much strengthened in this, by the expositions of Daniel, the 24th of Matthew and the Revelations, by many orthodox writers and preachers.

Martyrdom in Corea.—Corea is a Peninsula in eastern Asia. An Irish paper publishes a letter from which it would appear that the Roman Catholic Missionaries and converts there had suffered a terrible persecution from the natives.

"Martyrdom in Corea of the Vicar Apostolic, two French Missionaries, and two hundred and fifty Christians.—On the 26th of May last, the Rev. Mr. Libois, Procurator of the Foreign Missions at Macao, wrote to his lordship the Bishop Drusiparis: 'I received yesterday very sad intelligence, which I hasten to communicate to your lordship. Dr. Castro, the Administrator Apostolic of Pekin, announced to me, that, according to the information which reached him in January, 1843, his lordship, Dr. Imbert, and Messrs. Chastau and Mauban, were beheaded in the month of September, 1839, seventy Christians were also beheaded, and a hundred and eighty were strangled. There are no other details."

Formerly, nations, as well as individuals, were punished under the Papal "dominion" for a trifling disrespect to Popery. Now, the successor of those who have claimed the rightful jurisdiction over all nations, has no power to punish those who may even put large numbers of his adherents to death.

Condition of the Papal States.—Again and again we have been assured that the disturbances were suppressed, but a letter from Bologna, dated Oct. 15th, says:

"The calm which was re-established in our province was only apparent.—Disorders have recurred not only in the country, but in the city. On the evening of the third, a bloody struggle took place in the streets of Borgo, San Donato, &c. between a strong detachment of Swiss carbineers and a portion of the people. Four soldiers and one laborer were severely wounded. The Swiss soon fled; but a reinforcement of dragoons, detached to their assistance, soon restored order. On the 8th many posts were attacked by the populace; nor could the authorities succeed in arresting any of the individuals who with arms in their hands traversed the streets in the lower quarter of the town.

"It is rumored that similar events occurred in various sections of the country. The Cardinal Spinola, alarmed at this state of things, quitted Bologna on the 10th."

It is well known that the Austrian power is the support on which the enfeebled Papal government leans.

It was expected the University at Bologna would be closed. Great discontent prevailed at Modena, probably on account of the tyranny of the Duke. The Austrian government recommended more mildness in his administration. In the recent explosions, the defects of ecclesiastical government have appeared in glaring deformity. The Legates, all aged men, destitute both of energy and courage, have abandoned their official duties, regardful only of their personal security.

A Brilliant Meteor.—A remarkably brilliant meteor passed over the town of Newbern, (N. C.) on the night of the 14th inst., about half past 10 o'clock. The Newbernian of the 11th inst. says—

"The meteor itself was seen in a direction south west of Newbern, presenting as it shot towards the horizon in a southeastern line, a splendid trail of light. Some who did not see the shooting of the meteor, noticed at the time, three distinct flashes of light following each other in quick succession. The explosion, which was not heard for some minutes after the flashes of light were noticed, was tremendous. The concussion was such as to shake many of the houses in town.

State of Poland.—A foreign correspondent of the New York Observer begins a letter respecting Poland as follows:

"It is impossible to look upon Poland without feeling deep sympathy. There is a nation formerly great and powerful,—a nation which had once repelled the invasions of the Tartars, and preserved Christianity in the North of Europe; a nation which saved Vienna and Austria from the yoke of the Ottomans, under the reign of *Sobieski*;—a nation which seemed destined to occupy a noble place in the history of modern civilization; and now it is basely and cruelly oppressed; a barbarous despot treads under foot millions of men, as if they were vile animals without understanding and without conscience; he inflicts upon them greater atrocities than the ancient Romans inflicted upon conquered nations; he tries to render them degraded in order that they may never think of the political independence which they have lost."

State of Greece.—The Geeeks have endured despotism till they were roused to demand a constitution. A few weeks ago it was granted, by Otho, "because he feared the people." This revolution was bloodless, but a counter one has been attempted by one of the king's officers, who attempted to seduce the troops from their allegiance to the constitutional government. It was suspected that the king was concerned in the plot.—He denied it, but his unwillingness to give up the officer excited doubt. The traitor was, however, at length surrendered to the authorities; and with a moderation which has distinguished the leaders of the revolution throughout the whole of their proceedings, was merely ordered to quit the country he had sought to deprive of its newly acquired liberties; to involve it in confusion and provoke an insurrection which could only have been suppressed in extensive bloodshed. The population were so enraged with the justly obnoxious minion, that he was near falling a victim to their rage. He succeeded in effecting his escape. The minister of justice, who was hated for his hypocrisy, under the old state of things tried to go secretly on board an Austrian steamer. The people discovered it, and would have handled him with violence, if he had not been rescued by the French minister, who put him on board a French war steamer.

The king is still watched with suspicion, notwithstanding his strongly expressed horror of the contemplated violation of the constitution. If heshould, in any way, violate his faith, he would doubtless be removed from the country to save him from a worse fate.

Activity in "Building."—News from Gaudaloupe is up to Nov. 1:

"Immense activity exists in rebuilding the town of Point Pietre, and otherwise repairing the damages sustained by the terrible earthquake of 8th February last. The appropriation of the French government of 2,500,000 francs is being judiciously expended in promoting the construction of the town. One thousand dollars are offered to every citizen who will erect, within a given time, a house of given dimensions.—The sickness which was so much dreaded, has been fully realized to a most alarming extent."

A Protestant Punished for Republishing Papal Works.—The Herald, last week, had an article of more than a column, headed, "Progress of Licentious Literature." The editor says:

"We had thought the recent republication of certain English works, and especially the late translation of Paul de Kock and other French novelists, were the last steps in the publication of licentious books, which authors and publishers would venture to take. The Harpers have made a great stretch in the publication of works, at the best equivocal in point of good taste and public morals. We had thought that Paul de Kock, Ninon de L'Enclos, the Mysteries of Paris, and other works of that class were of a character quite as licentious as public sensitiveness, and especially the nice and delicate sense of the moral and religious community would bear."

He goes on to state that a book has been published, which throws all the rest into the shade. What can it be? It is a republication of part of a Roman Catholic Book of Theology, in the original Latin, with translations by Rev. C. Sparry.

The New York Evangelist speaks of it thus:

"Peter Dens was an eminent and authentic Catholic writer on Theology, and his works have been recently published with the express sanction of the Pope. Whatever he states to be the doctrine of that Church may therefore be relied on as correct. This little volume presents a translation of so much of his work as treats on confession; and a striking specimen it is of horrible perversions and abominations. If any thing were needed to confirm the identity of Rome with the accursed Antichrist of Scripture, this would be sufficient to do it."

The Baptist Advocate says of it:

"We advise those who are ignorant of the devices and machinations of the Mother of Harlots, to read this book, and if they are not satisfied that she sustains the character given her in Revelation, we know not what kind of evidence would convince them."

The Christian Intelligencer, the Dutch Reformed paper, says:

"This little volume furnishes from the writings of Dens, accredited as standard authority by the Romanists, and used in their Theological Seminaries, a delineation of the true character of the confessional. The extracts are given in double columns, one containing the original Latin, and the other the translation. It contains a sad and humiliating exhibition of the abominations of the confessional."

While the book was studied in Latin, and that only by priests and candidates for the priesthood, who are "forbidden to marry," no voice of complaint was heard. But now that the abominations are unveiled, the Romish conductors of the Herald, are filled with horror, and scarcely believe their own eyes, that Protestant editors should recommend their readers to acquaint themselves with these abominations. In true papal style, they deny the truth of the book. They say:

However wicked the church may have been, in ambition and spiritual tyranny, it is within our own knowledge to declare that this book is a foul and abominable libel.

To show that we are not alone in our judgment of this mass of moral pestilence, whose author has the audacity, the unparalleled effrontery to come into our midst, and advertise for polite audiences, before whose *male* members, he can scatter his gross obscenity, his filthy licentiousness, and this identical book, we cut out the following article, from last Saturday's (18th inst.) Pottsville (Pa.) Emporium:—

N. B.—Pottsville abounds with Papists. The article gives an account of the publisher's lecturing, and selling his book in that region, and says: He was arrested, and compelled to promise, never to sell another copy of the book, and discharged. The article concludes,

We would again call upon every individual, having the least regard for morality, who may have a copy of the book, to commit it forthwith to the flames, and thereby aid in staying its pestilential effect.

The Herald closes thus:

We have only to add, that we shall this morning send a copy of this book to the District Attorney, and ask him to bring the subject immediately before the grand jury. And if there is not moral power enough in the community to suppress it, then we shall from this time take it for granted, that the public no longer look upon licentiousness as a vice.

The Herald's Philadelphia correspondent says:

John McFall, a grocer, charged with committing a rape upon a young girl, sixteen years of age, named Nancy McCauley, had a hearing on Friday afternoon, before Mayor Scott.

Divisions among Catholics.—The spirit of ecclesiastical domination has met with determined resistance among the Catholics of New Orleans.

The bitterness of the contention may be inferred from the following report, made by the friends of the Bishop:

"Whereas, at a meeting, held at the St. Louis Exchange, on the 27th ult., by certain citizens of this city, styling themselves 'THE Catholics of Louisiana,' they passed resolutions *subversive* of the Doctrine and Discipline of the Roman Catholic Church, abusive of the Right Rev'd Bishop of the Diocese of New Orleans, and defamatory of the Catholics of this city, by which the peace of society is threatened, the passions of men inflamed and excited; and whereas, our Religion teaches us to believe, that the Bishops of the Roman Catholic Church, duly and canonically consecrated, (which the pontifical authority attests, in regard to our respected Bishop,) are placed to rule the church of God, and that it is among their prerogatives, as well as a sacred *duty* incumbent on them to appoint co-adjutors or suitable priests to minister to the spiritual wants of the faithful; and that mere laymen, from their very position, are incompetent to, and excluded from such spiritual authority, we deem the assumption of such power not only an *invasion* of the *clerical rights*, but an act, which, if persisted in, might terminate in an unhappy *schism*."

Bold Language for Catholics.—The True Sun gives the following sketch of the origin and progress of the division among Papists :

"In order to a right understanding of the issue, it is necessary to state in the year 1827 or 1828 the wardens of the parish of New Orleans petitioned Congress for the power of rejecting the curates who should be appointed by the Bishop without their consent and that of the laity. Joseph Rosati, the then Bishop, communicated intelligence of this proceeding to Leo the Twelfth, who at that time occupied the Papal Chair, and his Holiness issued a 'briel,' addressed to the Bishop, in effect *commanding* the wardens to yield obedience to Bishop Rosati in the matter of the appointment of curates. A similar movement had been made some time before by the wardens and part of the laity of the Cathedral Church of Philadelphia, which had been arrested by a brief of the same tenor, issued by Pius the Seventh, the predecessor of Leo the Twelfth. Since 1828, the dispute between the wardens and the See of New Orleans has given occasion to much contention between the opposing parties, and this contention has led to a schism which it is very doubtful if any 'brief' or 'bull' of the present Pope, Gregory the Sixteenth, (unless it should concede the claim of the wardens,) can heal.

"The dissentients take bold and general ground.—They attack the principal of temporal supremacy, and refuse to recognise it in Pope or Bishop. They declare that they will not 'be duped into a rash and slavish submission to the will of a prelate who proclaims in this land of liberty and independence the temporal jurisdiction of the Pope of Rome;' and lament 'that there are men so blinded by bigotry as not to distinguish the true Catholic Religion,—between the government of the church and its abuse by the priesthood ; and who are ready to sacrifice their rights as American citizens, not to please God, but to please His Holiness the Pope!' These schismatics, as Bishop Blanc calls them, insist that 'at its foundation the Roman Catholic church was a truly Republican institution,' but down to the 15th century the curates and bishops were elected from the clerical order by the vote of the people, and the Roman Pontiffs have unjustly sought to deprive the laity of this inestimable privilege. They profess that in resisting the dictation sought to be exercised by the Bishop, they seek only to restore the ancient usages of the church, and that they will not permit clerical intrigue under the guise of religion, to light the torch of civil hatred in order to serve the purposes of ecclesiastical ambition. The dissentients say they are not surprised, in view of the temporal authority claimed for the Apostolic See, that in the Northern States the Catholic Religion is regarded with distrust; and avow their determination to preserve the independence of the church."

Religious Papers of Week before last.

Opening the New York Observer, we find the following proof that the little horn is still making war :

"Expulsion of Christian Teachers from Nosimitso by the French.—Romanism under French colors, is at work in Madagascar, expelling the Protestant religion. Where will its next demonstrations be made? The directors of the London Missionary Society had been encouraged to hope that a mission might be commenced in some of the islands lying off the north-east side of Madagascar ; but it will be seen that the plan is, for the present, defeated by the political movement of the French in these quarters, and the hostility of the Romish priests.

"The Rev. Dr. Johns, an indefatigable missionary of that Society, writes under date of April 12 :

"'A few days ago I received letters from Joseph and Mary, extracts of which I forward by this opportunity. I am again cast down, for my plans are once more frustrated. We had made up our minds to establish a mission at Nosimitsio, which would be likely to bear upon Madagascar ; but the French have taken possession of the island, and a Catholic priest has fixed his abode there, and *driven away our teachers*, so that now we have no hope of being able to do any thing there more than at Nosibe, Nosifaly, or Nosikomba. The four islands are now in the possession of the French ; and I am told by good authority that they design taking possession of a large portion of the north of Madagascar before the close of this year, and that preparations are now being made for it. They also intend to take Mojanga, nor is it expected that they will stop until they gain possession of the whole island.'"

The British at the Sandwich Islands.—The Obsever says :

"The few short weeks of British rule at the Sandwich Islands were marked by an act of legislation the most revolting to moral sensibilities, and the most disgraceful to its authors, which has been recorded in the history of modern usurpation. It is well known to the world that before the introduction of the gospel, these islands were the great brothel of the ocean ; and that the licentiousness of the natives was rapidly wasting them from the face of the earth. After the gospel was received, among other wholesome laws enacted by the native government was one to prevent licentiousness, and punishing the vice by imprisonment. This law has been rigidly enforced, and it has been owing to this law that corrupt seamen visiting the islands have been prevented from those indulgences which they sought—and, attributing the passage of the law to the influence of the missionaries, they have raised loud outcries against them in this country and in England.

"But the British Commission appointed by Lord George Paulet was no sooner established in their unlawful power, than an order was issued that no person should be imprisoned for this vice, unless committed in the open streets ; thus repealing the act of the native government and opening the door for the most unbridled licentiousness.

"The Rev. Dr. Damon, Seamen's Chaplain at Honolula, published a dignified and able protest against this disgraceful act, denouncing as it deserved to be denounced, and concluding in these words :

"'They have let loose all who are licentious among seamen and landsmen, to riot unrestrained among unmarried Hawaiian females. This is a subject of no trifling moment—virtue weeps—morality suffers—religion mourns. I would hazard the remark that the feeble notes to which I am able to give utterance, will prove but a faint echo to those thunder peals which will issue from the press in England and America, when a correct report of the abrogation of this law shall be heard on the other side of the world.'

"It should be remembered, to the relief of the government of Great Britain, that the islands were seized by Lord George Poulet without authority, that they were restored by Admiral Thomas before the reception of orders from home, and that the act to encourage licentiousness is to be charged solely to those officers who have signalized their short reign by just *the* measure which we should expect from pirates inflamed with avarice and lust."

Here is an illustration of the divisions and perplexity which abound in Christendom :

"Free Church Riots in Scotland.—It is with great regret that we are compelled to state that the free church movement in Scotland has been put in peril by the indiscretion of some of its members in Rosshire. It seems that the attachment of the devoted Scotchmen to their places of worship was so strong, that they could not brook the thought of their being entered and occupied by men who would not give them a rod of ground on which to build another house, and when the Presbyteries came to instal pastors in the churches deserted by the adherents to the Free Church, the Scotch blood was roused, and scenes of riot and disorder were enacted that are painful to record. The members of Presbytery were driven from the ground, and not allowed to enter the church ; and in some instances personal violence was sustained.

"The special commission of the General Assembly issued an address, beseeching the people, to abstain from such acts ; and the commission also sent a delegation into Rosshire to remonstrate with the excited population, and if possible to quiet the disturbance."

"They made light of it."—The following language of the Observer is a specimen of the scornful ridicule with which a leading religious (!) paper treats the honest convictions of diligent Bible students in Europe and this country, many of whom are acknowledged as "burning and shining lights in the Christian Church": (See A Voice from Scotland in last week's paper.)

"No Missionaries for Europe.—By the following official announcement in the last 'Signs of the Times,' it will be seen that the Millerites are unable to send any missionaries to benighted Europe, and it must therefore be suffered to go on for two months longer, which is all that remains of time, without the illumination of Messrs. Miller, Litch and Himes. If it were not for the seriousness of the subject, and the melancholy exhibition of poor human nature, there would be something ludicrous in this formal declaration that a miserable delusion, completely exploded and defunct in this country, *cannot* be preached in Europe, as there is not time enough between this and the end of the world."

We cannot judge the heart, but we confess we do not perceive how an intelligent man could write the words, "miserable delusion, *completely exploded and defunct in this country*," in such a connection, and at the same time be an honest man, unless he gives a strange meaning to words.

The following shows how little is the difference between Popery and Protestantism in *established* churches. Surely it illustrates the prevalence of the "*form* of godliness without its power."

"Roman Religion in England.—The *Journal des Debats* contains the speech delivered by Cardinal Pacca at the academy of the Catholic religion at Rome, which may be considered as a kind of Papal manifesto on the state of the Roman Catholic religion all over the world. Speaking of Great Britian and Ireland, the Cardinal says :

"'It is with a feeling of pleasure that I contemplate what is passing in another country, with regard to the Catholic church, where it once suffered the greatest persecution. Now, by a marvellous change, we see raised to the honor of God fresh temples and magnificent cathedrals ; we see them construct convents and monasteries for the religion of both sexes, and a general hospitality is offered to priests of other nations, whom persecution has driven from their own country. It must be clearly seen that I speak of England.—These facts are highly consolatory. It must not however, be thought, as some over-sanguine people are apt to do, that what is called the Anglican sect is about expiring. It is true that it every day loses, from numbers enlightened by Divine grace leaving it, and returning to the bosom of their mother, the Catholic Church, which has never ceased to love them tenderly. The Anglican Church is, however, built on firm foundations—the power of the aristocracy and the opulence of the clergy. England thus offers us consolation in the midst of the griefs of the church. As long as it is permitted to the great lords of that country to distribute to their brethren, their children, their nephews, the opulent revenues of the church, there can be no chance of its falling : but if the Lord continues to bless the labors of our clergy in England, the Proetstant pastors will soon be abandoned by the greater part of their flocks. Only a short time since a Protestant pastor in Ireland had no other congregation but his wife, his children, and his domestics, and from all these facts the most favorable results must be expected for the cause of the Catholic Church.'"

The same Observer contains a letter from Canada showing the disposition of Papists to make war, although their "dominion" is gone.

"For some time the priests have been actively engaged in exciting the enmity of the people against Protestant Christians, from the pulpit and at the confessional.

"The priest of St. Pie especially," says the writer, "has manifested much ardor in representing them as hypocrites, seducers, and people sold to wickedness.—He aroused his church by saying that the Christians were poison, and that *he would not permit his hogs to eat the grass on which one of them had put his foot, lest they should be poisoned*. Finally, excited more and more, the villagers determined to set themselves firmly against the Protestants. They availed themselves for this purpose, of a little meeting which we held on the evening of Sunday, the 27th of August.—They insulted us, and a woman cried out that they were going to disperse us, and give us a *charivari*—a serenade with horns, pans, and other discordant instruments.

* * * *

"The crowd increased from night to night in number and violence ; some of the men being disguised, others armed with clubs and muskets, and others hurling stones against the houses. They began this sad amusement about ten o'clock, and did not cease until two o'clock in the morning. Saturday night was a painful season for us. Some streets of the village were filled with men and furious women, encouraging each other to drive out the Protestants, and to destroy the houses of the colporteurs. This wild mob ordered brother Baudin positively to quit the village before Thursday, as they were determined no longer to tolerate him nor the other Protestants among them.

"During our meeting on the afternoon of Sunday, 3d of September, the people assembled in crowds around the house, seeking to offer us injury, to break the wagons of our auditors, and to frighten their horses, encouraged in their efforts by the presence and approving smiles of the curate, who stood near by in a group of spectators.

"On Monday morning, the Catholics who disapproved of the persecution, warned us to be on our guard, for our enemies were concerting more severe measures against us. Between nine and ten o'clock in the evening, rallying cries were heard in every direction; the Canadians assembling in great numbers, took possession of the village, posted their guards at different points to prevent flight, or cut off assistance, whilst others in carts drew up before the houses of the Protestants assailing them with stones, from eleven o'clock until three o'clock in the morning, breaking the doors and windows which were not protected by strong shutters. Our good brother DuClos, after having placed boards ineffectually before his windows, arranged his furniture as a barricade to protect his children from the heavy stones which they hurled so violently against his house, and which would have been fatal to any one who had been struck. We expected every moment to see these frail cabins yield under this shower of stones, or to see the infuriated mob break in, rush upon us, and offer deadly violence.

"On the evening of Thursday, the day prescribed to brother Baudin for leaving the village, men in carts early commenced their charavari; they were exceedingly bold, insulting and blaspheming the Christians, saying 'that in a few hours they should see the Devil.' Half an hour after midnight, the house of our brother Cloutier was all in flames, and was reduced to ashes with all its contents. Our affliction in seeing this house in flames was aggravated by the infernal joy which the crowd manifested by shouts of laughter and clapping of hands at seeing the bonfire which was made of a dwelling of the Protestants.

"The Catholics pledged themselves not to sell any thing to the Protestants or to purchase from them; not to employ them in any manner, or to work for them; not to aid them under any circumstances, or hold the least communication under penalty of three hundred francs fine."

Something for Protestants.—President Beecher, of Jacksonville College, Illinois, has recently visited Portland, Me., of whose lecture the editor of Zion's Advocate thus speaks:

"We heard him on Tuesday evening, at the High-street church. President B. says he is no alarmist, yet thirteen years' observation has convinced him there *is* danger of Catholic ascendency in this country."

Belgium.—The N. Y. Observer contains a letter from a correspondent who has spent some time in Belgium, and gives an interesting sketch of its history and condition. The Reformation took root there, and it seemed likely that it would be Protestant. But Philip II, the tyrant of Spain, took possession of Belgium, and drowned Protestantism in blood. A majority of the people are bigoted Catholics. The constitution of the government is very liberal. The present king was placed on the throne by the European powers after the Revolution of 1830. He was a Protestant, which seems quite remarkable in a country which had achieved a revolution for the very purpose of overthrowing a Protestant prince; but diplomatic considerations prevented the murmurs of the Belgian clergy. The priests knew, too, that Leopold would not dare to attack them; and they had carefully stipulated, besides, that *the children of the new kin gshould be educated in the Roman Catholic religion.*

What a spectacle for angels to look at! A father professing to believe that Popery is Antichrist, bargaining for a crown, by stipulating that his children shall be taught to reverence what he abominates. The manner in which Popery conforms itself to free institutions is here happily illustrated:

"When a new political election is to be held, the list of candidates is prepared in the study of the archbishop of Malines, with the concurrence of the other bishops. Then, all the clergy, vicars, grand-vicars, curates, sub-curates, are set to work; they assemble the peasantry, as a captain collects his soldiers, and all vote as one man. This party would always carry the day, did it not, by its extravagant pretensions, often rouse the public jealousy."

After describing the internal dissensions of the Belgians, and the rivalry of its four chief cities, the writer says:

"The relations of Belgium with foreign powers are equally *perplexed*. On one side is France, a formidable neighbor, who does not forget that she once possessed this country, and who covets it still. On the other is Germany, a suspicious neighbor, who fears the contagion of democratic principles, and watches with uneasiness every manifestation of liberty."

If we had faithful reports of the condition of the other Eastern governments, we should probably have similar statements. We need no one to inform us that the nations of the western hemisphere are "perplexed."

Sicily.—Another correspondent of the Observer says:

"Sicily presents a sad scene on the moral landscape of Europe. It has all the elements of discord and decay, without any of the conservative influences which virtue and true religion afford. Its prospect is dark and must grow worse, ["men's hearts failing"], unless something occurs which cannot now be anticipated."

A MONSTER.

Here is an appalling case of cruelty, adultery, and murder, united with hypocrisy. The following article appeared in the Courier des Etats Unis, [United States Courier,] the French paper published in this city, on the 11th inst. It is translated for us by a friend.

JAQUES FERRAND OUTDONE.

Rome, Sept. 24, 1843.

The Priest Abbo, whose sentence has been commuted by His Holiness to twenty years in irons, is a Genoese by birth. This man, to a remarkable education, added uncommon address and hypocrisy. Up to the time of his arrest, he had concealed, under an appearance of regularity and religion, the most infamous conduct—the most horrible crimes. He had gained the friendship of the prime minister, his countryman. All the honors of the capital were open to him, without excepting those of the Ambassadors. Finally, he was to have been created prelate the day after he chose to get rid of his last victim.

For some years, Abbo was charged with the education of his nephew, a young child of eight or nine years, whose father lived at Genoa. Every week Jerome Abbo received a letter which spoke of the health and studies of his son,—that his health was good and diligence satisfactory. While such letters were being sent to Genoa, the neighbors of Don Abbo, at Rome, heard night and day the plaintive cries of the unfortunate child, whom they never saw go out. To the questions for the cause of these cries, and the seclusion of the child, the priest replied, that his nephew was attacked with a painful disease, the cure of which put all his patience and affection to the proof, which he bore for his only brother.

Near the close of summer, 1842, the cries of young Abbo became more plaintive and stronger. They were in a manner continual, and then suddenly ceased. It was observed, early in the morning, that a coffin was taken into the apartment of the Priest. Frightful suspicions came then to the mind of a woman who lived in the same house. She immediately left to make a declaration of her suspicions, and met an officer of gens d'arme: without going further, she informed him of the event, not in conjectural terms, but with a spirit of conviction. The officer followed the woman. The coffin was already being carried out. He caused its return, notwithstanding the opposition, the fury and imprecations of the Priest. In the mean time the surgeon arrived. He uncovered the corpse, and fainted at the sight of the atrocities the poor child had been the victim of. The pen refuses to transcribe the inquest. They found cords attached to the four columns of the bedstead, which seemed to tie the limbs during the most shameful tortures. The body had in several places, ligatures, where ropes had been bound, leaving traces deep and immoveable, already covered with flesh.

The Holy Father [the Pope] could not restrain his tears when he heard of this frightful event. The criminal process commenced. Abbo denied all criminal intention; but a letter was found on him, addressed to his brother two days before the death of the poor child, preparing for the account of its death. The servant girl, whom Abbo had sent away the preceding month, was called as a witness. Her testimony was strongly against the Priest. She was, herself, with child, and declared that *he had caused the disappearance already of two children he had by her!* The inhabitants waited with impatience the day of justice, but His Holiness yielded to the entreaties of a distinguished protector of the guilty one. This monster will be degraded of his character as priest according to the canons of the church, then sent to the gallies. But Abbo is young still; his punishment is but for 20 years; his protector is nearly master of Rome. Society has, then, the chance of seeing appear in their midst the most odious villain who has disgraced humanity.

LETTER FROM ALABAMA.

Bro. Himes,—There are but few, if any believers with me respecting the second coming of our blessed Jesus, in these parts, but I bless God that I ever was counted worthy in His sight to receive at your hands the precious work, the Midnight Cry. Those numbers received I truly feel grateful for, and I trust they will not only prove a blessing to my soul and the souls of my family, but will prove a blessing to others—for I make it my business to circulate them far and near. This is the only and best way I have to preach the coming of my precious Redeemer.

Cannot a lecturer be sent to this dark region? Surely hundreds and thousands will be cut off in their sins and ignorance for the want of help. O I pray, for the Redeemer's sake, send us one of your able lecturers. I have no doubt, could we obtain such a one in time, that abundance of good would be done.

Yours in love, M. E. Murfee.
Prospect Ridge, Pike Co., Ala., Oct. 23.

Looking Aloft.—Some years ago, Dr. Goodman, of Philadelphia, (now deceased,) related that in a voyage to sea in early life, he had seen a lad who had just begun to be a sailor, going out to some projecting part of the rigging. His arms were supported by a spar, and he was looking below him for a rope which ran across, on which his feet should be. The rope flew from side to side, and it was evident the poor fellow was becoming dizzy, and in danger of falling, when the mate shouted to him with all his force, "*Look aloft! you sneaking lubber.*" By thus turning his eyes from danger, the dizziness was prevented, and he found his footing. And this incident, the Doctor said, often occurred to his mind in after life—when his troubles grew heavy upon him, and he could hardly find ground whereupon to tread. At such time he heard the mate's shout in his ears, and turned his eyes "aloft" to the prize on which he had placed his hope. We cannot part with this beautiful illustration without asking each of our readers to apply it to a still nobler purpose; to steady themselves in all the tempests of adversity, by looking towards that life in which there is rest and peace evermore—and when our flesh and heart shall fail us, and we can find no support under our feet, to seek it by "looking aloft" to Him who is the strength of our heart, and our portion forever.

The Gospel preached in all the World.—Dr. Skinner, in his sermon before the America Board of Commissioners for Foreign Missions, quotes the martyr Williams as saying "We do not know of any group or any single island of importance within two thousand miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed." p. 21.

A sound head, a simple heart, a spirit dependent on Christ, will suffice to conduct us in every variety of circumstances.—*Cecil.*

It is not talking, but walking with God, that gives a man the denomination of a Christian.

LETTER FROM BRO. L. D. MANSFIELD.

Rochester, Nov. 23, 1843.

Dear Bro. Southard,—An opportunity being offered, I avail myself of it, and address you as a brother in the Lord, though a stranger in the flesh. Having identified all our interests in the same glorious cause, it is not strange that those who are looking for the Lord should feel the bonds of Christian brotherhood uniting the souls of those who otherwise would be strangers; and those bonds are of the strongest and most endearing character. Who can look at the bands of believers in the Lord's speedy return, scattered through the land, and not be reminded of the days when *no man* said that anything was his own, but they had all things common? Love was the bond of union then, and blessed be the name of the Lord, he has a people now, organized under the very same creed. This is peculiarly true of the advent believers in this city, who are enjoying at the present time a very precious and powerful revival.—The labors of Father Miller have been blessed here, and the co-operation of Brn. Barry, Patton and Morley, with the dear band of disciples gathered here, many of whom are full of faith and the Holy Ghost, has secured, under God, the salvation of a number of souls.

Father Miller lectured on Sabbath last to immense audiences, the large hall we occupy being filled in the evening almost to suffocation. He left, accompanied by Bro. Barry, on Monday last, for Lockport, at which place he expects to remain about a week, and then proceed to Buffalo, where he expects to remain about ten days. The brethren at Buffalo hope to be able to procure the Theatre, the hall they occupy being "too strait" for the multitude who will probably flock to hear. The cause in that city has not received so much attention as in this, and although the number of believers has been gradually increasing, yet the mass of the people are entirely ignorant of the great principles of our faith. There are a few precious souls there waiting for the consolation of Israel, and prepared to take hold of the arm of the Lord, and I doubt not there will be a breaking up in this city and souls will be brought to Christ.

Most of the towns in the vicinity of Buffalo have had lectures on the advent, but there have been comparatively few conversions among the impenitent. I lectured at Black Rock, a little village four mlies from Buffalo—but little good was accomplished, all the churches being arrayed in bitter hostility to the truth on this subject.

I also gave a few lectures at Pendleton, a small village on the canal between Buffalo and this city, at which place a very deep interest was manifested in the subject; and although the weather was very stormy and the roads unusually bad, the people flocked to hear, and listened with the most eager attention—They had never heard before upon the subject—and infidels and Universalists were among my most interested auditors. One sceptic, who had not attended worship for years, except on some funeral occasions, came and said he believed he should be compelled to be a Millerite. God grant he may be one at heart. I know of no argument drawn from the Bible so well calculated to confound the sceptic as the prophecies bearing upon this subject.

I labored last at Arcade, a village in Wyoming Co., at which place Bro. Beach and also Bro. Weston had been previously. The whole community seemed worried at first, but the opposition of the ministry has produced a reaction, and the people are again quiet in their slumbers. O! what an account those ministers will have to render who have thus deceived souls to their ruin. But there is a little band of disciples there who were comforted by the truth—and it was delightful to bring out God's truth to feed their souls. They will come out of Babylon literally, inasmuch as many of their brethren feel disposed to treat the subject with perfect contempt.

I expect now soon to leave for Northern New York. There is a large field in those counties bordering on Lake Ontario and the St. Lawrence that have been comparatively unoccupied. The great thoroughfare from east to west has brought lecturers in abundance through the interior of the state, but there are many large villages in the north that have heard little or nothing on the subject. I wish I could have a fellow-laborer or two in that field. I feel that the time is very short and we ought to give to as many as possible the reason for the hope within us, that they may get ready for the Lord's appearing.

Yours, looking for Jesus,

L. Delos Mansfield.

REMARKABLE SIGHTS IN THE HEAVENS.

Bro. Southard,—I copy a portion of a letter from Bro. Pinney, containing some items of deep interest, pertaining to the phenomena of the heavens which Christ said should precede this world's fearful catastrophe. They are so well authenticated, that they can unquestionably be relied on. I see no reason why second advent believers should be slow to credit the numerous testimonials that are given of remarkable appearances in the heavens, when Christ said that there would be "fearful sights from heaven."

Bro. P., after speaking of his labors at McDuffie's Corners, says:

"While there I saw two young ladies that had witnessed a very remarkable appearance in the heavens. They were persons of respectability, and their word can be relied upon. About 10 o'clock in the evening, they stood looking at the sky, when they saw a light like the blaze of a candle, which increased in size, until it was as large as a common dining-table; it then changed into the exact appearance of a man, ("Then shall be seen the sign of the Son of Man in heaven," Matt. 24 : 30,) having in his hand what had the appearance of a mallet, with which he commenced, and continued striking some time.—("Thou shalt rule them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Ps. 2 : 2.) Neither of the young ladies believed in the second advent, and never had heard anything on the subject.

"There was also another remarkable phenomenon witnessed by several persons, (I believe six or eight.) It was the appearance of a vast plain, upon which appeared a large army in perfect order, and all their movements perfectly regular. Soon after appeared another vast multitude, without any order or regularity in their movements. In a short time, the army that first appeared advanced against the multitude, and drove them off the east end of the plain, and soon all disappeared. ("And the armies which were in heaven followed Him upon white horses," &c. Rev. 19 : 14.)

"I cannot refrain from believing that the above are some of the signs God has given in mercy to awaken this guilty world, and it seems to me they are calculated to arouse and startle from their slumbers, a class, upon whom labored expositions of prophecy would be lost. May they be the means of awakening souls is the prayer of

Your brother in Christ,

L. Delos Mansfield."

LETTER FROM DR. FIELD.

Dear Brother Himes:—I am here, some seventy miles from home, lecturing to a plain unsophisticated community on the second coming of the Lord. Many are pleased, and believe the doctrine; others murmur. I know no other reason, except it be that they are not ready—don't want the Lord to come here as in other places: I find skepticism and infidelity on this subject among all classes, saints and sinners.—Every where, throughout the land, the traits of character in religious society, described by Paul as peculiar to the last days, are visible in a most striking degree. We are, without doubt, living in the perilous times foretold, when covetousness would be the prominent sin of professing Christians. We have had ages of military glory, when fame as a warrior was all the go, the highest object of human ambition. We have had ages when oratory, poetry, painting, sculpture, architecture, the classics, the arts of husbandry, and of peace and war, have been successively cultivated and venerated. But the age in which we now live, *is the money-loving age.* Mammon is the god of these perilous times. The acquisition of wealth is the end and aim of human industry and enter prize. Every thing is made subservient to that object. All other matters and things are of subordinate importance. All the learning and arts of this wicked and licentious age, are put in requisition for the purpose of heaping up treasure. How could we expect, under such circumstances, to find faith in the speedy coming of the Lord? With the great body of professors under such influences, the Advent is neither a matter of faith nor desire.

As ever, your brother in the blessed hope of seeing the Lord soon.

Redington, Ind., Oct. 24, 1843.

LETTER FROM BROTHER PINNEY.

Seneca Falls, Nov. 16, 1842.

Bro. Southard:—I am rejoicing in the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Every thing clearly indicates to my mind, that we are in the last annual circle of time. If I understand my Bible, and the manner of time, which the Spirit of Christ doth signify in the prophets, of the glory that should follow, I am to look for and expect my Saviour to come in the clouds of heaven, with power and great glory in 1843–4. Believing this, my soul is made to rejoice with joy unspeakable and full of glory. For I feel that I should love his appearing, and with Daniel I can say, "I would see the King in his beauty."

My mind was first called up to this subject in December last, but in consequence of the dense fogs of a temporal millennium and all the absurdities connected with it, my mind was not settled fully, until in August last, since which time I have not had a doubt but that Christ would appear personally in the clouds of heaven this year, to the salvation of his people.

I have endeavored to sound the alarm in the neighborhoods round about, and to scatter some light upon the subject. And this week I shall have from the press two thousand copies of the "Trump of Jubilee." It is a republication of Miller's Synopsis and an Article on the Millennium, &c. I will send you a copy when out. I am under engagements to this people, so that what I do must be done mostly in this way. I have felt sometimes almost as though I had fire shut up in my bones, and hardly knew how to keep still. Some of my brethren do not like to have me preach much on this subject, but I shall preach what God bids me. Fetters I will not wear. There are several brethren in this place, who are looking for the Saviour's appearing We have 2d Advent prayer meetings weekly—two a week, though I think we shall drop one of them. We have some most delightful seasons in praying for the coming and kingdom of Christ. But my object in writing is, to request our brethren, when going west, to call at our place and give us a lecture. They shall be welcome at my house, and to share with me of the bounties of providence. And if they can give us a lecture, they will have a house and a good congregation with a few hours notice. Our brethren, in going west, stop at Albany, Utica, Rochester and Buffalo, and all the intermediate places are passed by. They would meet with as much, and in many cases, more encouragement in the villages between those places, and, I believe, would be as successful. But however that may be, I hope Seneca Falls will be remembered, and some of the brethren call upon us. I believe it is a favorable time for doing good here at this time, and to advance the 2d Advent cause.

But I must close. Pray for me. In great haste,—Yours in the blessed hope,

E. R. Pinney.

The following articles are from the Glad Tidings—Extra, published by Bro. Barry at Rochester, N. Y., on the 15th inst.

CAUSE IN THIS CITY.

One year since Bro. Jonas D. Johnson came here and travelled the city over to find a house in which he might give his reasons for the hope within him. At last he succeeded in finding a place, and raised the cry, "Behold he cometh, go ye out to meet him;" some awoke. Then came Bro. Beach; many heard him and were convicted of the truth.

Last June Bro. Himes, Barry, Teal and Fitch, commenced afresh to sound the alarm, "Fear God and give him glory," for the hour of his judgment has come; they met with some embarrassments, but all things have conspired to give an impulse to this cause, and arouse the virgins. For four months meetings have been held in Talman's Hall: large, central and convenient is this place. On each eve we met for worship. It has been as the "Mount of Transfiguration;" hundreds have said, "It is good for us to be here." A number have found pardon in Jesus; many have come into greater freedom from sin, bigotry and error; and hundreds are looking and waiting anxiously the Nobleman's return, to reward and glorify his people.

Within two weeks our meetings have much increased in numbers, and there is a very solemn feeling pervading the place. Many are inquiring what shall I do to be saved? Twice the "Lord's supper" has been kept, hundreds have thus shown their faith in Christ's first advent, and his second advent to reign over the house of Jacob forever. Finally, in Rochester the advent believers are strong in the Lord and in his truth; confident that at the appointed time in Daniel, the Lord will come forth out of his place to slay the wicked and save his saints. We feel it becomes all to be diligent, watchful and holy, that we may be found of him in peace, without spot, and blameless.

Of our numbers some are of the various tribes of Israel; the larger number are Baptists and Methodists, and not a few are Presbyterians. I never saw such union, love and peace as among them dwells; may the good Lord at his coming find in every place such a band to hail him in gladness descending from the skies.

"WAITING FOR GOD'S SON."

When Christ's personal glorious appearing in the clouds of heaven is preached, and we exhort persons to be ready and wait for him to come, many say we should rather expect and desire death. But what saith the sacred oracles. In 1 Thess. 1: 5—10. "Ye turned from idols to serve the living and true God; and to wait for His Son from heaven, whom he raised from the dead, even Jesus." Heb. 9: 28. "Unto those that look for Him, shall he appear the second time without sin unto salvation." Lam. 3: 21. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Isa. 25: 9. "Lo! this is our God, we have waited for him, and he will save us, we will be glad and rejoice in his salvation." This text compare with Rev. 19: 7. Stop, says our opponent, did not Job wait for his appointed time to expire, and then expect death?—Let us read Job 14: 12. "So man lieth down and riseth not: until the heavens be no more." "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath is past; that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Paul says 1 Cor. 15: 51. "We shall not all sleep *or die*, but we shall all be changed at the last trump." Job evidently waited for this change at Christ's coming. See also Job 19: 25,—27. "Let him that hath an ear to hear" turn to the law and testimony on this point.

WHEAT AND TARES.

In Matt. 13: 30—42, our Savior has taught us they would exist, grow, or both be in a thriving state until the great harvest at the end of the world. But since he uttered it, the Papists have worked by flame, by sword, by spoil and by captivity for more than 1200 years to root out all Protestants whom they claim to be children of the wicked one, but they failed to effect or accomplish their task to remove the tares.

The scale has now turned, and Protestants say the "man of sin" is to be removed from the field, and none are to molest or make afraid in all the earth; that is, the Papists are to be converted to the true faith before Christ comes in the clouds. But he who is the way, truth and life, says they are to grow together till he comes, takes the righteous and burns the wicked.

This is the field the world below,
In which the sowers came to sow;
Christians the wheat, sinners the tares,
For so the word of God declares.

NAPOLEON.

The Second Advent writers regard the last six verses of the eleventh chapter of Daniel, as a distinct prophecy of this man of note. But our foes consider this a forced and exceedingly fanciful view to suppose he should be the subject of God's notice in prophecy.

Yet these same opponents have no hesitancy in believing "Antiochus Epiphanes" to be the frequent subject of prophecy. They go so far as to apply a part of Daniel, seventh chapter, a large portion of the eighth, almost the entire eleventh, and all the twelfth to the career of this successor of and greatly inferior to Alexander or Bonaparte. If one is mentioned, why not the others, each had to do with the weal or wo of the church. One oppressed, the other gave a deadly wound to Anti-Christ' "the man of sin;" one slew his thousands, the other his hundreds of thousands. Antiochus is a unit when compared to Napoleon. Let facts in history decide the fitness of the prophecy to this last named. And to conclude let all be careful how they despise the prophecies and their accomplishment God has given them as a light shining in a dark place. Take heed then, lest you be shrouded in darkness, and the Lord come on you as a thief, not knowing or learning the time of his visitation. See Luke 19: 43, 44.

Bro. O E. Noble writes from Binghampton, N. Y., Nov. 21: "The seed which Bro. Collins sowed here last winter fell into some good ground, as we trust. Although the number is small, yet there are some who are firm in the faith. We have this week agreed to hold Second Advent prayer and conference meetings. We are a feeble band in numbers, yet we are strong, having God's immutable word to sustain us."

Albany.—Bro. Heyes writes: "It is truly cheering to bear testimony to the devotedness and unwavering faith of the adventists of this city. Our meetings, notwithstanding the unfavorable state of the weather, a part of last week, have been large, the Sabbath meetings very full, last night the house was crowded, and a glorious time we had. To-morrow morning, (D. V.) I go to Troy, to deliver a course of lectures there."

Lancaster, Pa.—Bro. Levi Campbell writes: "There is a small band of brethren here, that believe the Lord will come this year. There are doors open for one of the brethren to lecture in. It is our wish that one should stop here. Let him come to my house, West King st."

Tabernacle at Boston.—The meetings in this place are large and interesting.

A TRIBUTE OF REGARD,

To our young sister, Mary Marshall, who slept in Jesus, Nov. 16th, 1843, in the precious faith of soon rising to meet him in glory.

She waited with us for the Master to come,
  And gave her young heart to his love,
And little we deemed, when so near our bright home,
  She first should be numbered above.

But meekly she stole to the sepulchre's shade,
  (For Jesus once hallowed its sleep,)
And though, in its dreamless enchantment she's laid,
  Not long, her loved form shall it keep.

For soon, she will hear his sweet voice from on high,
  And rise first to meet with him there,
And we that remain, then together shall fly,
  Her song of deliverance to share.

We mourn not for thee, as for those that have slept
  Many days ere their waking could be,
For now the dark seal that so long has been kept,
  On *their* rising, is broken for thee.

We loved thee, sweet sister, and weep while we sing,
  For we miss thy soft answering tone,
And still, WHILE we meet, shall thy memory cling,
  To the band thou hast loved as thine own.

For sweet was the light of thy lovliness here,
  And gentle the music of soul,
That breathed round the spirit we cherished so dear,
  And bound with a viewless control.

Philadelphia, Nov. 28. C. S M.

LETTERS RECEIVED DURING THE WEEK ENDING NOVEMBER 29.

Postmasters.—Hope Valley, Conn.; Greenville, N Y., each 50 cts.

Orangeville, O.; Prospect Ridge, Ala.; Eatonville, N Y.; Caldwell, N. Y.; Shippensburgh, Pa.; South Westerlo, N. Y.; Berlin, Conn., each $1.

Covington, Geo., $1.50.

Richwood, O., $2.

Topsham, Me.; Middletown, Pa., each $3.

Southington, Conn.; Litchfield, Conn., each $4.

Champlain, N. Y., $5.

Winchester Conn.; Buffalo, N. Y.; New Orleans, La.; St. Louis, Mo.; Seneca Falls, N. Y.

Individuals.—R. E. Wood; V. Streeter; Henry Sage; L. D. Mansfield; Lewis R. Palmer; E. Heath, each $1. D. L. Stanford; Chas. Friend; John H. Pearce; C. B. Hotchkiss, each $2. Gerrit Smith, $3. Elias Raber; G. A. Miles, each $5. I. R. Gates, $6. Levi Campbell, $10.

J. V. Himes; E. S. Loomis; T. Wrightson; H. Heyes; J. Webster; A. J. Williamson; D. Reynolds; O. E. Noble; P. M.; John Moffatt; J. V. Himes; H. Heyes; T. Wrightson; L. Kimball; J. B. Cook, (draft;) A. A. Hoffman.

SECOND ADVENT DEPOTS.

Boston, Mass.—No. 16 Devonshire street.
Address J. V. Himes.
New York City.—No. 9 Spruce st.
Address J. V. Himes.
Albany, N. Y.—No. 67 Greene st.
Address G. S. Miles.
Rochester, N. Y.—No. 17 Arcade Buildings.
Address E. C. Galusha.
Buffalo, N. Y.—No. 8 Niagara st.
Address H. B. Skinner.
Utica, N. Y.—Address Horace Patten.
Philadelphia, Pa.—Nos. 40 and 41 Arcade.
Address J. Litch.
Cincinnati, O.—Third st., few doors east of Walnut, south side. Add. Geo. Storrs.
St. Louis, Mo.—No. 88 Market st.
Address H. A. Chittenden.
Louisville, Ky.—Jefferson House.
Address Dr. Nath'l Field.
Montreal, C. W.—No. 158 Notre Dame st.
Address R. Hutchinson.
Portland, Me.—Casco st. Address J. Pearson.
Akron, O.—Address C. Clapp.

THE MIDNIGHT CRY!

VOL. V.—NO. 18. NEW-YORK, THURSDAY, DECEMBER 7, 1843. WHOLE NO. 97.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

"What I say unto you I say unto all, Watch."

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday and Wednesday evenings; prayer and conference meetings on Thursday and Friday evenings.

A NEW PLACE.—The Hall known as St. Luke's School Room, at the corner of Grove and Hudson streets, has just been engaged for Second Advent lectures, which will be given three times on the Sabbath, when notices of evening meetings will be announced.

MEETINGS AT BROOKLYN, in the "House of Prayer," in Adams-street, (late Universalist Meeting House) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

ELIZABETHTOWN, N. J.—Lectures are given at the Court House on Monday and Tuesday evenings of each week, and will continue till further notice.

BRETHREN J. D. POOR AND GEO. SARGENT, of Massachusetts left here in the evening boat for Albany on Tuesday, on their way for Northern Ohio, Michigan, Indiana and Illinois, to preach the glad tidings of the kingdom and scatter publications, of which they had about $300 worth.

A treacherous attempt was made a few days ago in Boston to sieze Bro. Poor and carry him to the insane hospital, by his own brothers, one of whom belongs to the firm of Jones, Lows & Ball. He was rescued by Bro. Sargent, and is still permitted to testify, "I am not mad, but speak the words of truth and soberness."

Bro. Israel E. Jones was with us at Franklin Hall on the Sabbath. The Sacrament was administered in the afternoon to a very large number. In the evening many went away for want of room. He preached at the corner of Grove and Hudson streets Tuesday evening.

Bro. Goff is with us this week. Bro. Whiting has been lecturing at corner of Grove and Hudson streets to large and attentive audiences. Tuesday evening he lectured at Franklin Hall.

BRO. A. A. STEVENS writes from Louisville, Ky., Nov. 30: "I have just finished a course of sixteen lectures in Indianapolis. The results were very encouraging. I have no inclination to detail particulars, but leave them for the coming judgment to disclose." He sends names of seven new subscribers from Indianapolis, with $5.

BRO. I. R. GATES writes a cheering letter, Dec, 1, from Boalsburgh, Pa., enclosing $12, too late for insertion.

Sister Sarah Kitchell only sister of J. B. Cook, died on Tuesday, Nov. 23, at Hanover Neck, N. J.

Bro. B. Matthias resides at 87 Bridge street, Brooklyn.

To M. P. in Canada we say, we fill the paper according to the best of our judgment, in view of the nearness of Christ's coming, and we strive to interest and benefit our readers by every article. While we decline inserting her letters, we shall be glad to cooperate with her in stirring up Christians to think and read the Bible for themselves, to place no trust in clergymen as their *guides*, and to exhort one another daily. Men called ministers, who do not seek to be lords over God's heritage, but are ensamples to the flock, who remember that they have not dominion over our faith, but are helpers of our joy, we would always welcome and encourage.

"THE TRUE HEIRS OF THE ABRAHAMIC INHERITANCE, OR JEWISH RESTORATION DISPROVED," and "THE NEW EARTH."—These excellent tracts are for sale at this office. Price of the first 6 cents, of the second 10 cents.

"THE MILLENNIAL HARP."—An improved edition has just been published. It has 144 pages of music, and 144 pages of hymns without music; thus comprising nearly all the favorite pieces which have ever been sung at Second Advent meetings. Price 42 cents.

GERRIT SMITH writes: "My wife and I continue to feel ourselves interested by the columns of the Midnight Cry. I send the above draft for $3."

OHIO. Bro. J. B. Hall writes: "I finished a course of lectures at Troy, Miami Co., last Friday, and left quite a number of dear brothers and sisters, rejoicing in the speedy coming of the Savior."

He was then, (Nov. 27,) lecturing in the Baptist church at Piqua.

HELP WANTED IN CANADA WEST.—Brother Sawin writes: "There has not been a course of lectures between here, (Mt. Clement,) and the mouth of the Huron, and yet the people are anxious to hear. Again I inquire, will not some one come and labor in this field?"

Bro. A. C. Kingsley writes from Rochester, December 3:

Dear Bro. Southard,—I have just closed a meeting which continued four weeks, in Ontario, Wayne Co. Many of the church, with their pastor, are looking for the Saviour. Saints were greatly revived and consecrated to God. There were some forty conversions. The blessed doctrine of the Second Advent opens to my mind a field of thought and argument that I never had before. The Bible now to me is a plain book. I find the doctrine of a spiritual reign of Christ is giving way and yielding to the truth. May the Lord prosper his own word. Next week I expect to commence a meeting in Baldwinville, Cayuga Co.

"EARTH FILLED WITH VIOLENCE."—An exchange paper in Pa. says:

"The increase of crimes for the last few years is truly lamentable. We hear daily, of murders, burglaries, robberies, and other high crimes, committed with impunity in every part of our country, and in the very heart of society itself; and in almost every case, the perpetrator escapes from arrest and punishment."

BRO. J. B. COOK writes, Dec. 1, from Warren, (O.) "The friends here are trying to detain us, but, as we are well, and have means to travel, we feel that we should go, every where, preaching the word of the kingdom."

A VOICE FROM ENGLAND.

E. Bichersteth is one of the most highly esteemed of dissenting ministers in England. In his "Practical Guide to the study of the prophecies," he gives the following excellent thoughts upon Christ's second coming.

This is a RAPIDLY APPROACHING EVENT; *I come quickly*, is an expression repeated four times in the last chapter of the Revelation.

But this difficulty may be felt; the promises of coming quickly, were made to the church nearly eighteen centuries since, and how could it be true in their case, that he should come quickly, when it is clear that his coming must have been thus distant? the simple and full reply is, the Eternal Spirit speaks according to the vastness of his own mind; 2 Peter 3; 8: and chronological prophecies are given, to assist us in discerning the time. Dan. 8: 13, 14; 12: 6, 7.

The practical inference that we may most profitably gather from the apparent delay of this great event, is rather this: if they had to expect his coming quickly, *much more should we*, who are so obviously much nearer the time. The Apostle says, only a few years after the resurrection of Christ, 'now is our salvation nearer than when we believed; the night is far spent, the day is at hand.' Rom. 13; 11. In these days, after seeing the events which the Church has witnessed, accomplishing so many of the prophecies of Revelation;—after seeing the witnesses prophesying in sackcloth, so large a portion, if not the whole, of the 1260 years; after seeing the pouring out of the vials, (Rev. 14.) and the wasting of the Papal and Mahommedan Antichrist, the general preaching of the gospel, and the stir among the Jews; the infidelity that is so widely diffused, and so openly avowed; and all the agitating events of the present day, thickening as they are upon us,—every Christian has seen enough to say, 'I will stand upon my watch, and set me upon the tower, and I will watch to see what he will say unto me, and what I shall answer when I am reproved,' Hab. 2: 1—3, and to listen to the admonition, 'the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry.'

No Christian can tell *the day nor the hour when the Son of Man cometh;* and on this very ground every one is called to watchfulness and prayer, and to be like one *waiting for the return of his Lord*. Matt. 24: 42.* If even it be thought that previously to his coming, there should be a millennium, or thousand years of blessedness on earth, it must be remembered, that our God repeatedly and constantly exhorts us to be watchful, and prepared for his coming suddenly; any view of a future millennium that would make this impracticable, cannot be scriptural.

Have we not too much been accustomed, also to view the future coming of Christ as a solitary fact, rather than as a period full of important events? The first coming of Christ occupied above thirty years, and varied events took place in it. May not his second coming also be a lengthened period? may it not also include a great variety of important events? On the order of future events, our knowledge must be in a measure obscure. And was not the very obscurity designed to have, among other advantages, this practical effect, that the church may never be without the privilege and duty of waiting for and expecting the quick return of its beloved and adored Head?

Let it then be remembered that all Christians agree that our Lord Christ shall come, and come suddenly, quickly, and *unexpectedly*. His own statement is express on this point—*Behold, I come as a thief*. WE MUST THEN LAY ASIDE ALL CONFIDENCE IN VIEWS THAT WOULD PRACTICALLY INTERFERE WITH IMMEDIATE PREPARATION FOR HIS COMING, and seek to attain the blessing connected with the announcement of his coming: 'Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16; 15.

The varied ways in which the coming of Christ is explained, tend to shew that a spiritual coming does not accord with the simple declarations of scripture.....Let us yield to the plain meaning of the words, and believe that *coming* means *coming*, the *Son of Man's coming*, means *the Son of Man's coming*; his *coming in the clouds*, (Acts 1; 11.) means *his coming in the clouds*, and our ignorance of the time and the suddenness of it, makes it impossible that there should be an intervening certain period of 1000 years yet to come; and we shall find consistency and rest in plain words. Thus we shall be enabled to yield up our minds with comfort and satisfaction, to the obvious meaning of innumerable expressions throughout the word of God; without any jarring between our opinions, and the apparent statements of the Divine Record.

It is objected that death is the same to us as the coming of Christ. The practical duty of constant preparedness for this great change is clear. In the way of Providence, death comes suddenly to all: and though not with the same blessed hope, nor with the same purifying power, yet the shortness and uncertainty of life, (James 4: 14; 1 Cor. 7: 29;) is a quickening motive for deadness to the world, and preparedness for meeting our God. That state of mind which is a due preparation for the awful change that death makes, prepares us also for the coming of Christ; death is a decisive day to us as individuals, fixing our state for ever. But, while a lively view of the coming of Christ, is a great help to right preparation for death, it gives us also the enjoyment of a blessed hope, instead of the dread of an evil, all our days.

Though the practical use of a doctrine, is not the ground on which we can prove it, as we are hardly competent judges on that point, yet it being often objected to premillennial views what is the real importance of them? does not death answer the same end in practice, as the coming of Christ is expected to answer? it may, in addition to what has already been said, be farther observed in reply: Death in itself is *the wages of sin*, and the dissolution of the body undesirable, (2 Cor. 5: 4,) and an object of terror, rather than of hope; Christ's coming is from a covenant of love, terrible indeed to the wicked, but *a blessed hope* to the righteous. Death does not ordinarily come without some previous notice and time of preparation; our Savior comes quite by surprise. We think we can ward off death by skill, and care, and medicine, for a long time; there is no warding off the irresistible coming of the Lord. Death does not take away our possessions from our family and friends, and therefore does not effectually separate us from the love of the world; but our Savior's coming is the entire destruction of all worldly plans, hopes, and prospects; takes away estates, mortgages, funds, titles, earthly reputation, and every thing on which the carnal heart builds, not only from us, but from our children, and leaves us and them, nothing but the heavenly inheritance, and the promised glories of the Redeemer; and that *when he shall appear we shall be like him, for we shall see him as he is*. Hence it is *he that hath this hope in him purifieth himself even as he is pure*. 1 John 3: 2, 3. The coming of Christ is then far more effectual to wean us from the world, and to lead us to bring up our children separated from it, and dead to it, and living only for *the kingdom that cannot be moved*. Heb. 12; 28.

There are unhappily but few among real Christians, whose faith and hope excite them to a holy *desire to depart and to be with Christ*. Phil. 1; 23. There are very many, who from weakness of faith, and perhaps careless walking with God, *through fear of death, are all their life-time subject to bondage*. Heb. 2; 15. The fears of such, spring from this cause: they are afraid that they are not true disciples of Christ, and shall not be accepted by him; and though this state of heart probably arises from a SINFUL WANT OF FAITH IN, AND SUBMISSION TO ALL HIS TRUH, and is comfortless and unsatisfactory, yet if such are indeed born of God, their great desire is *to win Christ, and to be found in him*, Phil. 3: 8, 9; and could they be assured that they had an interest in Christ, and would be gathered with his sheep into the heavenly fold, they would look at death without terror. To assist such, I would direct them as the sacred writers do, not to look merely at death, but to look also at the coming of Christ. Death, though in one view a privilege, in another is the wages of sin, and a terrible enemy; but the return of Christ is a blessed hope full of joy, (Titus 2: 13.) A lively faith in the coming of Christ, (1 Cor. 15: 23, 52—57.) gives us the victory over death and all its sting.

Weigh much then the glories and blessedness of his return, till holy desires be kindled in your heart, and you have no hesitation in joining in the desire of the church, *even so, come Lord Jesus*. Rev. 22; 20. These words are, as if the church with ardent desire, exclaimed, 'Oh hasten thy coming,—let sin be abolished for ever, perfect holiness be given to thy people in glory, thine elect be gathered, their bodies raised, thyself admired in thy saints, and the transient glimmerings of this distant glory issue, in seeing thee as thou art, and being ever with thee, O Lord. O Jesus, thou King and Savior of thy church, accomplish the number of thine elect; finish the days of conflict; destroy the works of Satan; swallow up death in victory; manifest thine own glory, and may we soon be with thee in that glory for ever and ever.'

Such is the second advent of Christ, which is before his church. It is full of terror to all his enemies, for 'he shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' 2 Thess. 1: 9. O reader! be not, for all that this world can give, among those enemies. It is full of consolation to his people, for he *shall come to be glorified in his saints, and to be admired in all them that believe*, ver. 10. O reader! may you and I be numbered among his believing saints.

Desire for Christ's coming, is the very spirit of every Christian who truly loves him. The last sound of the church in the book of God, in reply to the promised quick coming of our Savior, is, *Even so, come Lord Jesus*. The last note in the richest expressions of love to Christ abounding in the book of Canticles is, 'Make haste, my beloved, and be thou like to a roe or a young hart upon the mountains of spices.' The prayer our Lord himself has taught us ever to use is, *Thy kingdom come*. If we love our Savior, we must long to behold him. If now seeing him only by faith, *we rejoice with joy unspeakable*, how infinitely desirable must it be to see him as he is, and dwell with him forever!"

SIGNS IN THE HEAVENS.

We are frequently receiving letters which seem to be authenticated beyond reasonable doubt, describing appearances of the most amazing character. We know they will be treated with contempt by the multitude, and so will all the fearful sights and great signs of the last days, for the Lord hath spoken it. Bro. A. A. Sawin we know; and have full confidence in his statement.

WONDERFUL APPEARANCE.

" Fearful sights and great signs shall there be from heaven."

WARWICK, (Canada West,) Nov. 1, 1843.

Dear Brother Southard.—The following remarkable appearance was seen by several in this vicinity.

Mr. Charles Cooper's testimony.—On the third day of October, as I was laboring in the field, I saw a remarkable rainbow, after a slight shower of rain. Soon after the bow passed away, and the sky became clear, I heard a distant rumbling sound, resembling thunder. I laid by my work, and looked towards the west, from whence the sound proceeded, but seeing nothing, returned to my labor. The sound continued to increase, until it became very heavy, and seemed to approach nearer. I again laid by my work, and looking towards the west once more, to ascertain its cause, I beheld a cloud of very remarkable appearance approaching, and underneath it, the appearance of three men, perfectly white, sailing through the air, one following the other, the foremost one appearing a little the largest. My surprise was great, but concluding that I was deceived, I watched them carefully. They still approached me underneath the cloud, and came directly over my head, little higher up than the tops of the trees, so that I could view every feature, as perfectly as of one standing directly before me. I could see nothing but a milkwhite body, with extended arms, destitute of motion, while they continued to utter doleful moans, which I found as they approached, to be the distant roar that first attracted my attention; these moans sounded much like, Wo—Wo—Wo. I watched them until they passed out of sight. The effect can be better imagined than described. Two men were laboring at a distance, to whom I called, to see the men in the air; but they say they did not see them."* He also adds: "I never believed in any such appearances, until that time."

Second Witness.—I visited a lad this morning, (Robert Meneray,) a son of Mr. Robert Meneray, living four miles west of Mr. Cooper, who states that he saw the same appearance, while chopping wood in a field near the house. He says they were flying side by side when he saw them, making a very loud mournful noise, which he could not distinctly understand. He stated it to his parents and playmates, some time before they heard it from others. His relation is the same with Mr. Cooper's in almost every particular.

Mr. Charles Demster of Adalaide, also witnessed the same. He lives six miles east of Mr. Meneray's, and two miles east of Mr. Cooper. He saw the clouds and persons, and heard the sound. They appeared to him to have a belt around their bodies.

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* They saw the cloud but heard nothing; the strange appearance of it attracted their attention, when from its singularity, one of them began profanely to declare there would be a war soon. This they testify, and also that Mr. Cooper appeared, as might be expected, from seeing some very astonishing appearance in the heavens.

They all saw it about the middle of the afternoon of Tuesday, Oct. 3. While at Mr. Meneray's, a neighbor of his called in, who stated, that on the same P. M. (just after the rainbow mentioned above, which he particularly noticed,) he heard a very heavy rolling sound, as described by Mr. Cooper, and saw a very remarkable cloud arising, which for awhile, led him to expect a heavy shower; it passed towards the east, as when seen by the aforementioned witnesses.

I understand that it was seen by several others in the vicinity, and the sound heard in several towns around. I think these witnesses are sufficient, as they are well known, and I am informed by their neighbors, are well worthy of confidence. One of them is a member of the Presbyterian church. It may be well to remark, that neither of them had heard a lecture on the immediate Second Advent of Christ, as there had none been given within thirty miles. "In the mouth of two or three witnesses, every word shall be established."

Yours in the glorious hope of the resurrection of the dead. Addison A. Sawin.

May God in great mercy, seal repentance to all who read the above, and prepare their precious souls for the coming and kingdom of our Lord and Savior Jesus Christ. A. A. S.

☞ This may certify, that we have been living in the neighborhood, and believe the above to be strictly true.

Chancey Howard.
John McLay.

From the Signs of the Times.

LETTER FROM WM. MILLER.

Dear Brother Himes,—I was some disappointed when brother Nichols arrived, to find that you was not with him; I was also disappointed in not seeing you in Boston. I saw many of my old friends, and formed some new acquaintances that were very pleasing to me; yet my old friend Himes, who has helped me to bear the heat and burden of the battle, and labored so long to spread the glorious and blessed news of the Second Advent, was not there. But blessed be the name of God, he was giving the midnight cry to our dear brethren in the west, and I ought not to complain. The new acquaintances I formed were gratifying to my heart. What a great change since I went to Mass. a few years ago. Then I had not a minister to stand by me except brother Cole of Lowell—God bless him—and a few brethren in Randolph, whom I shall never forget, and whom I expect to see shortly in the general assembly and church of the first born. May their reward be in heaven. In my last tour to Boston through Vermont, New Hampshire and Mass., I was introduced to, and saw more than 100 servants of Christ, who are giving the midnight cry, all of whom are better able to present, and defend the blessed truth than myself, and some were truly giant minds. Surely, said I, this must be the work of God, and it is marvellous in our eyes. I must mention one or two that I never heard in public before. Brother Israel E. Jones, of Pittsfield, N. H., is so clear and interesting in his discourses, that for two hours he would chain me to my seat, and then I would almost cry out, go on. Brother Apollos Hale, of your city, so solemn, so clear and heavenly that I was charmed. With brother Bliss also in conversation, (for I did not hear him lecture,) instructing, clear and Scriptural, I was delighted. Also with brother Brown and Hervey in conversation, I was instructed and edified. Brethren Shipman and Marsh of Vermont, both esteemed, of excellent gifts. Many more with whom I had little intercourse, were equally esteemed by those who heard them. Brother Cole has improved wonderfully. He gave us two sermons in our meeting-house in Hampton while here on the Sabbath, that could not be outdone by all the D. D.'s in Christendom, for Scripture proof and good common sense. What, said I, has made these men so mighty? "A study of the Scriptures," answered the Holy Spirit.

Well then, said I, here is a proof that the Scriptures are able to make us wise unto salvation, and by this we are convinced that our theological teachers have made a great mistake, in teaching the pupils of theology the commandments and doctrines of men instead of the unadulterated word of God.

One thing I am more than ever convinced of, and that is, the more literal and plain the Scriptures are taught, the more we are able to reach the heart and effect the object of improving the lives of our fellow men. The naked truth cuts. If I must err at all, let my error be on the side of the literal construction of Scripture. Will God condemn his children for understanding his word in the most simple and plain sense? No; he will not. We have a case to the point. God commanded Abraham to take his son Isaac and go and offer him on a mountain which the Lord would show him. Did God design that Abraham should literally sacrifice his son? No. It was evidently revealed as a figure. Heb. 11 : 19. Yet Abraham would literally obey God, and it was accounted to him for righteousness.

I do therefore believe that the more literal we can understand the Bible, the better. And in all cases where figures are used, we ought to let the Bible explain their true meaning.

I have observed that in all cases where the Jews made any mistake, it was in the application of figures, on a self-righteous principle. For instance, the promise to Abraham and his seed, was understood to mean "seeds," in the plural, when the promise literally was in the singular, seed, meaning Christ; as Paul has explained in his commentary on this passage. The promise to Abraham was, "that in his seed (Christ) all the families of the earth should be blessed." But, says the bigoted and sectarian Jew, all families, only means our family, i. e. Abraham's carnal descendants. Again the promise to Abraham that he should be heir of the world, only means that his children, a few of them under Joshua, should inherit a part of Judea, and the Judaizing teachers say, that it is only a few Jews in the last end of the world, who shall inherit the old Jerusalem. So now, as then, they all make void the promises of God through the traditions of men. Again, they say, for ever and ever is only a short time. And those who have died in faith, believing in the promises of God, will never inherit those promises. They only belong to their descendants; the better country and city which the Patriarchs looked for, are only in ideality, all spiritual. This is the teaching in the 19th century of men who pretend to be our teachers in theology. I wonder they do not, by the same rule, prove their millennium only *ideal*, and thus make themselves and others infidels at once. But these men have turned things upside down; what the Bible no where teaches they pretend to believe, and that which the word of God teaches plainly they discard as a fable. For instance, the true inheritance of the saints they discard as visionary; and a temporal millennium, which can never be supported by the Bible, is believed in full. Why is it thus? I answer, the reason is obvious; the unprepared state of their minds is a bar against the true inheritance; and a due partiality for themselves is claiming a happy time before Christ's return, effected only by their agency, or by men of their cloth. If there could be no millennium until our sectarian Doctors agree, eternity would not be long enough to effect the object.

But blessed be God and the Father of our Lord Jesus Christ, he has all power in heaven and earth, and can, and will execute his divine purposes, without our consent. I remain in expectation of meeting you soon in the kingdom of glory. Wm. Miller.

Low Hampton, Nov. 3d, 1843.

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A SIGN IN THE STARS.

In the Cry of Oct. 26, we published a letter from Bro. Plumb, describing the appearance of the Planet Jupiter. The same thing was seen in this city. The Olive Branch, Methodist Protestant paper at Boston, noticed the letter, Nov. 18, thus:

Wonders!—D. Plumb of Utica, N. Y., has suffered some optical illusion which makes him think the planet Jupiter was playing some rather droll pranks. O the folly of sinners! It is written of some, that God shall give them up to strong delusions. A multitude of melancholy examples are before us. Poor little Plumb is one. Rev. parson, why do not your friends get you into the hospital for the insane?"

After the paper containing this low slang, so disgraceful to every thing called religious, had been laid aside, a letter from Michigan, addressed to brother Eli Curtis of Brooklyn, was put into our hands, which was received by him, Nov. 23d. Here is an extract:

"Monday evening, 7 o'clock. I have just returned from the neighbors, where I have been to call their attention to the most astonishing phenomenon my eyes ever beheld. The planet Jupiter has been surrounded by a bright light, and has waned to a mere speck, as small as the smallest star, nearly a dozen times, and in a moment, almost in the twinkling of an eye, it would resume its wanted brightness, when not a cloud was near it. What was most remarkable, when the planet appeared the smallest, the light was brightest. After I had viewed this wonderful 'sign in the stars' for some time, I started for Deacon Flint's, nearly half a mile. Before I had arrived there, the planet had resumed its usual appearance. I however, called them out, and while I was pointing out the planet, the circle of light suddenly appeared, and the planet again waned to an almost invisible speck, and in a few moments shone out again in all its brilliancy. This was several times repeated. Aside from the second advent question, there is something awfully sublime in this phenomenon. A body 1400 times as large as our earth, enveloped in a blazing light, appearing on fire, and suddenly disappearing, as if it ceased to reflect the rays of the sun, is something truly astonishing.

"In view of God's dealings with men at the present time, it becomes us, worms of the dust, to humble ourselves before him, to walk no more in our own strength, but to put our trust in him who is mighty to save. Wm. Bassett."

Candid minds will compare the testimony of disinterested witnesses, with the scoffs of a professedly religious editor, and they will see in both striking signs of the times.

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CHRIST'S COMING.

We cut the following from the Western Argus, Lyons, Wayne Co. N. Y.

Mr. Editor:—In perusing, not long since, the Episcopal Prayer Book, I was very sensibly struck with the following hymn, as according strictly with the views as held by Mr. Miller and others. I am very much astonished to find members of the *Church*, ridiculing a doctrine which is, and has been held as orthodox by the Church, since the time of the Apostles. Were such hymns made merely to be sung, or are they the belief of the Church, founded on the word of inspiration? If the latter, why ridicule those who advance them? Professors, look to it. A. C.

Great God, what do I see and hear?
  The end of things created!
The Judge of Man I see appear,
  On clouds of glory seated;
The trumpet sounds—the graves restore
The dead which they contain'd before;
  Prepare, my soul, to meet Him.

The DEAD in *Christ* shall *first* arise
  At the last trumpet's sounding,
Caught up to meet Him in the skies,
  With joy their Lord surrounding:
No gloomy fears their souls dismay,
His presence sheds eternal day,
  On those prepared to meet Him.

But sinners fill'd with guilty fears,
  Behold His wrath prevailing;
For they shall *rise*, and find their tears
  And sighs are unavailing:
The day of grace is past and gone;
Trembling they stand before the throne,
  All unprepared to meet Him.

Great God, what do I see and hear?
  The end of things created!
The Judge of Man I see appear,
  On clouds of glory seated:
Beneath His cross I view the day
When heaven and earth shall pass away,
  And thus prepare to meet Him.

* * *

"Rare and Enviable."—So the Boston Recorder calls the condition of a church in this city which is free from debt. Here is testimony that the churches, as bodies, are poor, but it is well known that many of the members are immensely rich. We are surrounded by signs, that professed Christians are covetous, and that the Church is in its Laodicean state.

THE MIDNIGHT CRY.

"FEAR NOT, LITTLE FLOCK."

THURSDAY, DECEMBER 7, 1843.

SECOND ADVENT ADDRESS.

(Concluded.)

Again, in the 11th and 12th of Daniel, we have a period very plainly pointed out, called "the time of the end." It is a little period about the end, for it is marked by certain events which are to take place in the present state of things. In Dan. 11th, the angel Gabriel, in giving a detailed prophetic history of the great powers which had been before seen only in their grand outlines, brings Popery to view, and says: "They that understand among the people shall instruct many, yet they shall fall by the sword, and by flame, by captivity and spoil, many days." Here we have that long period which had been before described as the time in which the saints should be given into the hands of that power which should wear them out and speak great words against the Most High. Now mark what Gabriel says about the close of this period. "When they shall fall, they shall be helped with a little help." But he proceeds: "Some of them of understanding shall fall, to try them, and to purge, and to make them white, EVEN TO THE TIME OF THE END." Thus we are assured, by him who could neither lie nor mistake, that a bloody persecution, in which the saints should be put to death by sword and flame, should last *till* the time of the end. Of course we are living in that deeply interesting period, for there is no such persecution now, and has not been since 1798. In the same discourse, Gabriel said, "*At* the time of the end, shall the king of the south push at him," &c., and he goes on to describe the career of Napoleon Bonaparte, from 1798, winding up with the remarkable words, "He shall come to his end and none shall help him." He then introduces the reign of Michael the archangel, or Lord of angels, who is Jesus Christ, for no one else can be meant, mentions the resurrection, and closes his discourse by saying: "But thou, O Daniel, shut up the words and seal the book, even to the time of the end." What shall then take place? "Many shall run to and fro, or search all through the prophecy, as it is rendered by some, and knowledge shall be increased." This declaration of Gabriel, perfectly explains *why* it was not for the disciples to know all about times and seasons, and why the apostles did not speak more definitely on the subject. They did not live in the time of the end, and the words were "shut up and sealed" from the chief of the apostles as completely as from the humblest Christian slave that swept the streets.

But mark the words of that GLORIOUS PERSONAGE, who next becomes the speaker, "Go thy way, Daniel, for the words are closed up and sealed, till the time of the end." Here our Lord affixes his seal also, in addition to that which Gabriel had set upon the prophecy, and gives the same period for it to be broken. He goes on to say, "None of the wicked shall understand, but the wise shall understand." Here is a promise to which we do well to take heed, for all may claim the benefit of it. If we lack wisdom, we are invited by James to ask of God, who giveth liberally, and upbraideth not. "The meek he will guide in judgment." "The fear of the Lord is the beginning—or the PRINCIPAL PART—of wisdom." "The testimony of the Lord *maketh wise* the simple."

"But what shall we understand?" says an enquirer.

We shall understand the subjects of Gabriel's communication to Daniel, which illustrates all the visions of the book, and like those visions, reaches to the resurrection, which, as declared by Daniel's GLORIOUS VISITER, who is our Lord, as well as his PRINCE, shall be *at the end of the days*," which days he himself had mentioned. If ALL Scripture is profitable, the numbers must be understood. If they had been understood *before* the time of the end, by those who had no chance of living till the end itself, the truth would have been *unprofitable* to them. If it had not been "shut up and sealed" when Paul preached at Athens, saying, "God *now* commandeth all men, every where, to repent, because he hath appointed a day in which to judge the world," some one might have risen and said, "that day will not come for 1700 years," and thus many hearts might have been strengthened in doing evil, by the thought that judgment was far off. But now, as we think we have clearly shown, we are living *in* "the time of the end," when this promise of Jehovah must be fulfilled.

But, says Bishop Hopkins, of Vermont, the time of the end means the end itself, and that prophecy will be fully understood, after the resurrection.

Wonderful commentator! Then the events described in the last six verses of the 11th chapter, must take place after the end of the world, for they all come *after* the commencement of the time of the end!*

"But why should the Lord teach us, in this generation, what has been hidden from all the world besides?" says an enquirer. To this we need only say, "Even so, Father, for so it seemed good in thy sight" But we think we can see and understand some of the reasons. The man who from old age is lame, and deaf, and blind, has had his three warnings of death! Why does not God give the same warnings to a child, or to the man of twenty-five? Because they are not exposed to die of old age. But there is, *or is to be* a generation, in which old and young shall have their probation ended in a moment, in the twinkling of an eye, at the last trump. Shall they be left without warning of that event? No, the Lord has graciously promised they shall not. He has given us a prophecy reaching to the resurrection and judgment, and marked out a period which evidently includes 45 years, and told us twice that the vision should be sealed *till* then, implying that it should then be known, and has added to this implication, the assurance that "the wise shall understand." Now, those who tell us that we have not found the key to the prophecy, and that it is still dark and unintelligible, contradict what seems to us the plainest of all God's promises—a promise which cannot fail. Whether we ought to heed the words of God, or of those who contradict him, judge ye.

Let us be careful not to reject the truth which belongs to our age. This has been the condemnation of the favored ones in all ages. The men in Enoch's time, rejected the truth which had been dimly shadowed forth to them, while "Enoch walked with God," and they filled up the measure of their iniquities: but he prophecied of Christ's coming to judgment, and he was caught up to heaven, while they were bringing a flood upon the earth. In Noah's time, the people were doubtless ready to condemn the sin of Adam, but they rejected the truth which belonged especially to them, and perished in the flood. In Abraham's time, the people among whom he dwelt as a stranger, despised his simple worship of a true God, and filled up the measure of their iniquities. while he was looking for a city which hath foundation. In the time of Elijah, the great multitude followed Baal, and when Christ came, the people were unanimous in condemning the unbelief of past ages, yet they scorned the truth in which they were infinitely interested, and thus brought ruin upon themselves. Is not this generation copying these bad examples!

"*The wise shall understand*" The truth *must* be known. These prophecies *must* be understood. What, then, shall we think of a Methodist preacher, who says to his people, "the books of Daniel and the Revelation, are dark, mysterious books, and THE LESS YOU HAVE TO DO WITH THEM THE BETTER!" They have been so considered, he said, by the learned of all ages. Let us listen to one of the most learned, who was born more than 200 years ago. Townsend sums up Sir Isaac Newton's note thus.:

> "Of all the old prophets, Daniel is the most distinct in the order of time, and easiest to be understood, and on this account, Sir Isaac Newton observes, in those events which concern the last times, he must be the interpreter of the rest. All his predictions relate to each other, as if they were several parts of one general prophecy. The first is the easiest to be understood, and every succeeding prophecy adds something to the former. Though his style is not so lofty and figurative as that of the other prophets, it is more suitable to his subject, being clear and concise; his narratives and descriptions are simple and natural, and in short, he writes more like a historian than a prophet."

Dr. Scott, whose Family Bible was published in 1796, after giving the substance of Newton's Notes on Daniel 11th, says: "What may hereafter unexpectedly follow from the paroxysm of continental atheism, the French Revolution, the usurpation of Napoleon Bonaparte, and his dynasty, we cannot say......our posterity will be most competent to judge; and probably will discover that we all have been more or less mistaken."

A similar expectation is hinted at by Luther, in his Notes on Daniel. We, therefore, do the greatest honor to the worthy commentators, who, in past years have sought light from the Bible; and our opponents, who acknowledge that they can see no signs of Christ's coming, dishonor the burning and shining lights of past ages, and show great disrespect to the Author and source of all true light.

In the Book of Daniel, we find two lines of prophetic periods, one of them fixed by the 70 weeks, as they have been understood by almost all Christians,—and the other settled by the beginning and end of the 1260 years, which have been again and again shown to have begun in 538, and ended in 1798. Now when all the prophetic periods must be about expiring, in "the fullness of times," it becomes us to watch and pray always; and it is a striking confirmation of the correctness of the *only clue* which has ever been found to explain the 2300 days, that the signs of the times are just what Christ and his apostles foretold they would be, when his coming in the clouds of heaven should be near, even at the doors. The sun has been darkened in America and Europe, in a way that no philosopher could account for:—the stars,—in the Scriptural use of that word—have fallen from heaven, as a fig-tree casteth her untimely figs, when shaken of a mighty wind:—there have been fearful sights and great signs in heaven, well attested in various parts of the world:—there is distress of nations, with perplexity; when health, peace, and plenty, should have made this "boasted age" a time of universal thanksgiving, it has been distinguished for murmurings of discontent, showing that men are "unthankful," as well as "covetous:"—infidelity having been compelled to hide its arrogant, unblushing face in France, has been diffusing its hateful spirit over the world, unseen and unexpected, in the Church and out, till living faith is scarcely found on earth:—the Church is saying, I am rich, and increased with goods, while the faithful and true Witness sees wretchedness, poverty and blindness, and counsels all to buy OF HIM, gold tried in the fire, that we may be rich, and white raiment, that we may be clothed:—the fifth and sixth trumpets have ceased their sounding, according to principles of interpretation in which almost all Protestants are agreed, and now, the seventh comes quickly. O let us all live in humble, watchful, waiting readiness, for the coming and kingdom of our Lord.

GEO. STORRS,
E. JACOBS,
B. MATTHIAS, } *Committee.*
I. E. JONES,
N. SOUTHARD,

Brooklyn, Nov. 25, 1843.

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* Dr. Jarvis, in his recent work on chronology, speaks highly of Mr. Miller, and says that he might have been a useful man if he had been educated in the sober habits of a Churchman, for he would have gone to his bishop for an explanation of difficult points in the prophecies, instead of trying to find them out himself. He formerly resided in Vermont. If he had gone to Bishop Hopkins, and received such an explanation, *and believed it*, he would have found that the prophecy is a light shining, not in a dark place, as Peter says, but amidst the glories of the heavenly state. It does not shine *till* the *day dawns*, but after the glorious day is in full blaze. Instead of learning that *we* do well to take heed to it, he would have been taught that it is forever sealed up from us, till we become like the angels, and have no more need of it; and finally, instead of rejoicing in a *revelation*, he would have shut up his Bible, as a mockery of his ignorance, and then, according to Dr. Jarvis, he would have been a useful man. From such confessedly blind guides, "good Lord deliver us."

DR. LEVINGS' SERMON.

At Vestry Street Methodist Chapel, Dr. Levings preached on Sabbath evening, Nov. 19th, from this text, "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." 2 Pet. 3 : 14.

He commenced by saying—"Such is the stupidity and blindness of men that we need every conceivable motive from heaven, earth and hell, to incite to duty."

This is true; but in the very place where we should look to see this principle most strikingly illustrated, the unchangeable God (if we may believe the Doctor) has stricken it out of existence. He contends that the Lord gives the slumbering world no sign of his coming!

After an appropriate introduction, the speaker proceeded to show what are the things for which Christians are to look, viz: the second coming of Christ, and the dissolution of the material world, for which he showed there were ample agents and materials in the composition of the earth and surrounding gases, so that we may yet,

> "At the destined hour,
> By the loud trumpet, summoned to the charge,
> See, all the formidable sons of fire,
> Eruptions, earthquakes, comets, lightnings, play
> Their various engines. all at once disgorge
> Their blazing magazines, and take by storm
> This poor terrestial citadel of man."

He proceeded with the Scriptural declaration that there will be new heavens and a new earth.

The second branch of his subject was, "what is meant by looking for these things." This looking, he said, implies 1, a firm conviction of their reality; 2, a strong desire for their accomplishment, and 3, a rejoicing in the prospect. Speaking of strong desire, he said the Christian is desirous of the glorious consummation. Up to this point he was heard with deep interest by the audience, and he had said nothing to weaken that interest, but here he turned aside to say, I do not suppose with *some fanatics* that we are to desire this consummation in 1843! He proceeded: "Christians rejoice in the glorious prospect. Every thing which goes to show that Christ is coming to judge the world—*finally*—causes them to triumph, for they long for immortality."

If they are not to long for it in 1843, then when 1844 comes, they may, with equal consistency, desire to have it deferred to 1845, and so on forever. Is that the way the heir to a rich inheritence wishes his father to treat him? Is that the way the devoted lover speaks of his wedding day? Where is the wisdom of the wise?

His application, enforcing the exhortation of the text was, part of it, good. I ask Christians, he said, whether they have done their duty to society, and to their children. If called to die, or if the last trump should sound at the dead hour of midnight, are you ready? What a fearful thing it will be to rise and find that others have risen before you, for the dead in Christ will rise first; I do not say they will rise 1000 years first: *such speculations better become a Millerite then any one else.*

Ill-timed as that remark was, we do not feel insulted by it. The world calls us Millerites, and though the term is not appropriate, (for we are followers of the Bible, not of men,) yet Dr. Levings has said the truth. It does become us to take the Bible as it says, when it declares, the distance between the first and second resurrections, (which is proved to exist, but not measured by other texts,) is 1000 years. If it is a speculation humbly to believe God, such speculations do well become us.

Dr. Levings urged his hearers not to run after those who say they have found out a secret. This is the very way in which priests and pharisees have kept the world in ignorance. "Prove all things," says the apostle, but the chief priests strove to stifle inquiry by the scornful question, "Art thou also deceived? Have any of the rulers or of the Pharisees believed on him?" It would have been madness to be frightened by a priest's scorn then, and it is not less so now.

The Dr. said Millerism is no new thing. Every few years the world is *troubled* by a set of men who say they have found out the time of the end.

But he had one good evidence that Christ would not come this year, and that is, so many are thinking he will come. Christ says he will come as a thief in the night, and it shall be as it was in the days of Noah; therefore, let not your minds be troubled.

What an exhortation is this! The speaker could not have reflected on its purport. Christ exhorts us to *watch*, but this seems to tell us to sleep.

The Dr proceeds: "Whenever it has been necessary to make time known it has been done. The 70 weeks were on record, and were fulfilled to an hour. The destruction of Jerusalem was preceded by infallible signs. When these things come to pass, said Christ, then know that the desolations thereof are nigh. But concerning the day of Judgment, he says: 'Of that day and hour knoweth no man, no not the angels in heaven, but my Father only.' But now men start up in the 19th century, and pretend they have found out the time. I ask your pardon, as an intelligent congregation, for taking up so much time with these last remarks."

What a convenient comment is this! Time has been made known heretofore: therefore, it is not made known now. The Jews ought to have seen the fulfilment of the 70 weeks, but we have nothing to do with the 2300 days. They were condemned for slighting that message from God, but it is our duty to say that nothing can be known respecting these last days. They ought to have known the time for the sufferings of Christ, but we must know nothing about the time of the glory which is to follow, though the prophets ministered unto us in foretelling both. The Jews perished because they overlooked the signs of the destruction of Jerusalem, but we may say, there is no sign; all things continue as they were. The Lord gave prophecies and miraculously fulfilled them to save a few Christians from dying in Jerusalem, and warn them to flee to the dreary mountains, but in his unchangeable love, he will not warn his children, that they may obey him in looking up, and be stimulated to double watchfulness when their redemption draweth nigh.

The Dr. closed by exhorting the people to adhere to the good old way. He said: "The great danger is that we shall dig up gold plates from the ground and say we have got a new Bible, or by prying into the prophecies imagine we have found out some great secret."

What an insult is this to Peter, or rather to that God whom Peter obeyed rather than men! The extravagances of Mormonism are placed exactly on a level with taking heed to the sure word of prophecy.

To those who heard the Doctor, we would present a few thoughts for prayerful consideration.

1. Was not the influence of all the Doctor's sneers at "Millerism" calculated to destroy the good effect of his Scriptural statements and appeals?

2. Did he bring any argument against the faith he ridiculed? "Yes," you may say, he did one. "People are now looking for Christ's coming." But does not Paul say, unto them that *look* for him shall he appear unto salvation? According to the Doctor this Scripture (which he quoted among his proofs) can never be fulfilled, for Christ cannot come (or at least he probably will not) when any body is looking for him.

3. If a father sends a letter to a son, would it not be an insult to the father if one should sneer at the son for diligently reading it? Did not the Doctor sneer at us for "prying into" the letter of our heavenly Father?

4. Can any good effect be expected from that preaching which teaches the sinner that there is good reason for believing judgment will not come just now? Is this giving meat in due season? and can he who preaches thus be a faithful servant!

5. When the unfaithful servant is saying in his heart, "My Lord delayeth his coming," the Lord *shall come* in a day that he looketh not for him.

6. Did you ever before know a time when the professed ministers of Christ tried to persuade their people that judgment would not come at present? Remember, it is when they shall say, Peace and safety, sudden destruction cometh. Take God's word, and beware of those who preach peace when he hath not spoken peace.

7. Notice *to whom* Christ comes as a thief. Paul says to Christians, "ye, brethren, are not in darkness that that day should overtake *you* as a thief."

THE JESUITS.

The American Messenger, a monthly paper of the American Tract Society, says of them, "There are minds at work, plotting our ruin, by no means to be despised. They are always selected from one of three classes: 1, from the nobility; 2, from men of distinguished talent; or, 3, from the wealthy class—and they are then carried through a course of education as thorough as can be given. Some of the most eloquent men and professors in Europe are Jusuits.

"They have but two things in the world to do: 1, *to gain the confidence and control of kings, princes and great men*; 2, *to superintend and direct the systems of education.* By these two means they aim to subjugate the world to the Roman faith. In this country their power is seen in the deference of influential party men, and the subserviency of the party press, and in the confusion thrown into our common school system."

The following is the Jesuit's oath, as published in Tract No. 28 of the Protestant Reformation Society:

I, A B, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred hosts of heaven, and to you my ghostly father, do declare from my heart, *without mental reservation*, that his holiness Pope Urban* is Christ's Vicar-General, and is the true and only head of the catholic or universal church throughout the earth; and that by virtue of the keys of binding and loosing, given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed: therefore to the utmost of my power, I shall, and will defend this doctrine, and his holiness' rights and customs, against all usurpers of heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they, and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his holiness' agents in any place wherever I shall be, in England, Scotland and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise (notwithstanding I am dispensed with, to assume any religion heretical, for the propagating of the mother church's interest) to keep secret and private all her agents' counsels from time to time, as they entrust me, and not to divulge directly or indirectly, by word, writing or circumstance whatsoever: but to execute all that shall be proposed, given in charge, or discovered unto me, by you, my ghostly father, or any of this sacred convent. All which, I, A B, do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably: and do call on the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath."

The wicked and dangerous character of the society is here manifest, yet a college of these Jesuits is now going up at Worcester, Mass., in the centre of New England. The Jesuits are openly established at Montreal and other places, and are operating as the Pope's agents in "making war" in behalf of the "little horn," which, in its last state, is to prosper by "craft" and "policy."

It was erroneously stated last week, in a paragraph from an exchange, that the order of the Jesuits was revived by the present Pope. It was done in 1814, by Pope Pius, VII.

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*Now it is Pope Gregory XVI.

Can ye not discern

THE SIGNS OF THE TIMES?

Popery Unveiled.—The New York Churchman is the old established Episcopal paper in this city. It was officially recommended by Bishop Onderdonk, who was sustained by four-fifths of the clergy, in his arrogant usurpations. In a recent number, the creed of that party is presented, embracing the following particulars, constituting the quintescence of Popery :

> "A ministry of the Apostolic Succession *empowered to act* as Christ's ambassadors and *representatives* on earth ; the divinely appointed *limitation* of the blessings of salvation and the gifts of the Holy Spirit, *to communion with this ministry* in *the sacraments, word, and ordinances of the church; regeneration* in baptism; salvation suspended on faith and *works;* the supreme authority of Scripture *as explained and interpreted by the Church*—these are the principles which are plainly written in *our Prayer Book*, and *on these we stand;* and these we are resolved, by God's grace, to maintain both in life and death."

The little horn is here speaking its great words, dooming non-conformists to perdition, from Baxter, Bunyan, Watts and Doddridge, down to the humblest disciple, who may be trusting, praying and laboring in the name of Christ at the hour of his coming—resting salvation on *forms* and not on *faith*—setting up the voice of the church instead of the voice of God, and placing the Prayer-book instead of the Bible.

We are not required to judge by names which men *assume*, but by the fruits they bear. We must therefore call this another, added to the countless developments of Antichrist.

In the N. Y. Evangelist, from which we cut the above quotation, is a long account of the schemes of the Episcopalians in their movements among the Nestorians, which proved the occasion of the recent horrible massacre. The Evangelist speaks justly of the difficulties of the American Board, and its "perils among false brethren ; perils from a sect of Christians, who are absolutely acting that part, which of old time filled up the measure of Jewish iniquities, and prepared the nation for God's vengeance ; *forbidding the ministers of Christ to speak to the Gentiles that they might be saved!*"

We give a few of the facts. The American Board have been striving to convey the gospel to the Gentiles in the country from which Abraham was called, and near which the Ark rested, and have not been driven from their work by bishops who dare to lord it over God's heritage. They have been denounced and persecuted.

> "In 1836, the Greek Patriarch of Constantinople issued an edict, in which he denounced 'the *Luthero-Calvinists*,' who 'have been striving now in these latter times in every way and by every means to infuse the poisonous venom of their heresies into the ears of the orthodox, to pollute our spotless faith, and to tear in pieces the flock of Christ.' He called the missionaries 'Satanic heresiarchs, who in these last days have re-appeared from the caverns of hell and the depths of the Northern Ocean.' He forbade parents sending their children to the mission schools, and required that all heretical books be taken from the orthodox.—This edict was signed by the Greek Patriarchs of Constantinople and Jerusalem, and by sixteen Greek bishops."

In April 1839, the Armenian Patriarch issued a bull, authorizing, in the name of the Father, Son and Holy Ghost, all who should read the books of the missionaries, or have any intercourse with them, or neglect to inform against others. Hohannes and other friends of the missionaries were arrested, imprisoned, and some of them banished.

The Greek Patriarch and Synod had already, in March, issued a decree, excommunicating all who should buy, sell or read the books of the "Luthero-Calvinists." The persecution extended to the interior. At Broosa, several hundreds of books, among which were copies of the New Testament, and Books of Moses and the Psalms, were collected from the schools and people, and by order of the Greek bishop burned in front of his church.

It now appears that the Episcopalians of this country, as well as their Puseyite brethren in England, have had an agent (Mr. Southgate) at the east, not to co-operate with the persecuted preachers of the gospel, but to take sides with their oppressors, whose power they have recognized, and with whom they have been on the most friendly terms.

In July, 1841, after the above facts were all known, Mr. Southgate was furnished with letters of introduction to the Greek and Syrian Churches, signed by seven bishops. The letter addressed "to the Very Venerable and Right Reverend Father in God, the Patriarch of the Syrian Church," assures him that their agent "will make it clearly understood that the American [Episcopal] Church has no ecclesiastical connection with the followers of Luther and Calvin, and takes no part in their plans or operations to diffuse the principles of their sects," and he will inquire "whether a mutual recognition cannot be effected," &c. We cannot give the documents at length, but after reading them carefully, we come to this conclusion: Mr. Southgate was sent to Asia to keep the people there from embracing the gospel as preached by the missionaries of the American Board, because by so doing, they would come out from a church which has Bishops, into one which has not

To members of all churches of whatever name, which act on such principles, we would say, if you are of Christ's little flock, we think you must hear him and know his voice, saying, "Come out of her, my people, lest ye be partakers of her plagues."

Death-bed Benevolence.—Ann Wicks, of Cheltenham, a devoted member of the Church of England, on her death-bed expressed the diffusiveness of her Christian charity and her love for the souls of the perishing, by the following bequest: For a monument to her memory about $2,500, for communion plate for Frampton Church about $5,000, for cloth for communion table about $250, to place rails around the churchyard and improve the church, about $5.000, and to the vicar for preaching her funeral sermon, about $500.

> "It is ascertained that fifty persons, half clothed and famished sleep every night under the trees in the London Parks, close to her Majesty's palace. What a picture of life!"

> "There are 110,000 persons in indigent circumstances in Paris, 60,000 of whom are inscribed on the public books as applicants for charity."

Awful Death!—Three Indians assisted at a raising, recently, in Western New York. The whites amused themselves by trying to get them drunk, and succeeded so well that one of them died from intoxication!

Ignorance and Crime.—The chaplain of the prison in Somersetshire, near Bristol, Eng., says that he has conversed with 360 prisoners in three years, who could not repeat the Lord's prayer, and did not know who was the Saviour of mankind. When asked who Jesus Christ was, they did not know.

"Root of the Matter."—Mr. Root, Congregational minister, formerly of Dover, N. H., was asked his views on *church organization*. After some delay, apparently from reluctance to give his opinion, he made the following very characteristic reply: "*Personal responsibility and accountability are sacred*—ALL THE REST IS POPERY."

Could volumes more fully define the matter, than these few words of ponderous truth? What could be more *radical* on this subject?—what more *truthful?*—*Disciple.*

He that does the best he can is as worthy as he that can do the best.

Amusement of A Queen.—The young Miss, who is called queen of Spain, had a bull fight on the 12th of October, "at which eight bulls were slaughtered, and twelve horses disemboweled." She watched it with deep interest, and was highly delighted. N. B. Popery has long had full sway in Spain. This fight was for the benefit of a church, and a large sum was raised by it.

Signs in the Heavens.—The magicians of Egypt could quiet Pharaoh, by pretending to imitate some of Moses' signs. Now, the people are willing to look with perfect indifference upon a sign of the last days, most wonderfully exhibited, provided it returns periodically. Prof. Olmstead thinks there is a meteoric body in the region of space, which the earth approaches, about the 13th of November, which furnished the tremendous shower of Nov. 13, 1833, as the Lord had so ordered it that several such showers were seen in different years, about that day of the month. If the same thing had been seen this year, instead of being a sign, it would have confirmed those who say : "All things continue as they were." A correspondent of the Journal of Commerce, says :

> "I have kept as good look out for the annual return of the meteoric shower, as it is called, as my circumstances would allow. On the 12th, 13th, 14th, not a single meteor was seen by me ; which is a thing I never knew to happen on any three consecutive nights, at any time of the year before. Usually on any clear evening, several larger or smaller ones are seen ; but on these nights, I was so unfortunate as not to notice one."

It seems, then, that the shower in 1833, was not one of a series, occurring yearly, but even if it had been, it would not have weakened the fact, that nothing like it was ever seen before the present generation, and that it perfectly accords with the words of Christ.

"America Worth Saving"—Such is the title of the leading article in the last Home Missionary. How this grates upon the ear? When the time is just at hand at which the millennium was expected, our religious Heralds, instead of counting up the strong holds of the enemy, already subdued, are crying out, as if the nation which was to be the chief instrument in conquering the world, was on the point of being given up.

British Robbery.—Cape of Good Hope papers, to July 2, state that Col. Cloete has announced to the Boors, in the vicinity of Port Natal, the determination of the British government to adopt Natal as a British colony, and to place it under British laws and rule. Every demonstration of aversion and hostility was shown upon this communication, and military precautions have been therefore adopted.

This country is 500 miles long, lying N. E. from the Cape of Good Hope, in S. Africa. Here is a strong nation seizing the land of the weak,—a Christian nation robbing the heathen,—who hate the intruders, but they must be shot if they resist. God is the avenger of the oppressed, and the powers which break in pieces and bruise, will soon be dashed in pieces

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A Gas Fountain.—Much has been written within a few years, respecting the interior of the earth ; still man knows almost nothing on the subject. How are the hot springs of Virginia heated, so that a stream of water never varying in temperature, is always flowing? Whence come those fires which find vent in the tops of mountains, three or four miles high? How was that immense body of lava heated, which flowed more than twenty miles in one of the Sandwich Islands, and poured a red hot river into the sea? Who can answer these, and a thousand like questions?

Bro. Sawin writes from Canada West, Nov. 10th :

> "Day before yesterday, I passed a gas fountain, five miles from Port Huron. It was obtained by boring for water, 125 feet, when the auger was drawn or thrown out, and the gas issued with a noise like thunder, throwing stones and gravel 200 feet high, for three days. This was in July. It discharges immense quantities at present. It burns with a clear light. Alas! what does vain man know of the power of God, and the magazines in store for the destruction of the earth?"

Clerical Opposition.—There are some editors and preachers, who call our expositions of prophecy so absurd, that every body of common sense ought to know their fallacy, but Bro. Sawin has met with opposition, which is just the reverse. In a letter just received, mentioning his lectures in Canada, he says: "After the lecture at Port S——, I gave an opportunity to any who wished, to ask questions. After waiting some time, I was about to close, when the Methodist Preacher began to complain, that I had said nothing new, and that I imposed upon the people, in notifying a second advent meeting. My lecture was upon Dan. 7th, in which I showed conclusively that the coming of Christ was just at hand, being the next event in the prophetic relation. He declared that every school boy knew all I had said, and I had the utmost difficulty to check him in a tirade against me.

I then explained the views of Prof. Stuart, Folsom and others, which you know are in direct opposition to ours, in most important particulars. Mark the change in my opponent. Things which were "plain as day" before, grew suddenly dark. He immediately turned to the people, and said: 'Very well, if such learned men disbelieve it, *you should beware!*'

This man boasted of his standing, and tried to close the ears of the people against the truth I was teaching. Is it not time for the world to lose their faith in ministers? I often remark, that a Methodist or Baptist Pope would be more to be feared than the old one."

The Resurrection.—Dr. Clarke, in closing his critical notes on the 15th chapter of the first epistle to the Corinthians, says: "One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is *now!* How is this? The apostles were contiunally insisting on it, and exciting the followers of God to diligence, obedience and cheerfulness, through it. And their successors in the present day seldom mention it! So Apostles preached; and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid: and there is not a doctrine in the present system of preaching which is treated with more neglect!"

The manner in which this note is printed, abounding with exclamation points, shows that the learned commentator was amazed at the facts it states. The same things are still true, and it requires "line upon line" to make the subject again a familiar reality to the minds of Christians. We have received two valuable articles from Bro. Storrs on this subject, which we have no doubt our readers will be happy to see, though they may not have had the same views respecting all the characteristics of that glorious event, the object of our hope.

Bro. Lewis Ingalls writes from Geneseo, Livingston Co.: "Publish and send the Cry as far as you have means. I know the Cry has done good to the wicked and to professors. In December, 1842, a course of lectures was given in our village by Bro Johnson, and at that time I was nothing but a soldier of Satan, fully prejudiced against God and the Second Advent doctrine; but out of curiosity I went the last night of the lectures, and he said that which fastened true conviction to my heart. The Lord heard my prayer and spoke peace to my soul. I am now strong in the faith of our Lord's coming, watching and waiting to say, 'This is our God.' Now I am trying to convert souls from their errors, yet I receive persecutions and scoffs even from professors, who say they love Christ, yet they show they hate his appearing. A number of souls here are waiting for Christ. Bro. H. F. Hill, of Geneseo, lectures in this vicinity.

"An Irishman, who cursed the Millerites, said he would give them some credit, for their preaching had caused many people to search their hearts and the Scriptures also. Glory be to God, we know this to be true."

Grafton, Vt.—Bro. Sherwin writes: "Some time in February last, we were favored with the labors of brethren Bouth, Finney and Fisk. We never had the opportunity of hearing on this glorious subject before. Many listened with deep solicitude; and as the work progressed, some souls were converted. Although the opposition has been strong, yet some from all denominations have embraced the doctrine of the speedy coming of Christ. From that time till the camp-meeting at North Springfield, we held weekly prayer-meetings, and our souls were much blest. We have since been favored with the labors of Bro. C. Chandler. Last spring the brethren in the north-west part of the town felt that they must be more consecrated to God and labor for the good of souls. They accordingly established prayer-meetings Sabbath evenings, and the Lord has sent salvation to a number of souls; about eight have professed a hope in Christ, and many of them are strong in the faith of soon being with their Lord. We are confident that the end of all things is at hand, and we wish to be found doing our duty. We are now holding Advent prayer-meetings two or three evenings a week. We have had no preaching since Bro. Chandler left—and we would cordially invite some efficient lecturer to spend a few Sabbath's with us. I am confident that the brethren will do all in their power to sustain one. Although some would exclude us from the church, yet we bless God they cannot deprive us of our inheritance in the everlasting kingdom. Dear brother,—continue to sound the alarm a little longer, and soon the Lord will come and take his redeemed home."

A sister in Harrodsburgh, Ky., writes: "I send you one dollar to pay for the 5th volume of the Midnight Cry. I wish you to continue it in my husband's name, Joel P. Williams, as it is the only periodical that I read with any satisfaction. I love that meek and Christian-like spirit that distinguishes it from all others. Dear brother, do not let the scoffs and slanders of the wicked induce you to retaliate, but remember the words of the Saviour, 'when you are reviled, revile not again.' I have a great desire to be with the brethren and sisters at some of their Second Advent meetings, but as there have been none within something like a hundred miles of us, we could not attend, but hope ere long to meet you all in the new heavens and the new earth, wherein dwelleth righteousness."

Bro. E. C. Galusha writes from Rochester: "I have just returned from Lockport, where Bro. Miller gave 18 or 20 lectures. The good work has commenced there, and no doubt a reformation will follow, as there is one good servant who will give meat in due season, and is not ashamed to proclaim the glad tidings of the Kingdom at hand. A great work is going on in Rochester. Since Bro. Miller left, there has hardly been a night that some poor souls have not found peace in Jesus. The interest is increacing daily. Seven were baptized last Sabbath, and the good work of our Lord is progressing beyond our most sanguine expectations. We hope to see many yet brought into the glorious liberty of the gospel who are now in darkness. Bro. Miller has gone to Buffalo, from which place he goes to Lewiston; on his return he is to spend a few days in Pennfield, with Bro. Bernard's church."

Bro. Patten writes from Utica: "I have just returned from Rochester—glorious times in that city.—Bro. Miller's lectures have left a hallowed influence. There were conversions every day. Many came forward for prayers. Last Sunday evening five or six rose and said that the Lord had pardoned their sins, and one little boy, 8 or 9 years of age, rose and stood on the seat where he had sat, and, with streaming eyes, declared, before the congregated multitude that he had lived in sin a great many years, but now the Lord had pardoned all his sins, and filled his soul with glory, and he meant to serve the Lord all his days. Yours, in the hope of soon rising with that little boy to meet our Saviour."

Bro. Chase writes from Lowsville, N. Y: "In the spring of 1842 I had a longing desire to read on the subject of the prophecies, when, to my inexpressible joy, an article was published in the Christian Advocate and Journal, from the pen of Rev. G. F. Cox, and another by Wheeden, and I gave them all a faithful examination; and thank the Lord, I discovered something in Bro. Cox's argument, that I thought must be cheering to those that love His appearing. Although I was a backslider, and had been for years, I was brought to a sense of my awful situation, and continued in the use of the means until I obtained pardon through the merits of our coming Lord. My prayer is that Bro. Cox will be instrumental in winning many souls to Christ, and secure to himself an inheritance in mansions prepared for the blessed.

"Who among all the lecturers in the field will come to Lowville, Lewis Co., and sound the midnight cry? O *come, come, come*, for the time is *short* for the much we have to do."

EXTRACT FROM A PRIVATE LETTER.

Dear Bro. Southard,—"I would express the comfort I derive in perusing your paper. It is with desire I welcome its weekly return, as it contains the only news I receive of the advance of the advent cause. It would be a great satisfaction had I the privilege of meeting with advent believers; but, alas, I am still alone in this place, so far as I know, save one brother. Many of my dear Christian friends say, "It may be so"—"Fixing the time is wrong"—and "We ought always to be ready." A few Sabbath evenings since, I heard a lecture (where I usually attend) from these words: "Behold the Lamb of God," &c. &c. In concluding his remarks, the speaker observed, we must behold him again the second time, when every eye shall see him, and sinners will wail because of him. Then he made a pause, and said, 'My hearers, I am not preaching to you *Millerism, for I don't believe one word in it.*' Then he took up the thread of his discourse, and spoke of our blessed Jesus coming in the clouds with his holy angels. I could not forbear, on my return home, enclosing, with a note, Miller's Synopsis, with a request he would carefully examine and prayerfully investigate, before condemning in public truths which I presumed he ignorantly assailed.

You will ask, perhaps, how is your own mind? Dear brother, I remain firm in the belief of the blessed coming of our Lord, near, even at the door. I feel it pervades my thoughts—my *acts*—enters into all my plans—and I walk daily, like one who, any moment, may hear the mandate, Arise, depart, this is not your rest: and whilst I feel, in a great measure, cut loose from earth, I turn with feelings of peculiar desire for the salvation of my dear children and household.—Alas! must they perish? Dear Jesus, forbid. But I am assured of one thing—*delay* of the Lord's coming will not make them Christians—and the spirit of truth is as sufficient to-day, in power, as to-morrow. I weep and pray over my unconverted friends."

LETTER FROM BRO. COOK.

PRESIDENT CAMPBELL'S ARGUMENT.

Dear Brother Southard,—I have just returned from Washington, Pa. Had a very profitable meeting, which was held daily from Lord's day till Wednesday evening inclusive. Many things, like that of J. Q. Adams' visit, session of court, and three other meetings, a part, if not all the time, engrossed the attention of the community while I was there; yet a good hearing was secured and a deep impression made—which, it is hoped, will be lasting and saving in its tendency.

A kind Providence directed me to the residence of Col. James Ruple. He is a Baptist, and highly esteemed. He was glad of an opportunity for conversation on the advent of our Lord and Saviour at hand—gave me a cordial welcome to his home and his heart. His wife seemed as amiable, and as willing to welcome her Lord, as he. The facts are cheering. He had learned, *twenty years ago*, from his pastor, Elder Wheeler (now President of Rector College, Western Va.) that our Saviour was to come in 1843. The President was then pastor of the Baptist church in Washington. After having heard me, brother Ruple said that brother Wheeler had gone over the same ground, and used the same illustrations TWENTY YEARS

AGO. His wife said that her father has been a believer *ever since her remembrance*. He says that he has not heard lectures recently, nor read our publications, but he seems clear carried away with the "blessed hope," thinking he may see his Lord, old as he is, in his day. These men got their knowledge from the lively oracles:—like "wise" virgins, they got "oil" from "them that sell."

To those who cannot trust God without an endorser, these facts may be of service. It is a device of the devil to label the most important truth by some human name; then those who read the label regard it as *only man's opinion*. It has lost to them the sanction of God's great name. O that men would think that the doctrine of the advent at hand is neither *Millerism* nor *Wheelerism*, but eternal truth, having the weight of *Jehovah's name.*

Two of the professors in College came. One, the most energetic of the faculty, invited conversation, and promised to examine the subject—felt deeply interested in it:—said that we are on the verge of a great event, but thought it might be only *providential*.

No one whom I saw there seemed to have any knowledge of President Campbell's conclusive argument on this point. Those interested looked for it, but did not find it. You may find it in his sixth edition of the N. Test 1839, as follows:

Coming of the Son of Man in the Clouds of Heaven. Matt. 24: 27, 37—39; 26: 64; Mark 13: 26; 14: 62; Luke 21: 27. Whether the "*Coming of the Son of man*" denotes a literal or figurative coming, is a question which has recently been much agitated. Since the days of President Edwards' History of Redemption, till now, it has been a commonly received opinion that there are four comings of the Son of man spoken of. Of these, two are literal and two are figurative: his coming in the flesh—his coming to destroy Jerusalem—his coming to destroy the works of the Man of Sin, and to reign with his saints 1000 years on earth; and his coming to judge the world at the last day. The first and the last are *said to be* literal and personal comings; the two others figurative. The question before us is plainly a literal one, and for the following reasons it seems to us that; however we may talk of a figurative coming, either at the destruction of Jerusalem or of the apostacy, the phrase, as it is found in Matthew and Luke, must denote a *personal and literal* coming of the Son man.

1. On leaving the temple for the last time (Matt. 23: 39) he told the representatives of the Jewish nation, that their house, or temple, was soon to be deserted, and that they should not again *see* him till the day they would say, "Blessed be he that comes in the name of the Lord." After going out of the temple, this *coming* is made the subject of conversation between him and his disciples in private, (chap. 24,) and of course must be explained to them in the sense in which it was expressed in the temple; and there, we learn it was such a coming, or return of the Saviour, as could be *seen* by the Jews. "You shall not *see*" me till a particular day.

2. The apostles ask, "What shall be the sign of thy coming?" As they must have understood him in the sense he delivered himself in the temple, he would answer them in the same sense; for had they misunderstood him he would have corrected them as his manner was. The conversation was *about* a *personal*, and not a figurative coming of the Son of man.

3. As his going away, or his absence, was not figurative, but literal and personal, so must his return, or coming be literal and personal; else there is an application of words in a double sense in one and the same period; and if so, rules of interpretation are wholly unavailing.

4. But the coming of the Son of man, introduced Matt. 24, could not apply to Jerusalem's ruin; for the Jews did not then *see* him, nor say to him, "Blessed be he that comes in the name of the Lord," which he declared would be the case when he would next come. As they have not thus addressed him, we are assured that he has not come in the sense of Matt. 23d and 24th.

5. As the Lord addressed the scribes and pharisees, as representing the nation, so he addressed his disciples, as representing his body, the congregation of saints; and after telling them in order, the things that must happen to them, and the nations, before the coming of the Son of man, he places that event (Luke 21: 27; Matt. 24: 27) *after* the destruction of Jerusalem, the dispersion of the nation, and the long persecution and sufferings of the rest of the real followers of the Lord.

6. When they should see these signs, they were taught to rejoice, in that their deliverance, or redemption drew nigh. But this deliverance has not yet come; consequently the Son of man has not yet come in the clouds of heaven.

7. But this coming cannot be secret or *figurative;* for it is to be as visible and striking as the lightning, which, breaking forth from the east, shines even to the setting sun; "so shall the coming of the Son of man be."

8. Neither is it spoken of as if there were a plurality of events called "comings of the Lord:" but as one and singular, "*The* coming of the Son of man."

9. Again, as Daniel the prophet is quoted in reference to the desolations coming on the city and sanctuary, it is natural to suppose that his disciples would also remember that Daniel had placed the coming of the Son of man at the destruction of the little horn, "when the thrones were cast down"—"the beast was slain, his body destroyed and given to the burning flame." Therefore they *could not be led* to think that "the coming of the Son of man" was either *figurative* or at the desolations which came on Judea.

10. But as seven parables are introduced in this discourse to explain the coming of the Son of man, or the Saviour's return; and as the last of them is on all hands agreed to denote a personal and not a figurative coming, we are *compelled to the conclusion* that the coming so often mentioned and so fully explained, *must always be one and the same*, which the last of the seven parables certainly makes literal and personal. These seven parables or comparisons, all found in *one* and the *same* discourse, relative to *one* and the *same* coming of the Lord, are, first, the parable of the fig-tree; from this he teaches them to "*know*" when his coming is near. Second, the days of Noah and the deluge, sudden and unexpected by the world: "so shall the coming of the Son of man be." Then the parable of the thief, "Be ye also ready for in such an hour as ye think not, the Son of man comes." Fourth, the parable of the faithful and unfaithful servant, "The master of that servant shall *come* when he looketh not for him." Fifth, the parable of the marriage, and of the wise and foolish virgins, "Behold the Bridegroom *comes*, go ye out to meet him." Sixth, the parables of the talents, "After a long time the Lord of those servants *comes* and reckons with them." Seventh, the parable of the sheep and the goats, "when the Son of man shall *come* in his glory," or in the clouds, he will gather the Gentiles, all *the nations*, before him, and separate the good from the bad. The coming of the Son of man is always kept in view in these seven comparisons, and if we regard any *one* of them as literal, we must so regard them *all*.

These are a few and but a few of the reasons which incline us to regard this coming of the Son of man as not figurative, but *literal*, and not at the time of the destruction of Jerusalem, *but at the close the times of the Gentiles.*

The President closes this most Scriptural, common sense and conclusive argument by answering the plausible objection based on "This generation shall not pass, or fail, till all be fulfilled."

"The apostacy," or man of sin, is the same as "the little horn" of Daniel—the man of sin "sits in the temple of God"—in the sanctuary of God, till destroyed by the *Lord at his coming*, (2 Thess. 2: 4—8.) President Campbell framed another argument against Owen, the infidel, (published in their debate,) which makes this the year for cleansing the sanctuary. Now put the two together. The sanctuary *cannot be cleansed with the man of sin in it*, consequently *this is the year for the coming* "so often mentioned and so fully explained" by this distinguished scholar.

Months have passed since the attention of Mr. Campbell was directed to this connection of his convincing arguments. It seems to me clear that *I am bound by every principle of reason and religion to make a truth so momentous known.* Ezek. 3: 17, 21. "A lamp is lighted to be put, not under a vessel, but on a *stand, that it may shine to all the family*." "Thus let your light shine," &c. Mr. Campbell's edition of the N. Test. I have no desire but to lift up these bright shining lamp-like arguments of this edition, and put them on the "stand." If I have not arranged them right, the author's agency is solicited to arrange them. We want all the "family" to see. Amen.

Yours in the blessed hope, J. B. Cook.
Pittsburgh, Nov. 23, 1843.

THE MIDNIGHT CRY.

Hear! hear! O Earth,—the "Watchmen" cry,
"The great, millennial day, draws nigh
To Abraham's faithful race;
In which the Lord, reveal'd in fire,
Will make the guilty know his ire,
Who would not know his grace."

O, solemn, dreadful, glorious news!
The "Gentiles' times" about to close!
And Zion's King appear!
Ah! then, what fearfulness shall seize
Those "Virgins," who have lived at ease;
Nor thought the Bridegroom near!

Awake! arise! ye sleepers all,
'Tis mercy's latest, gracious call,
"Sinners, why will ye die?"
And ye, who have a name to live,
But daily do the Spirit grieve—
For pardon quickly fly.

Christian, thy race is nearly run,
Soon shalt thou see the "Coming One"
With all his shining train,
Then, when the scoffer meets his doom—
An angel band, shall bear thee home,
With Christ thy king to reign.

Newark, N. J. Nov. 10, 1843. John Lyle.

"LOOKING FOR THE BLESSED HOPE."

Hark! O my soul, the Archangel cries,
"Awake, come forth ye holy dead;"—
See them with living saints arise,
Caught up in air to Christ their head.

Beloved, He comes, the Judge of all,
Ah, now too late poor sinners pray:
But what a prayer! "Rocks on us fall:"—
But rocks and mountains flee away.

See the great conflagration spread,
And all the proud, like stubble burn;
Mercy and hope, alas! have fled,
And left them in despair to mourn.

But lo! a change;—Earth purified!
And on it, New Jerusalem,
In which the Lord's redeemed reside,
And he, their God, shall dwell with them.

Is this the hope of pilgrims here?
Then welcome toil, reproach and pain:
Gladly the Saviour's cross I'll bear,
That I this heavenly rest may gain.

Haste, thoughtless soul, Oh be prepared;
A moment's pause may seal thy doom,
For Jesus hath himself declar'd,
"Behold, behold, I quickly come."

Nov. 11, 1843. J. Lyle.

LETTERS RECEIVED DURING THE WEEK ENDING DECEMBER 6.

Postmasters.—South Glastenbury, Conn., 50 cts. Shippensburg, Pa.; Penfield, O.; Sempronia, N. Y.; Piqua, O.; Harrodsburg, Ky.; Harrisburgh, N. Y.; Wakefield, N. H.; Batavia, N. Y.; Manchester, N. H.; Athens, O.; Louisa, Ky. ($1 for vol. 5 was received, we have mailed vol. 1 and 3;) Worcester, Mass.; Sodus Point, N. Y.; Royalton, Vt., each $1. Syracuse, N. Y., $1.50. New Ipswich, N. H.; Myers' Mills, Pa.; Sandy Hill, N. Y.; Akron, O.; North Wardsboro, Vt.; Clyde, N. Y.; Winchester, Conn., each $2.—Kingsville, O.; Painesville, O.; Whiting, Vt., each $3. Macomb, Ill.; New York Mills, N. Y., each $5.

North Danvers, Mass.; Harrisburg, N. Y.; Mannsville, N. Y.; Scottsburg, N. Y.; Monson, Mass.; Rochester, N. Y.; Braintree, Mass.

Individuals.—David Reynolds, 50 cts. Jesse Garner; Horatio Bisbee; Dexter Marsh; Lewis Ingalls; A. C. Ludlow; David Smith, (postage 50 cts.) each $1. W. A. Chase, $4. Chas. Greene; Wm. Thayer; A. A. Stevens, each $5. I. R. Gates, Boalsburg, Pa., $12.

Thos. Huntington; Samuel W. Rhodes; Wm. H. Guernsey; B. F. Bissell; J. Weston; J. T. Vanderbeck; J. V. Himes; D. Plumb; L. Lewis; John Moffat; H. Heyes; E. T. Welsh; A. C. Kingsley; E. C. Galusha; G. S. Miles; Horace Patten; Geo. Storrs; J. B. Cook; C. B. Hotchkiss; Ranson Frost.

THE MIDNIGHT CRY!

VOL. V.—No. 19. NEW-YORK, THURSDAY, DECEMBER 14, 1843. WHOLE No. 98.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

"What I say unto you I say unto all, Watch."

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday and Wednesday evenings; prayer and conference meetings on Thursday and Friday evenings.

THANKSGIVING DAY.—Bro. Teall lectures this (Thursday) morning and this afternoon.

Bro. WHITING lectures this evening.

ST. LUKE'S SCHOOL ROOM, corner of Grove and Hudson streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings. Bro. Teall lectures there this evening and to-morrow evening.

MEETINGS AT BROOKLYN, in the "House of Prayer," in Adams-street, (late Universalist Meeting House) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings. B. Matthias resides at 187 Bridge-st.

THE BIBLE, AND NOT PROFANE HISTORY.—A local preacher recently said to a second advent believer, "How can you be so firm in your belief, when there is so little dependence to be placed on profane history?" "Do you think I rely on profane history?" said the Adventist. "I thought there was where the second advent believers found the evidence for their belief," the preacher replied. Our brother then took the Bible and showed how plainly it appears from the 2300 days that the end comes in this Jewish year. The preacher was amazed, and said he never knew before that there were such things in the Bible. He seemed much affected, and with rare candor and decision, declared that he would examine the subject, and preach it fearlessly if he found it established by the Bible. We hope our brethren will be always ready to seize such opportunities, for the seed may spring up in many unlooked-for places.

AN OLD PROPHECY has been sent us by a brother in Vermont, purporting to have been made A. D. 1008, by F. Seabold, and translated from the German by C. Croff. We cannot publish it, for many reasons; it is based upon movements of the stars, and yet descends to particular persons and years; and we believe the stars reveal no such things. We consider it utterly unworthy of confidence.

NEW-HAVEN.—A brother who went from this city writes that he found a little band of believers, who have precious meetings, and his call is urgent for a lecturer. He names Bro. Storrs, Whiting, Teall and I. E. Jones. We can give no assurance, but hope to be able to announce, soon, that the call is complied with.

BRIDGEPORT, CT.—Bro. Matthias will lecture at the usual place on Saturday evening and Sabbath next.

There will also be meetings commencing Thursday evening, Dec. 21.

HACKENSACK, N. J.—Bro. S. T. Vanderbeck, who is preaching in the Methodist Protestant house of worship, writes earnestly for Bro. Jacobs, Bro. Teall, or some one else. He says: "For seven years I have endeavored to stand as a watchman upon the walls of Zion. During that time I have overcome many things in my experience by the grace of God; but never have I seen the gospel in its fullness as I now do. I became awakened to the subject of the second advent last November."

NEW YORK MILLS.—"Our Second Advent meetings, I think, are increasing in interest. We have chosen one of our number and set him as a watchman upon the walls. We are daily looking for him whom the heavens must receive until the times of restitution of all things, spoken by the mouth of the holy prophets since the world began. Yours in the blessed hope, W. T."

INQUIRY.—A brother writes: "I am inclined to believe the view of Bro. Litch to be correct in regard to the fall of Babylon, from the description of the burning of that great city, and the kings of the earth, merchants, and shipmasters standing afar off, and lamenting, which would seem inconsistent after the Son of man had appeared in the clouds, and all tribes of the earth were wailing *because of him*. Tertullian remarks that, 'with our John Babylon is a figure of the Roman city.' The editor of the New York Evangelist remarked last winter that 'Rome must be destroyed before the millennium.' With this view, I would inquire what is the meaning of Rev. 16: 10, 'And the fifth angel poured out his vial upon the seat of the beast.' Will brother Litch explain this?"

CIRCULATING PUBLICATIONS.—A brother in Vermont, who encloses $11 for books and papers, writes: "I believe there are enough friends of the cause that have money, to drain every Second Advent depot, and set a great many more presses in operation,—so that the world would be without excuse, if time should continue a few months longer." Much might be done, if each would "build over against his own house," by introducing publications into his own neighborhood and circle of acquaintance. "What thou doest, do quickly."

CONFERENCE AT MONTGOMERY, VT., in the Methodist Chapel, Friday, Dec. 22, at 1 P. M. Bro. Leonard Kimball will be present, and we trust other speakers. We hope there will be a full attendance.

BROOKLYN.—Bro. Matthias will lecture this evening at the House of Prayer, showing the fallacy of the popular expectation of the Jews' return to Palestine.

BALTIMORE.—We have received no letter from Bro Litch. The Baltimore Sun of last Saturday, contains a notice, that he was to lecture that evening on the two witnesses,—and that lectures were to be continued three times on the Sabbath, and each afternoon and evening through the week.

HUDSON, N. Y.—Bro. Teall has returned, and we have a letter from Bro. Young. They each gave seven lectures in a hall they hired. At first, the prejudice was great, but it gradually gave away, and on the Sabbath afternoon, Bro. T. gave a heart-searching sermon, and requested those who desired a preparation to meet the Lord in peace to rise. Such was the power of the Holy Spirit, that nearly all arose. After Bro. Young's lecture in the evening, seven or eight rose for prayers. Some infidels have been, for the first time, convinced of the truth of the Bible.

LETTER FROM BRO. WM. MILLER.

BUFFALO, Dec. 4, 1843.

Dear Bro. Himes,—I am now in this city, lecturing to a house full of attentive hearers. The brethren have rented the Buffalo Theatre, which will hold somewhere between 1,500 and 2,000. I gave three lectures yesterday, assisted by brothers Barry, Skinner and Caldwell. I saw the tears of some in the congregation, who, I was informed, were old, hardened infidels. I am confident God will give us some, if not many, of these souls as trophies of his grace. I first lectured in Rochester ten days. God gave a number to us in that place. We left there (Bro. Barry and wife, myself and son George) for Lockport, since which time we have heard from Rochester, that moro or less have been converted to God every night, under the labors of brothers Patten, Morley and Mansfield. At Lockport we were received by Elder Elom Galusha and family with great cordiality, and staid with him ten days,—gave a full course of lectures, and produced an interest which will be felt in the Baptist Church until Christ shall come. Bro. Galusha came out full in the faith of '43. He is a happy man, and a strong man in faith. Already he begins to suffer persecution from the proud and scoffing ministry and worldly professors; but he will remain steadfast. He is no bigot, but loves Christ and his image where he finds it. With him I am well pleased; he will do much to give the "midnight cry." Three more Baptist ministers will help him in this vicinity: brothers Andrus, Winchell, Claighorne, and some others, are strongly convicted. I believe God will do a great work in this region. Some were already converted, and many convicted. Bro. Barry and myself gave a full course of lectures here, which disturbed the evil servants, who cry peace and safety, much. One of these peace-and-safety preachers broke in upon us two or three times while I was lecturing, showing himself neither a gentleman nor a Christian. He was rebuked in a special manner by the trustees of the Church. I am astonished that they cannot see their own character so clearly described in the Bible.—They aim to destroy every conviction of the truth which may be fastened on the minds of the impenitent, and soon God will make manifest their deception to the whole world. I rejoice more and more in the word of God, when I see every day its truth verified in the fulfillment of its prophecies. How can such men escape the damnation of hell?

I fear I shall not be able to visit New-York soon. I have had calls every day, since I have been here. Next week I go to Lewiston on Niagara River; week after to Penfield, where brother Bernard labors; from thence to Auburn, Syracuse, Utica, and home. Bro. I. E. Jones must come this way. I will write you from Penfield, if the Lord comes not before.

Yours in the blessed hope, WM. MILLER.

ROCHESTER.—Bro. E. C. Galusha writes: "The cause is onward at Rochester. There is a large field for lecturers here. We should like to have Bro. I. E. Jones visit us."

DR. GILL ON THE SECOND COMING OF CHRIST.

We need not say that Dr. Gill was one of the most learned of all the English Dissenters. He was a diligent student of the Bible, and is regarded as the best Baptist Commentator. In his Body of Divinity he has much that is excellent on the Second Coming of Christ. The following is an extract:

Vol. II, pp. 395 to 397. "The certainty of Christ's second coming and personal appearance may be confirmed from what the prophets have said concerning it; for it has been 'spoken of by the mouth of them all,' Acts 3 : 21; and though the prophecies greatly respect his spiritual reign, yet are intermixed with many things concerning his personal coming and appearance; and it requires skill and care, being attended with some difficulty, to distinguish and separate the one from the other; and besides these, there are some which chiefly and plainly respect his personal appearance and kingdom; as,

"1. The prophecy in Dan. 7 : 13, 14, where, after the destruction of Antichrist and the Antichristian states in the spiritual reign, signified by the slaying and burning of the fourth beast, follows as a natural order the coming of the Son of man to take possession of his kingdom; Christ, said to be like one, either in conformity to the language of the former visions, his kingdom being humane, gentle, just and wise, as well as powerful, and not beastly, as the others; or because he was not yet become man; or rather the *as* or *like* is not an *as* of similitude but of certainty, as in Matt. 14 : 5; John 1 : 14; Phil. 2 : 7, and being described as coming 'with the clouds of heaven,' fixes it to his second and personal coming, which is always so described. The 'Ancient of days' he is said to come to, is God the Father, the eternal God; they that brought him near him are either the saints, who hasten his coming by their prayers; or the angels: or it may be impersonally read, and 'he was brought;' which denotes the august and magnificent manner in which he will be personally and visibly put into the possession of his kingdom and dominion; which will have a glory beyond all expression, and will be everlasting: it will be never succeeded by another; and though Christ's personal reign on earth will be but a thousand years, yet his whole reign, personal and spiritual, will be of a long duration, and which in Scripture is called everlasting. Besides, this kingdom, when delivered up, will not cease, but will be connected with, and issue in the ultimate glory, in which Christ will reign with his saints forever.

"2. Another prophecy in Dan. 12 : 1—3, respects the second personal coming of Christ; for he meant by Michael, who is as God, as his name signifies, equal to him; the great prince, the prince of the kings of the earth, and the head of all principalities and powers, 'who standeth for the children of Daniel's people;' meaning the election of grace among the Jews, on whose behalf Christ will stand at the time of their conversion in the latter day; previous to which it will be a time of great trouble; both to the saints, when will be the slaying of the witnesses; and to the antichristian states, when the vials of wrath will be poured out upon them, which will bring the spiritual reign, after which will be the personal coming of Christ, here implied, since the resurrection of the dead will follow, and when such will be rewarded in the kingdom of Christ, who have been eminently serviceable in his interest; and the rest of the chapter is taken up about the time when these things shall be.

"3. The prophecy in Zech. 14 : 4, 5, respects the second personal coming of Christ; since all the saints will come with him, and descend with him on earth; when his feet shall stand on the mount of Olives, and when Christ will be king over all the earth, verse 10, and the saints will be in a sinless state, verse 20, 21, though there are some things which respect the spiritual reign of Christ, and a time of distress previous to it.

"4. The prophecy in Mal. 4 : 1—3, respects not the first but the second coming of Christ, when the day of the Lord shall 'burn like an oven;' the elements shall melt with fervent heat, and the earth and all that therein is shall be burnt up; and all the wicked shall perish in the conflagration; be burnt up like stubble, and be properly 'ashes under the soles of the feet' of them that fear the Lord; to whom it will be a glorious day, on whom the sun of righteousness shall arise.

"The certainty of Christ's second and personal coming to reign on earth, may be evinced from several sayings and parables delivered by him. Not to omit the petition directed to in the prayer commonly called the Lord's Prayer, 'Thy kingdom come,' connected with another, 'thy will be done on earth as it is done in heaven;' the sense of which is, that the kingdom of God might come, and so come that the will of God might be done by men on earth as it is by angels in heaven; which petition, though it has been put up thousands of times, has never yet been fulfilled, nor never can be but in a perfect state; and there will be no such on earth till the resurrection state takes place, and Christ personally appears in his kingdom and glory.

"1. The answer of Christ to the question of his disciples, 'What shall be the sign of thy coming and of the end of the world?' (Matt. 24 : 3,) given in the following part of the chapter, seems to respect the second personal coming of Christ; for though it is so expressed as that it may be applied to his coming in his kingdom and power to destroy the Jewish nation, and so to be the end of their world, church and state; yet what is said of that and the signs of it, may be considered as types, symbols, and emblems of, and to have a further accomplishment in the second coming of Christ, and the end of the present world; whose coming will be like lightning, swift, sudden, at an unawares, and local and visible; for 'then shall appear the sign of the Son of man in heaven,' (27 : 30,) that is, the Son of man himself, as the sign of Jonas is Jonas himself; who will personally appear in the lower heaven, so as to be seen by all the tribes of the earth, who shall mourn on that account: and 'they shall see the Son of man coming in the clouds of heaven:' which, as has been before observed, is a distinguishing and peculiar characteristic of the second coming of Christ—which will be with power, seen in raising the dead, burning the world, binding Satan, making new heavens and a new earth, and setting up his glorious kingdom in it; and so with great glory, his own, his Father's, and that of the holy angels; and then he will 'send his angels with a great sound of a trumpet,' (verse 31,) and with such an one, and with the angels shall he descend in person from heaven, (1 Thess. 4 : 16.) 2 Thess. 1 : 7, and those he will employ to 'gather together his elect from the four winds, from one end of heaven to the other:' that is, the raised saints, who will rise at this time in the several parts of the world where they died and were buried; and whom the angels shall collect together, and bring with the living saints changed, to Christ in the air, where he will be seen. But of 'the day and hour' of Christ's coming 'knoweth no man, no not the angels in heaven,' (verse 36.) Moreover the coming of the Son of man will be 'like the days of Noah' for carnality, sensuality and security, (verse 37, &c.) which agrees with the accounts other Scriptures give; as that it will be like that of a thief in the night, sudden and at unawares; and that when persons are crying peace, peace, great pleasure and happiness sudden destruction comes upon them: and therefore, since the Son of man comes in an hour unthought of, persons ought to be 'ready' for it, (ver. 44,) for nothing is more certain than death, the coming of Christ, and the judgment day.

2. The parables of Matt. 25, all respect the second coming of Christ. The parable of the wise and foolish virgins, describes the state of the church under the gospel dispensation, as consisting of true believers, and formal professors, and their different behaviour, entil the coming of Christ; when the door will be shut, the door of the word and ordinances; for after the spiritual reign, and in the millennium state, they will be no more administered, and Christ, and his gospel will be no more preached; and so no more a door of faith and hope for sinners. Before the personal coming of Christ, all the virgins, both wise and foolish, will be asleep, unconcerned about his coming, off of their watch and guard, and in no expectation of it; and having little faith about it, 'When the Son of man cometh, shall he find faith on the earth?' To this state answers the 'Laodicean' church state, lukewarm, indifferent, and regardless of divine things; which will bring on, and issue in the last judgment of the people, as its name signifies. Christ, in this parable, is all along represented as a bridegroom, and as such he shall come, when the church, his bride will be made ready, and come down from God out of heaven, as a bride adorned for her husband; when she, the bride, the Lamb's wife, having the glory of God upon her, shall dwell with him in the new Jerusalem state; which is the marriage chamber they that are ready shall enter into with him."

"SIGNS IN THE HEAVENS."

The editor of the Brunswicker, in a long article on "Millerism," calls us very foolish for regarding the strange appearances in the heavens, of the last few years. We do not wish to argue the subject now, but shall make a few extracts from a book published in Troy in 1808, by Benj. Gorton. The exact fulfilment of Scripture is an exhaustless subject of admiration. Many years ago these signs were noticed, but not sneered at. Now, when they are more numerous, and better authenticated, they are either denied or laughed at. The signs are so exactly fulfilled, and men in high places are so bold in saying, "All things continue as they were," that we cannot doubt that we are in the "last days." Here is the extract, showing how these things were regarded 35 years ago:

"I shall now produce some of the many literal signs which have taken place preparatory to the coming of our Lord to take the Kingdom.

"The sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.—Matt. xxiv. 29.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.—Luke xxi. 25.

"And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come—Acts ii. 19, 20.

"And I will shew wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.—Joel ii. 30, 31.

"Our Lord says—Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, this generation shall not pass, till all these things be fulfilled.—Matt. xxiv. 32, 33, 34 Meaning the generation in which those signs begin to take place. Now let us examine if this is not the generation.

"The sun was remarkably darkened in 1780, 28 years last May. In Providence, Rhode Island, it commenced in the forenoon, so that the cows returned from pasture as at evening, and fowls went to roost: candles lighted in order to see to do business: and many people much disturbed in their minds for the event.

"At Conway, Massachusetts, they dined by candle light; and farmers were obliged to leave their sowing, and other work, in the field, for want of light. At Fishkill, New York, in the afternoon, business was, in part, laid by, by reason of darkness; all appeared to be tinged with a yellow hue. This appears to be the first particular sign spoken of apparent to the natural eye immediately: the second is that of the moon's turning to blood; this I have not seen, but, from information, I have reason to believe it did take place between 2 o'clock and day break in the morning of the same night after which the sun was darkened, which was said to appear as a clotter of blood; and it is the more probable, as that night before the moon appeared, was as dark, in proportion, as the day, and of course would give the moon an extraordinary appearance—not suffering her to give her light.

"From a Richmond (Va.) paper, April 23, 1803:

"'SHOOTING STARS.

"'This electrical phenomenon was observed, on Wednesday last, at Richmond and its vicinity, in a manner that alarmed many and astonished every person who beheld it. From one until three in the morning, those starry meteors seemed to fall from every point in the heavens, in such numbers as to resemble a shower of sky-rockets. The inhabitants happened, at that hour to be called from their houses by the fire-bell, which rung on account of a fire that broke out in one of the rooms of the armory, but which was speedily extinguished. Every one therefore had an opportunity of witnessing a scene of nature which never before was displayed in this part of the globe, and which probably will never appear again. Several of those shooting meteors were accompanied with a train of fire that illuminated the sky for a considerable distance.—One, in particular, appeared ta fall from the zenith of the apparent size of a ball of eighteen inches diameter, that lighted, for several seconds, the whole hemisphere. During the continuance of this remarkable phenomenon, a hissing noise in the air was plainly heard, and several reports resembling the discharge of a pistol. Had the city bell not been ringing, these reports would probably have seemed much louder. The sky was remarkably clear and serene, and the visible fixed stars were numerous the whole night. We are anxious to know at what distance from Richmond this phenomenon has extended. It is hoped that persons who have remarked it in other places will not neglect to inform the public of the particulars, as such information may add, in a great degree, to the knowledge of meteorology.

" 'Since writing the above, we have been informed that several of the largest of these shooting meteors were observed to descend almost to the ground before they exploded. Indeed, many of those which we saw appeared to approach within a few yards of the housetops, and then suddenly to vanish. Some persons, we are told, were so alarmed that they imagined the fire in the armory was occasioned by one of these meteors; and in place of repairing to extinguish the earthly flames, they busied themselves in contriving to protect the roofs of their houses from the fire of heaven. This circumstance of the shooting stars descending within a short distance of the ground, is, however, a fact highly important to be known, as it has been generally supposed that meteors only proceed in a horizontal direction, and never fly perpendicularly upwards or downwards. Those which were particularly remarked appeared to descend in an angle of sixty degrees with the horizon, but as the smaller ones were so numerous, and crossed each other in different directions, it was only possible to ascertain, with any precision, the paths of the largest and most brilliant.' "

The next acount of the same event is from the New Hampshire Gazette, May 30, 1803; and the third corroborating account is from the Raleigh (N. C.) Register. The fourth account, likewise agreeing, is from Saratoga county, N. Y., and published in the Albany Register. The statements are all interesting, as they illustrate the impression made on the beholders, but we omit them for want of room.—Ed. Cry.

" '*And the powers of the heavens shall be shaken.*"

"The following account is from South America correct, by way of Jamaica, (West Indies.) 1804.

" 'CONVULSIONS, FIRE AND SMOKE.

" 'A correspondent, who dates near Black River, has transmitted to us the following account of a most awful and alarming phenomenon, which made its appearance in Middle Quarters, in the parish of St. Elizabeth, on Monday the 25th of September last, about 4 o'clock in the afternoon.

" 'It began with very heavy, black clouds, as if there was a deluge of rain ready to fall: it was afterwards accompanied with a dreadful roaring noise, as if a violent squall of rain, with wind was coming on, but much more loud and horrible.

" 'There was soon the appearance of a large globe rising from the earth, and ascending into the atmosphere, occasioning very violent commotions and convulsions in the earth. The fall of trees was distinctly heard, and large limbs, thereof, with innumerable birds, were seen carried to an immense height in the air, the clouds at the same time convulsed in the most awful and terrific manner. There was then seen what resembles a water-spout, but no water fell from it.—This continued its course from the north-east to the southward, carrying all before it, tearing up logwood, cotton trees, &c. by the roots, and whirling up in the air the limbs of numbers of the largest trees, having at the same time the appearance of fire, attended with thick, black smoke, which ascended from it in its course, and a report like guns going off. This continued nearly an hour, and its course was upwards of a mile. The appearance was so awful and of so extraordinary a nature, the whole neighborhood, and all that saw it, were alarmed beyond measure, not knowing where it would end.'

"CLOUD OF FIRE.

" '*Greenburgh*, (*Penn.*) *Jan.* 19, 1801.

" 'On Wednesday evening last, between eight and nine o'clock, a cloud of fire passed with great velocity over this town, exciting the astonishment and apprehension of the inhabitants. The day had been exceedingly damp, and the night was dark and foggy. It passed nearly in a north direction. The whole firmament appeared in a blaze, and a dead, sulphurous smell was emitted. The streets of the town were rendered as light as the *clearest day*. At about ten minutes after the appearance of the meteor, a distant, rumbling noise was heard, accompanied with the quaking of the earth. It was not, however, severe; and could only be discerned by the clattering of windows, &c.'

" A VOLUME OF FIRE.

"*From the Western Star.*—'*Stockbridge*, (*Mass.*) *April* 27, 1805.

" 'On Tuesday, the 9th instant, the inhabitants of the north part of Alford were alarmed by a sound, somewhat resembling thunder, but much more intense than any ever experienced in this part of the country. Those having a prospect, and immediately turning their eyes the direction whence the noise appeared to proceed, were astonished to behold a volume of fire, to appearance eight or nine feet in diameter, issuing directly from the earth, and to the height, as was supposed, of 150 feet, accompanied with vast quantities of smoke, equal to that proceeding from a large building on fire. Constant successions of fire and smoke of this description, continued for the space of ten or fifteen minutes. The cattle and other herds of the adjoining field were thrown into the greatest amazement and consternation. The family of Mr. James Bloss, on whose land the phenomenon happened, accompanied by a great number who had assembled at a call so extraordinary, immediately repaired to the place from whence the fire issued, but found, contrary to their expectations, that no eruption at all of the earth had taken place, but that the common rubbish scattered around had been conveyed to a great distance. Let the curious determine the cause.'

"PILLAR OF SMOKE.

" The following singular account of a phenomenon, which appeared in the air near the village of Quintana, in the province of Burgess, in Spain, is given in the Paris papers, as an extract from the Journal of Madrid of the 7th July, 1800.

" 'At 11 o'clock in the morning of June 11, a stormy cloud was seen at the extremity of the village of Quintana, towards the north end, a very thick fog, which seemed to proceed from the adjacent mountains having joined it in a very gross column, they formed together a very fantastic figure, with arms, feet, and a long tail; the resemblance of a very large serpent, of a sky-blue color, was soon after plainly discovered, as proceeding from the junction of the cloud and fog, which extended itself so far as to touch the earth. It emitted from time to time torrents of fire, of a dark red color, and at length separated itself from the cloud, in the direction of the village, with frequent eruptions of flame and sparks of fire. The inhabitants were very much terrified; but a violent gale from the north separated in the southern extremity, while the greater part advanced within 500 paces of the village.

" 'It was seen to tear up, in its passage, several large stones and trees; in particular, a very large oak was first stripped of its leaves, and afterwards torn up by the roots. This account is given upon the authority of the curate of the village, and several respectable inhabitants, who were eye-witnesses to the transaction.'

"Published in the Troy Budget, Dec. 17, 1800."

" PHENOMENON IN ENGLAND—1804.

" 'Several accounts have reached us, respecting the luminous meteor, which was seen from all parts of the metropolis on Sunday night. A correspondent, who saw it from Clapham-common, describes it as a large ball of fire, emitted from a thick, heavy cloud, in about a second; it extended in length perpendicularly, exhibiting three distinct balls, united by a stream of fire.—The effect of the light was so luminous, that, from darkness visible, instantaneously it appeared as light as day, when the sun is at meridian. To those east of the Temple-bar, it appeared to pass in a S. W. direction and unattended with any noise, though the glow of heat which it diffused was considerable, and was felt by all those who were in the streets at the time. To those west of the metropolis it seemed to assume an oval form, and to move in a different direction, with a tail like a comet. As far as we have collected, it was seen for a considerable distance from the metropolis, and many women, in Leicester-fields, St. James' and other squares where the effects were most awful, fell into strong hysterics, while many nervous persons prostrated themselves on the pavement, apprehending that the great globe itself was on the eve of being consumed. At Richmond, a rumbling noise was heard in the heavens during its progress, and all who saw it describe it as a sight awful, sublime and beautiful in the extreme.'—*London paper.*"

We have published many more startling facts in the Cry respecting the signs seen by this generation.

From the Signs of the Times.

LETTER FROM F. G. BROWN.

Brother Bliss,—I have just returned from my tour in N. H., after an absence of five weeks, which I have spent much to the improvement of my health, and to the good of my soul. I have visited, and met the brethren in the following places: Londonderry, New Ipswich, East Weare, Dearing, Wilton, New Hampton, Concord, Nottingham Square, Lee and Portsmouth; and I must say that I have been delighted to find so many pious, thinking and substantial believers in the immediate coming of the Lord. I can bear testimony that they are all firm and established in the faith, as their own granite rocks and hills. They told me they were *never* more so. I found too that they had the life and power of religion, and that the theme of Christ's coming has not yet lost its power to effect the soul. I wish our advent friends every where, were living as much in view of the speedy winding up of all things earthly. Is there not danger of some of us who were among the first to proclaim our faith in the Lord's coming, relapsing into a state of stupidity and sleep; lying down without oil in our vessels, to be surprised only by the blast of the last trump? If we have read the Bible aright, but a few days more can pass, before the Son of Man shall be revealed—each moment is liable to be our last, and to finish up our work here—consequently we ought to be more and more sober, solemn, watchful and prayerful—our seasons of communion with God ought to increase in interest; every tie on earth ought daily to weaken, our hopes ought hourly to be receiving new vigor, and momentarily we ought to be enjoying new pledges of our future inheritance. Do we all feel that we have an anchor which amid the storms and tempests of that day will secure us, while the great mass are suffering an awful wreck? For one, as I approach the terrible catastrophe, I feel more and more for myself; the way looks straiter and straiter. Does my righteousness *exceed* the righteousness of the scribes and Pharisees? if not, the door will forever be shut against me. "Wo unto you scribes and pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them." My piety may even attract the observation and gain the applause of my fellow mortals, and I become proud, and self-confident of my own spiritual attainments; and yet, after all, I may be the pitied object of Jehovah's heaviest wrath! I want to say in kindness and faithfulness to all who have been, or who are now looking for the Lord, Be sober, be vigilant, for the adversary will pursue you with his snares, and his fiery darts even to the threshold of heaven's high gates. Your trials, if you are faithful, will doubtless multiply until the warfare is fully ended. Unbelief will creep in and cause you to backslide, unless you keep your eyes steadily on the word, and *pray always.*

I have not yet seen or heard a good reason, either from Scripture or reason, to shake my faith. The Advent is not a thing to enter the brain to-day, and to leave it to-morrow. I can't think that I am mistaken. I have had more evidence to strengthen my belief in the immediate coming of Christ, than I ever had to believe in any generally admitted doctrine of the Bible. Yes, I sometimes feel rebuked in asking God for more light to dispel the momentary doubts of unbelief—Rank infidelity alone, it seems to me, would ask for more evidence than has already been presented.

Boston, *Nov.* 17*th*, 1842.

PURE MILK---" NOT MILK AND WATER."

There are many Protestants who would do well to take a lesson from the Irish milkman, and not let others deal out Bible truth to them as *they* may think best. The following anecdote was related in Liverpool, by a gentleman from Cork:

A short time since a Romish priest of the county of Kerry received information that a member of his congregation—a milkman—was in the habit of frequently reading the Scriptures, and paid him a pastoral visit. On arriving at the humble cabin, he found poor Pat employed in his domestic affairs, and thus addressed him:

" Why, my good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?"

"Sure, it is true, plase your riverence! and a fine book it is."

"But you know," rejoined the priest, "that it is very wrong to read the Scriptures. An ignorant man like you has no right to do so."

"Ah!" replied Pat, "but you must be afther provin' that same, before I can consint to lave it off."

Priest.—"That I will soon do."

Pat.—"Sure, if your riverence does that, I'll read no more, and give it up to you."

Priest.—"I will, from the book itself, convince you that you have no business to read it."

The priest immediately took up the Bible, and read to Pat from the 1st Epistle of Peter, 2 : 2—"As new born babes, desire the sincere milk of the word, that ye may grow thereby." "Here you see," said the priest, "you are wrong to read the Scriptures yourself; you are only a babe; and you are enjoined 'to desire the *sincere milk* of the word.' One who understands what the *sincere* milk really is, must give it you, and tend you."

Pat listened attentively to the priest's authoritative address, but in no way at a loss to reply to what might have puzzled wiser heads, said—"Ah, but be aisy, your riverence, while I tell you. A little time ago I was took ill, I got a man to milk my cows and attend to my business, and what do yon think he did? Why, astead of givin' me the rale *milk*, he chated me by puttin' wather into it; and if you get my Bible you may serve me that same. No, no, I will keep my cow and milk it myself, when I shall get the *sincere* milk, and not as I should from you—mixed with wather."

The priest thus finding himself defeated, and desirous that the mischief should spread no further, said, in a conciliatory tone—"Well, Pat, I see that you are a little wiser than I thought you, and as you are not quite a babe you may keep your Bible, but don't lend it or read it to your neighbors."

Pat, eyeing his admonitor very cunningly, but seriously, replied—"Sure enough, your riverence, while I have a cow, and can give a little milk to my poor neighbors who have none, it is my duty to do so as a Christian; and, saving your riverence, *I will.*"

The priest, abashed, walked off immediately.

THE MIDNIGHT CRY.

"FEAR NOT, LITTLE FLOCK."

THURSDAY, DECEMBER 14, 1843.

'YOU ARE BREAKING UP THE CHURCHES.

With many, this charge is equal to that of rebellion against God. But it is often just the reverse. We can scarcely look at the facts, without weeping, but we must look at them, nevertheless. We think the following proposition is invariably true.

When church organizations have become popular, they have begun to be corrupt.

When Solomon came to the throne, what king was ever so humble as he? His request for wisdom "pleased the Lord," and it was granted. The Lord also gave him "riches and honor," so that he "exceeded all the kings of the earth." How delightful is now the prospect for God's people! we are ready to exclaim. But when we look a little further, we find Solomon led into corruption by his alliance with the "kings of the earth," among whom he takes so high a rank. "When Solomon was old, his wives turned away his heart after other gods . . . and Solomon did evil in the sight of the Lord." What was the duty of a true Israelite then? Evidently to break fellowship with Solomon, notwithstanding all the honor God had put upon him. But shall we forsake him who built the temple, and who has uttered such excellent proverbs, by inspiration from heaven? it might be asked. YES, YOU MUST ABANDON SOLOMON OR FORSAKE GOD, the voice of duty replies in thunder tones. "The Lord was angry with Solomon, because his heart was turned from the Lord God of Israel," and it had been said to him, "If thou forsake him, he will cast thee off forever." The question for the true child of God to decide, was this: Shall I follow the king, and be cast off forever, or forsake him, and have God's favor forever? It was a trying case to one who wished to retain the friendship of the world, but a plain one to him who loved the Lord with his whole heart.

Moses was a man of God, and highly honored as a messenger to his people. When Christ was on earth, the scribes and Pharisees sat in Moses' seat, and they preached such excellent sermons, that Christ said: "All therefore, whatsoever they bid you observe, that observe and do." The names of scribes and pharisees are so odious now, that many are inclined to think they were always so. This is a *great mistake.* Christ said: "ye outwardly appear righteous," and "ye are they which justify yourselves before men, but God knoweth your hearts; that which is HIGHLY ESTEEMED AMONG MEN, is abomination in sight of God." Here they are referred to as those that are highly esteemed. Christ also said: "All their works they do to be seen of men," Matt 23: 5, and in his sermon on the mount, he said: "They have their reward," from which we may infer that they had the high reputation for piety they desired.

Cruden says: "They take their name from a Hebrew word, which signifies *division* or *separation*, because they distinguished themselves from the other Israelites, by a more strict manner of life, of which they made profession. They were very numerous, and far extended. When our Saviour appeared in Judea, the Pharisees were then in *great credit among the people.*" Matthew Henry says: "The scribes were the most noted *teachers* of the law, and the Pharisees the most noted *professors* of it. They were looked upon by the people as *super*-conformed to the law. It was thought that if but two men went to heaven, one would be a Pharisee. The people did not think themselves obliged to be as good as they."

Now mark the contrast between man's judgment and God's. What a ferment must have been excited throughout the vast multitude who heard the carpenter from Nazareth single out these admired ones, in his sermon, and "*denounce*" them! "I SAY UNTO YOU, THAT EXCEPT YOUR RIGHTEOUSNESS SHALL EXCEED THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES, YE SHALL, IN NO CASE, ENTER INTO THE KINGDOM OF HEAVEN." What looks of surprise, what murmurs of indignation must have spread though that immense crowd! "Better than the Pharisees!" they might have exclaimed, "when they are better than the law requires! Impossible! The man is disturbing the people! He will break up our synagogues. Away with him!" Yet Christ spoke the truth, and it is easy for us now to believe it. He spoke justly, when he called them children of hell, and said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Christ took special pains to cut down their influence that he might save the people. He showed that they were proud, covetous, unjust and hypocritical. They had made void the law of God, but the people had not turned with horror from the impious rebels, as they should have done, because their tradition was founded on the specious pretext of sustaining the cause of God. The Pharisees taught, says Cruden, that if we say to our parents that are in necessity, "Father or mother, the thing you ask of me is dedicated to God, it is no longer in my power, but you shall have a part in the merit of my offering, which will do you as much good as if I had given it to you;" we are freed from the obligation of helping them. The people doubtless thought the Pharisees were too good to be mistaken, and therefore reverently received their word. But the race of Pharisees still exists, and the duty to watch against their deceits was never more binding than now. "In matters of religion, the traditions of the ancients were the chief subjects of their studies: and to these they made additions of their own, as they saw fit, making their own opinions pass as traditions of the ancients." How exactly does this correspond with the practice of modern Pharisees, who set up the opinions of commentators, and when they will not suit their purpose, add their own in opposition to the simple word of God. They had great zeal for the cause of God in the world. But Christ "reproaches them with compassing sea and land, to make a proselyte, or convert a Gentile; and after that, to make him still a greater sinner than he was before, by teaching him a pernicious doctrine, and making him more opposite to the gospel, instead of showing him the true paths to piety." *Cruden.* They condemned persecutors who had lived in ancient times, but they themselves were actuated by the same spirit.

But when Jesus invited the people to look into the whited sepulchres, and see the "dead men's bones, and all uncleanness," where all had appeared so beautiful, they were enraged. They tried to get hold of some word of his, and hold it up to the people. They made the worst of all he said or did. See Luke 2: 53. "The scribes and Pharisees began to urge him vehemently, and provoke him to speak many things." Instead of striving to find the truth, "they sought to entangle him in his talk." When they knew that he had wrought a miracle, by raising Lazarus from the dead, they met, not to spread the truth among the people, but they "took counsel together to put him to death."

Now let us imagine the situation of one who believed Jesus to be the Messiah. His soul is filled with horror at the thought of these murderers. He speaks as he thinks. One who still blindly reveres them as the special favorites of heaven, hears his speech, and he is filled with horror. Is it any wonder, therefore, that the people were stirred up, and Christ crucified?

Under similar circumstances, have the Waldenses, the Albigenses, and the Huguenots, been put to death. Those who instigated the people to apply the torch, were looked upon as the "successors of the Apostles," while they took special pains to make their victims odious. We can easily see that the true child of God must come out from among the wicked Pharisees, and the persecuting priests. People now glory in being on the side of Moses, against Pharaoh, on the side of Peter against the successors of Moses—on the side of Luther, against the successors of Peter, and many also, in taking the side of George Fox, John Wesley, or Roger Williams, against the abuses of those who professed to be reformers; but tell them that they ought to come out and protest against present abuses, and they shrink back with horror. Nay, some of them are ready to cast stones at those who do feel it their duty to come out. "There may be some who ought to come out," says one, "but it surely can't be my duty, I am in a church made up of the followers of the excellent Wesley, and my preacher is very devoted, and I can't leave him."

Dear reader, apply some Bible test to minister and people, and do you not find that they "reject the present truth?" Where men are held as property, would not Methodists lynch you for circulating Wesley's Thoughts on Slavery? Would you not be repelled as an intruder, if you should ask leave to introduce Wesley's Sermons on the New Creation, into some social meeting?

Will Baptists tolerate the sentiments of Dr. Gill?—But I am tired of such questions. Will professed *Christians* heed the words of *Christ* and his apostles? Try them and see, and if they will not, let no personal consideration keep you from obeying God, rather than men. If the doctrine of the second advent is true, preach it, and do not countenance those who try to keep the people from believing and obeying the words of Christ, before whom we must soon stand.

We cannot decide for all, but we beg of all to decide for themselves whether they can please God while they retain their standing in churches whose ministers and members oppose God's truth.

On this subject, so intensely interesting to many of our readers, we insert a communication of Bro. Jacob Weston, who was formerly a Missionary in the West Indies, and afterwards pastor of the Baptist Church in New Ipswich, N. H. Many important facts in relation to the churches, have turned his mind to this subject, and we hope his thoughts will be prayerfully pondered by all.

For the Midnight Cry.

St. Peter's Caution to Christians in the Last Days.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness."—2 PET. 3: 17.

No one can dispute but that the apostle is speaking in this whole chapter, from which our text is taken, of the second coming of Christ. In the 3d and 4th verses, he informs us that in the "last days" some will ask, "Where is the promise of his coming?"—This question evidently could not be asked until a definite promise that he was coming was pointed out, and preached and propagated among the people. Then those who were opposed to the coming of Christ, and those blind concerning Scripture truth, would ask, "Where *is* that *promise* you speak of? *We* find none; nor do *we*, in the course of nature, see any tokens of dissolution. All things continue as they were from the beginning of the creation." Though these objectors might seem to be honest in not discerning the signs of the times, that the day of the Lord was at hand, the Holy Ghost directed Peter to write that this ignorance would not shield them from condemnation at the appearing of the Judge, because they were *willingly* ignorant. They *could* know if they *would*.

After showing that this world, which was once overflowed with water and perished, was to be purified by fire at Christ's appearing, and then, according to the prophecy of Isa. 65: 17, was to be restored to its primeval purity. (See Acts 3: 21; 1 John 3: 3.) The apostle shows us that the people of God, in these last days, will be in peculiar danger of being led away by certain errors of wicked men, and so falling from their steadfastness, in looking for the Saviour, lose their part in the new world, and be left to burn up with the wicked.

The mariner, after having calculated his latitude and longitude, and found whereabouts in the ocean he is, carefully examines his chart, to see if he is near any shoals or quicksands. If he finds some dangerous reef laid down on his chart, near the latitude and longitude, he supposes himself to be, and finds that the course he is now sailing will soon bring him on those reefs, he immediately wears his ship, changes his course, and steers clear of the danger. So should we do in sailing up to glory.

It becomes us thus to inquire, *What are the dangers by which those who are looking for the coming of the Lord, will be liable to be led astray and so fail of eternal glory?* Among many, we will mention some prominent ones.

1. *Retaining a standing in a church where the members do not receive the evidence that the Lord is at the door.*

Can two walk together except they be agreed? Amos 3: 3. Whatever apparent union there might formerly have been between the different members of any church, there can be none between those members who *love* the appearing of Christ, and *receive the Bible evidence* that he is at the *doors*, and those members who do *not* receive this evidence. The one delights to dwell on the all-absorbing theme—"Jesus is coming." The other disbelieves and disrelishes it, and by evasive arts, and cavils, and objections will use the utmost endeavors to quench the flame of love in the Advent brethren.

Though some may run well for a time, and retain their standing in these sects, or churches, yet they cannot long, they will soon grow weary with contending, and fall asleep of fatigue. *There is no union now.* One party is waiting for the Lord from heaven, and striving to get souls ready for *that* event. The other is laying plans to build up *party* and *sect* for ages to come. The one has lost all desire for this sin-cursed earth, and is daily looking for the *new* where *Jesus* will reign. The other is perfectly contented here where the *devil* reigns, and would *much rather* that Jesus would not come so soon "to destroy the works of the devil." The one *believes God*, the other does not, but calls evil good, and good evil; puts darkness for light, and light for darkness—bitter for sweet, and sweet for bitter. These errors God foresaw; this unbelief God foreknew. Hence, though he permitted his children to live in these worldly corrupt sects, until the cry should be made, "Behold, the Bridegroom cometh," and thus the separation in interest should be fully developed, then he would have all those who loved the Saviour, obey the command, "Come out of her, my people;" (Rev. 18: 4.) knowing that if his people continued with the unbelievers, they would, by the errors of the wicked, fall from their steadfastness in looking for the Saviour, and so lose their all.

3. *Those who are looking for Christ are in great danger from those ministers who do not know whether Christ is coming, and consequently are not giving the alarm.*

Many such ministers preach well. So did the scribes and Pharisees. (See Matt. 23: 2, 3.) Many of them preach *the truth*, but they do not preach *the right kind* of truth.

The minister is a watchman, set to watch for danger. (Ezek. 33: 1—9.) If he neglect his duty, he is criminal, and is to be treated and judged as such.—Christ said that his people might know when he was coming the second time, by certain signs which should precede his coming; and by these signs they might determine when he should appear, with the same positiveness and certainty that they could tell when summer was coming. (See Matt. 24.) He then inquires, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?" By the "ruler over his household," is evidently meant the *minister*. (See Acts 20: 23.) "To give them meat in due season," is plainly, to tell them that Christ is coming, in season for them to prepare for the event. The minister who simply *neglects* this, Christ tells us, *shall have his portion with hypocrites*. We see the reasonableness of this. Christ made it so plain that a *child* can know when he is at the doors, and the *minister* who cannot tell this, shows that he does not believe the Saviour, and is only a *blind guide*.

Now let one who is looking for the Saviour, attend the preaching of one of those ministers who are not giving the cry, "Behold, the Bridegroom cometh," and from the very nature of cause and effect, such an one must fall from his steadfastness. And the better the minister preaches, without telling them that Christ is at the doors, the more dangerous his preaching. Christ saw that it would be necessary for people to *know* when he was coming, and for ministers to preach it. These ministers say it is *not* necessary to know when he is coming, nor can any one tell any thing about it; thus contradicting the Saviour. Only, say they, let us live to God, be wholly given up to his service, and we shall be ready for death or any event. Now if a person does not believe Christ, and will not heed what Christ shows to be necessary—the signs and cry which he said should precede his coming—then the professed consecration to God and his service is specious in pretence, and not real. Many such arts and devices are used to draw men away from their faith, and steadfastness of the gospel. All these are dangerous, and should be avoided by those who want to be ready when the Lord shall come.

I said the better those ministers preach the more dangerous they are. We know that the more exactly a counterfeit bill resembles a genuine, the more readily people are deceived by them. But let us take a case, such as has often happened, within a few years past. A brother or sister goes to an Advent meeting; the same Spirit that came down on the few disciples, assembled in an upper room for fear of the Jews, is there. He enlightens their minds—opens their understandings, and impresses the truths of the Bible upon ther hearts. They see and feel that Jesus is soon to take to himself his great power and reign.—They see and feel that the awful predicted state of the ministry, and church, and world, of the last days, is fully realized in the present state of things. They feel *steadfast* in these great truths. The next Sabbath they go to hear *their* minister. He preaches eloquently. Touches every fibre of the imagination—calls up every power of sympathy, and bathes every face in tears, as he expatiates on the agonies of Gethsamane and the scenes of Calvary,—but he says nothing of the *glories that should* FOLLOW. Notwitstanding this great *omission*—this neglect to give the portion of meat in due season, the Advent brother or sister is stumbled, falls from his steadfastness, and is thrown into darkness. Forgetting these, a man may preach like an angel and yet have no religion. (See 1 Cor. 13: 4; Gal. 1: 8.) He begins to urge, "Why, I thought I saw that the cry, 'Behold the Bridegroom cometh,' was of God—that Christ foretold this as one the signs which should precede his coming. I thought I saw clearly that he that was not *with* Christ in giving the cry, and in preparing souls for this great event, is *against* him; but my minister could never have preached as he has today, without religion. He must be a good man,—and yet he has said nothing about Christ's setting up his kingdom in the new world: indeed he has not so much as mentioned that Christ will *ever come* again to this earth. I don't know, after all, as Christ *is* coming.—At any rate, people are not so unprepared for the event as I imagined they were, when I read some portions of Scripture. It cannot be necessary, after all, to say or think much about it, or so good a man as my minister would see it." Thus he falls from his steadfastness—goes back to the world—falls asleep, and probably will not awake until the archangel's trump arouses him to a sense of his lost condition.

Oh, dear reader, *beware* lest you be led away by the errors of the wicked, and fall from your steadfastness. *Get out* of a corrupt church, that has neglected the invitation of your Saviour to his marriage supper. Go not after those ministers who take away the key of knowledge—who shut up the kingdom of God, and will neither go in themselves nor suffer them that are are entering to go in. He that biddeth them God-speed is partaker with them in their evil deeds. *Come out from among them and be separate, and God will receive you.* Remain *steadfast*, and soon Jesus will give you a part in that kingdom where the just, who have lived *by faith*, will enter "into the joy of our Lord."

I WILL SPUE THEE OUT OF MY MOUTH.

We received an article with this head, some weeks ago, from Bro. Luther Caldwell. He was then lecturing at Trenton, N. J. The long articles we give this week, on coming out from the churches, are as much, perhaps, as our readers will need, or will like to see, on that subject. But we publish a few extracts from this, that all may see how exactly different brethren agree.

It will be seen that Bro. Caldwell bases his remarks on the belief that the description of the Laodicean church applies to that which now is. On this point, many minds are not settled, but we would ask them to look at a few facts. Most of those who are now preaching the second advent nigh, were once believers in the temporal millennium. When they saw Bro. Miller's lecture on this subject, they were strongly prejudiced against it, and some were disposed to throw aside the whole of his works, on that account; but when they have examined the subject more fully, they have embraced one truth after another, from independent evidence, and at length have seen the harmony of this lecture with the whole system of revealed religion.

Another striking fact is this. Though Bro. Miller's view was probably the result of his own study, yet it was only an old doctrine of the church revived. Indeed, it would probably be the popular belief now, if it were not for the church's fond dream of a millennium. Dr. Scott, in his notes, on Rev. 2: after saying that the belief had been held by "MANY EXPOSITORS," who have advanced "PLAUSIBLE THINGS" on the subject, argues against them on no other ground than that it seems inconsistent with his belief in a temporal millonium, and he closes his argument by saying: "So that there seems no gronnd at all for this sentiment, though it has been sanctioned by MANY RESPECTABLE NAMES." The reader will learn one good thing from this extract, at least. "According to Scott," as the phrase is with his admirers, "many respectable expositors" may be united in favor of a doctrine for which there is "NO GROUND." How could we have a stronger illustration of the folly of believing any thing, merely because the commentators have said it.

Matthew Henry refers to the subject thus: "An opinion has been held by some COMMENTATORS OF NOTE, which may be given in the words of VITRINGA: That under this emblematical representation of the seven churches of Asia. the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things. Henry mentions Gill and Girdlestone, among these commentators. It should be remembered that the whole book is called a "prophecy," and all are agreed that it abounds in emblems, so that no serious objection seems to rest against this view. But let us hear Bro. Caldwell.

Dear Bro. Southard.—It appears to me that the time has fully arrived when "the cry" should be boldly made, "come out of her my people." The principal sects are, and have been opposed to the blessed truth of Christ's coming at hand. Some have passed resolutions denouncing those who look for the immediate coming of the Son of Man. It is very evident, that the great mojority are opposed *in heart* to the glorious advent of the Son of God, and his reign on David's throne. The churches are looking for the extension of their views throughout the earth, in spite of the signs of the times, which show the universal increase of wickedness. As John gives us a description of this, the last state of the hurch, and as he also gives us a view of Babylon preceding its fall, we will place them side by side. The address, in the 2d and 3d chapters of Revelations, is to those who are, or had been the sincere followers of the gospel. The seventh church—the Laodicean—is the last one, and of course that which exists at the present time.—Take the description, as here given of the professed church, and of old Babylon as it now is, just previous to its fall, and see if they are not enough alike to be mother and daughter;—at least, they belong to the same family; and the sooner we are out of them the better.

The Professed Church.	*Old Babylon.*
"Because thou sayest I am rich, and increased with goods, and have need of nothing." Rev. iii. 17.	"For she saith in her heart, I sit a queen and am no widow, and shall see no sorrow." Rev. xviii. 7.

Look also at the destruction of both, and here is another striking resemblance:

"So then, because thou art lukewarm, and neither cold nor hot, *I will spue thee out of my mouth.*" Rev. iii.	"Therefore shall her plagues come in one day, death, and mourning, and famine; and *she shall be utterly burned with fire.*"—Rev. xviii.

The Lord will throw one away, and the other shall go down like a millstone to rise no more at all. Let us leave them both, and go to the Lord, and buy of him gold tried in the fire.—Let me seriously address the members of these cold churches. As long as you remain in them, you will be shivering with the frost. They will torment you until you give up your advent views. Think not that you are strong enough to stem the tide alone. Perhaps you have, formerly, like other members of the churches, made an idol of your church and minister. It may be hard to leave them altogether. If you remain connected with them, the idols may be again replaced. The only safe, scriptural ground for you to take, is to leave them altogether. Be separate. But shall I not offend my brethren? Better do that, than to offend God. Shall I not lose my influence in the church? If you are a true Adventist, and your church is, as above described, you have no influence there *now*. The most of them are opposed to us, and hate the doctrine, and those who advocate it. The only step for you to take is, to lift the standard high, and, by the help of God, good will be done. If you are *fearful*, nothing will be accomplished.—Be bold in the Lord. Trust in him. Do not engage in any violent disputes; but be calm and sober. Have patience, and the Lord will direct aright. Remember the command, "Come out of her my people." O do not be found in fellowship with those whom the Lord will "spue out of his mouth," lest you should share their doom.

Wolf assuming Sheep's Clothing.—Our Saviour once said to the common people who gathered round him, "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them." We copy from the Douay Bible, that Romanists may have no ground to complain of "corrupt versions" as they often do, when trying to excuse their hostility to the free circulation of the words of the Lord. This is a caution to the people to look well to the character of professed teachers. The greatest knave is often loudest in his boasts of honesty, and those who are too odious to be seen in their true light, are most industrious in making beautiful cloaks and masks to hide their horrible features, as the following paragraph from a Roman Catholic paper in this city will illustrate:

"We have no disposition to go into a vindication of the Catholic Religion. It needs none. There it stands, and our poor efforts would not add a breath of character to it. That Church has stood the persecution of the world by sword and by fire. She has plodded her way in opposition to the axe, to the block, in the land of the heathen, in that of the miscalled Christian, and has beheld herself arise crowned with glory, from the very ashes of her Martyrs. She has seen her enemies yielding to the force of the very doctrines against which they arrayed themselves. In spite of all this, she has seen herself clothed in the mantle of humility, going forth, before whom, Kings, Princes and the Potentates of the earth have knelt."

Such language is well suited for the members of a church which calls ignorance the mother of devotion. Well informed persons cannot read it without a smile, but it is sad to think how easy the thrice-told lie gets the footing of truth. Thus the "little horn" prospers "by craft," as the angel told Daniel it would. The "Mother of Harlots" could not deceive the world if she did not wear the garb of virtue. Our readers do not need to be referred to the rivers of blood which have been shed, or to the horrible tortures inflicted in the name of the "Most Holy Roman Catholic Church." There ought to be no need of comment on this gauze covering for iniquity, but many often forget to apply the truth so eloquently stated by a keen observer of human nature. He says:

"The greatest tyrants that ever dripped with blood have assumed the titles of 'most gracious,' 'most clement,' 'most merciful,' &c., and have ordered their crouching vassals to accost them thus. When did not vice lay claim to those virtues which are the opposites of its habitual crimes? The guilty, according to their own showing, are always innocent, and cowards brave, and drunkards sober, and harlots chaste, and pickpockets honest to a fault. Every body understands this. When a man's tongue grows thick, and he begins to hiccough and walk cross-legged, we expect him, as a matter of course, to protest that he is not drunk; so when a man is always singing the praises of his own honesty, we instinctively watch his movements and look out for our pocket-books. Whoever is simple enough to be hoaxed by such professions, should never be trusted in the streets without somebody to take care of him. The Spartans boasted of their kindness to their slaves, while they whipped them to death by thousands at the altars of their gods. The Romans lauded their own mild treatment of their bondmen, while they branded their names on their flesh with hot irons, and when old, threw them into their fish ponds, or like Cato 'the Just,' starved them to death. It is the boast of the Turks that they treat their slaves as though they were their children, yet their common name for them is 'dogs,' and for the merest trifles, their feet are bastinadoed to a jelly, or their heads clipped off with the scimetar. According to the testimony of the autocrat of the Russias, he exercises great clemency towards the Poles, though he exiles them by thousands to the snows of Siberia, and tramples them down by millions, at home. Who discredits the atrocities perpetrated by Ovando in Hispaniola, Pizarro in Peru, and Cortes in Mexico,—because they filled the ears of the Spanish Court with protestations of their benignant rule? While they were yoking the enslaved natives like beasts to the draught, working them to death by thousands in their mines, hunting them with bloodhounds, torturing them on racks, and broiling them on beds of coals, their representations to the mother country teemed with eulogies of their parental sway! The bloody atrocities of Philip II., in the expulsion of his Moorish subjects, are matters of imperishable history. Who disbelieves or doubts them? And yet his courtiers magnified his virtues and chanted his clemency and his mercy, while the wail of a million victims, smitten down by a tempest of fire and slaughter let loose at his bidding, rose above the *Te Deums* that thundered from all Spain's cathedrals. When Louis XIV. revoked the edict of Nantz, and proclaimed two millions of his subjects free plunder for persecution, when from the English channel to the Pyrenees the mangled bodies of the Protestants were dragged on reeking hurdles by a shouting populace, he claimed to be 'the father of his people,' and wrote himself 'His most *Christian* Majesty.'"

"Come out of Her, my People."—There are many conscientious believers in the speedy coming of our Lord who think it duty to remain in their churches, supposing they can do good "*prophesying in sackcloth*" to their incorrigible brethren. It is very much like an attempt to warm an ice-house with a lamp—which thing cannot be done. Besides, it would chill your oil, and put out your light. B.

Can ye not discern

THE SIGNS OF THE TIMES?

Infallibility of the Pope.—The following is one among a host of instances in which different Popes have demonstrated their perfect infallibility. In 1539, the reigning Pope of Rome issued an edict, sanctifying the traffic in slaves, then first carried on by the Portuguese. Lisbon was then the great slave market, in which from twelve to fourteen thousand slaves were sold annually. In 1839, the present Pope issued a bull in denunciation of the African slave trade, and requiring its abolition. We can overlook inconsistency, however, when it is made for so righteous a cause. —*Evan.*

"The Episcopal Spirit.—As one of the many instances of Episcopal exclusiveness and arrogance, which, like the sectarianism of the disciples that Christ rebuked, will not allow even devils to be cast out by those who do not follow them, a fact which is stated in the last Westminster Review, deserves to be recorded. A writer avers on good authority, that it was the deliberate determination of the English Bishops (with three exceptions) that no scheme of national education should receive their sanction which did not leave the appointment of school-masters in the hands of the clergy of the Establishment. That is, the whole nation shall conform to Episcopacy, or rot in ignorance. Beautiful spirit, so like Christ and the gospel!"—*Ib.*

Seeing Eye to Eye.—Our readers cannot have forgotten the melancholy facts which we published last week, respecting Mr. Southgate, who, like Mr. Badger, from England, was sent out by Episcopalians, not to convert the Asiatics to Christ, but to secure a union with them which might help increase the importance of their sect. The New York Churchman justifies the whole proceeding. Just hear how this professedly Protestant editor speaks of Protestant Missionaries, who, says the Evangelist, have won the admiration of mankind all the world over, for their self-denial, their patience, their wisdom, their love to Christ, their simplicity of purpose for the advancement of His cause and kingdom.

The Churchman says:

"From the argument of the correspondent of the Observer, we gather but little that is certain, though that little is *highly creditable* to our mission. It is certain that the missionaries of the American Board have been busy among the Nestorians, and that the Greek Patriarch of Constantinople has denounced the said missionaries, (*we doubt not justly*) for the *pestilential and seditious doctrines* which they have spread among the Christians of the East; and it appears equally certain from the statements of the Observer, that while Mr. Badger and Mr. Southgate have been acting in unison *with the Church of Christ in the East*, and in concert with its PROPER AUTHORITIES, the missionaries of the American Board and the Turks have made common cause against it.

"The article in the Observer has given us a higher opinion of our mission and of Mr. Southgate, than we ever had before; since it shows that they cordially wish to co-operate with the authorities of the Oriental Churches and consequently unite with them in the attitude of hostility to the 'Luthero-Calvinists,' and their DISORGANIZING and ANTI-CHRISTIAN ERRORS."

Must not this spectacle cause "the loudest laugh of hell?" Every thing must be governed by the "proper authorities," or nothing shall be done for the salvation of souls. Who are these "AUTHORITIES?" The correspondent of the Observer says:

"In the East, church and state are not so properly said to be *united*, as to be *identical*. Thoroughly Oriental minds understand no such distinction as we make, between civil and ecclesiastical affairs. The Syrian Patriarch at Mardin, like other patriarchs around him, is at once the civil, ecclesiastical, and military chief of his own people. His subjects are in fact a State, subject and tributary to the Turks."

To teach that people may obey God without consent of this Patriarch is "*pestilential and seditious!*" O come Lord Jesus, come quickly, and claim the kingdom for thine own.

"Protestant Episcopal Church."—This is the nominal title of a large body in America. It is, however, a small minority in most of the States, and not a majority, we think, in any; yet its editors and ministers are in the habit of calling all who differ from them "dissenters." This is perfectly consistent with their notions that there is no church without a line of bishops which can be traced back to the Apostles; but it is abominably arrogant, and it is exactly the spirit of popery. The word Protestant, however, is now a great trouble to them. They hold immense wealth in this city, which was given to them by William and Mary for the *Protestant* Episcopal Church. If the name is given up, we do not see how the property can be held. But, on the other hand, if they retain the name, they seem to be opposed to Rome. This troubles them, and Bishop Onderdonk has actually recommended that the name be left out, so that it will simply be the Episcopal Church. We called the editor of the Churchman a professed Protestant, but the term does not belong to him, though he is a leading D. D. in a church called Protestant. The church, as far as it is represented by its authorities and leading organs, is truly Popish; and if time should continue a year, strenuous efforts would doubtless be made to make the union with Rome closer and the distance from Protestantism greater.

Treatment of Indians—Some years agö, while editing the Youth's Cabinet, we had occasion to inquire into some of the horrible facts respecting the treatment of Indians by our government. A full history of these disgraceful transactions would make every patriot "tremble for his country, when he reflected that God is just." The Indians in this State have felt their full share of the effects of the white man's avarice. From a late daily paper we cut the following paragraphs:

> "Indian Movements.—The Tonawanda chiefs and people [in Western N.Y.] have risen against the execution of the amended treaty of 1842, and have forbidden the appraisers to survey their improvements under the treaty, and they seem determined to resist to the last extremity. It was feared there would be a serious outbreak among them unless *made to submit* peaceably very soon."
>
> "☞A deputation of the Sacs and Foxes have gone to Washington, from Iowa, to state their grievances."

Annexation of Texas.—This is a topic of gloomy foreboding on the part of those best acquainted with the facts. Judge Jay, in a recent letter to Gerrit Smith, says:

> "Recent demonstrations convince me, that the fate of our country depends on the ensuing Congress. A mighty effort is to be made to bring Texas into the Union. If that accursed Republic is received into our bosom, farewell to every hope of freeing our country from the plague of slavery. If we remain united, which, if in that case, God forbid, slavery may in time extend from Maine to Panama. Rather than be in union with Texas, let the confederation be shivered. My voice, my efforts, will be for dissolution if Texas be annexed. My dear sir, the country is in great peril. I have a large family of beloved children. I tremble at the misery to be brought upon them, and upon my fellow-citizens, generally, by this horrible project. We, of the North, will become the serfs of the slaveholders; and yet the nation is in a state of stupor. Our politicians will sacrifice anything and everything for votes.
>
> "If we can keep Texas out for the next two years, all danger will be over, and the fate of slavery will be sealed. The slave-holders are driven to despair, and, if necessary, they will *bribe* high. I have no faith in our politicians. Nothing can save us but a strong expression of public opinion. God bless you and save our country."

The New York Evangelist in publishing this letter, says: "We hardly need say, that with any proposals for the dissolution of the Union in *any event*, we have no sympathy." So it seems this influential religious paper would prefer a union, where "robbery and wrong" prevail, to a separation.

Surely the nations are ripening for destruction.

Bread in England.—The last foreign news is declared by all our neighbors to be very uninteresting. We select a few specimens. The subject of the corn laws, which so unrighteously keep back the bread from the mouths of the people, excites great interest. At Manchester almost $60,000 were raised in one day for the Anti-corn law league.

Starvation.—"The whole number of deaths in London for one week, was 1060, being 157 above the weekly average of the last five years, which was 903. A note states that, under the head of 'privation,' is the case of a female, aged 50, who died of exhaustion from want: and under 'atrophy,' the case of a child who had died from want of breast-milk, resulting from the poverty and destitution of the parents."

Hindoostan.—"The accounts from the East tell a lamentable tale of blood, assassination, and treason. The native governments are gradually crumbling to pieces from sheer inanition. The Panjab has witnessed the hands of its ministers and sovereign incarnadined, under circumstances marked by peculiar treachery and atrocity."—*Sun.*

Panjab is a district in the N. W. part of Hindoostan, comprising about 60,000 square miles.

Ireland.—There has been no special change in the troubles of Ireland. The British Government are sending ships of war and bodies of soldiers to overawe the people. The disturbances are increasing, notwithstanding the great earnestness of O'Connell's appeal to them to preserve perfect peace. The people frequently fire on the military.

Mount Etna was throwing out volumes of flames, late in October.

Egypt.—The Pasha of Soudon, named Ahmed, has declared himself independent of Mehemet Ali, the Pasha of Egypt. This revolt causes serious uneasiness to Mehemet, for in attacking Ahmed he attacks the Turkish Government.

Italy.—The Guerilla warfare against the government of Rome and Piedmont continues, and the efforts to put it down are trifling and inefficient. Austria awaits an invitation to interpose. The disturbances are far from being put down. Several of the insurgents had taken refuge in Malta and Corsica. It is denied that Austria had sent troops to Italy.

On the 8th ult. at 2 o'clock, A. M. a severe shock of earthquake was sensibly felt at Messina. Many of the inhabitants got up and walked the streets till day-break.

Greece.—While the Greeks are trying to adopt a constitution, in order to secure the benefit of the revolution, the nations around are showing their hostility. The Emperor of Russia has expressed his displeasure, and ordered a movement of his troops towards Greece, and a commissioner has been sent from France to protest against the revolution. The Greeks are doubtless perplexed.

A Dreadful Storm.--On the night of Aug. 26th, there was a storm near the Cape of Good Hope, in which four valuable ships, worth nearly $200,000, were lost In one of them, all on board perished. Thus the probation of 45 persons suddenly ended, and ten widows and 25 children are left destitute.

"Distress and Perplexity."—"Bankruptcy in England exists to a far greater degree than in the United States Firms have gone down *within the last twelve months* with an indebtedness of $60,000,000!"

Phenomenon.—The following is an extract from a letter, dated Key West, Nov. 8, 1843: "I arrived here to-day in the brig Lawrence, Capt. Foster, from Bath, Me., after a tedious passage of 25 days. During the first 13 days we had incessant gales of head winds. On the morning of the fourth day out, about 8 o'clock, during a heavy squall from N. W., we were visited by a most singular Phenomenon, which, to others, may appear incredible, but is nevertheless true, as every one can testify. A huge bright ball, resembling fire, about the size of a hogshead, appeared between the two masts of the vessel, about 30 or 40 feet from the deck, and burst with a report like that of a heavy clap of thunder, followed by a sharp flash as of lightning, stunning nearly all on board. It was indeed an 'awfully beautiful' sight—the emanating sparks illuminating the air for several minutes after the explosion"

Puseyism Triumphant.—A recent attempt to obtain a condemnation of the "Tract for the Times," from the Bench of Bishops, failed through the instrumentality of the Bishop of Exeter.

LETTER FROM BRO. I. R. GATES.

Boalsburg, Dec. 1, 1843.

Dear Brother Southard,—I am now about closing my last lecture in this section of the country. I resolved when I came to Pa. that I would traverse these mountains and valleys, and sound the alarm, so that the people should be left without excuse in the great day. This, by the assistance of my dear Lord, I have been enabled to do. My last week's lecture was delivered at Potter's Bank, at the foot of the Seven Mountains, within eighteen miles of Lewistown, where they have heard. At Potter's Bank we lectured in the Methodist Church. We encountered some opposition, but God's truth gained a triumphant victory. I commenced here last Saturday evening, and shall close on Friday. The interest here is quite great. The lectures are delivered in the village of Boalsburg, in the Methodist meeting house, which is nine miles from where I delivered my last,—between two very high mountains called Nittany and Tussey mountains. My health for the last eight days has been very poor, but is now better. You can scarcely imagine what I suffer in some new places in this country. Sometimes I am obliged to go three or four miles after speaking, before I can find a place to stay. But, oh! what are our sufferings in comparison with our dear Saviour's, when he came to benefit mankind. Precious Redeemer! I have "fellowship with thy sufferings" now, and I hope to reign with thee in a few days. Pray for us. (Bro. Mitchell is now with me.)

Yours as ever, I. R. Gates.

LETTER FROM BRO. RHODES.

We have published several letters from this brother, similar to the following. He is self-sacrificing and untiring, yet puts his trust in God, who has abundantly blessed his labors. He spent some weeks in this city last winter, but his humility kept him from being generally known A very few were aware of the liberality with which he gave of his substance to the cause.

Beloved Brother Southard,—I have been waiting for several weeks to find an hour or two to spend in telling to my dear brethren in Christ what the Lord is doing for the people in this section. Where I have been laboring for a few weeks past, God has blessed his truth abundantly, and worked in the hearts of the people in a most marvellous manner. Almost the entire community have been brought to submit to the blessed Christ, and to take up their cross and follow him. I shall not undertake to tell how many souls have been made the happy partakers of God's pardoning love, and are now looking daily for the coming of the Son of God. Eighty-four or five humble children have, during a few weeks past, followed the Saviour in the ordinance of baptism. The work is still progressing in the adjoining districts. A hundred or more united and gave consent to be in this band till the Lord come, and partook of the Lord's supper, last Sabbath. A more solemn and refreshing time I never witnessed. Bro. Sweet, whom the Lord sent to this place for the great advancement of His cause, and for my comfort and help, administered the Lord's supper to the converts, and still remains preaching and baptizing.

Dear Brethren! I find the most effectual means under God in silencing the opposers, and planting the truth in the hearts of the people, is in holding Bible Classes in the day time, and let people bring their Bibles, and work out the time on a slate or black board. God blesses these exercises in an astonishing manner. I hold Bible Classes every opportunity, and earnestly solicit the attendance of D. D's. and other opposers. I praise God for what he has done and is doing here. Glory be given to God for his grace, which enables me to give the cry with unwavering confidence in God's word that 1843 closes the drama of this world in its present constitution. Yours in Christ, **Samuel W. Rhodes.**

Volney, Oswego Co. N. Y. Nov. 22, 1843.

LETTER FROM ENGLAND.

Birmingham, England, Oct. 20, 1843.

My Dear Sir:—I have had my mind much exercised of late, through reading in an English newspaper, (the Nottingham Review,) an article copied from some American Journal, on the second advent of Christ. I cut it out and enclose it to you, that you may see that the subject has caused some enquiry in this country, on this most interesting and blessed subject.* I was most interested in reading the account of the fulfillment of Daniel's prophecy. The article alluded to, was copied into several other papers; some derided it, others felt anxious to possess more information on this momentous subject; *myself amongst the number*. At length, to the great joy and surprise of most of us, a gentleman just returned from New York, brought with him several numbers of the "Midnight Cry,"—amongst them, the very number we so much desired to see, viz: No. 7 and 8, of vol. 3, containing the visions of Daniel, also of St. John, with embellishments to each; also another paper, called the "Trumpet of Alarm," and it is impossible for me to describe the effects that these papers have produced amongst different religious sects, particularly the Baptists; one minister has determined to come out with the doctrines therein promulgated—but we much need some of your papers: those to which I refer, are so much soiled with lending about, that you can scarcely read a line of either. If you could, please to send me another copy of that double number: and you will much oblige a few seriously enquiring men, anxious to be prepared for the second coming of the great God, even our Savior Jesus Christ. They are willing, notwithstanding the jests and mockery of the unthinking portion of their fellow men, to be on the Lord's side, and to follow him wheresoever he goeth. We are taunted with the epithets of *Millerites*, *Mormons*, *Canting humbugs*, *Gospel-mongers*, *White-robe-saints*, and *American maniacs*; but in despite of all, we intend to wait for him, for he will not "tarry" for us, if not ready at his coming in the clouds of heaven. If you will, in your notice to correspondents, tell us how we may remit a small sum in return for the papers—shall feel happy to attend to the same.

As I have no doubt that other persons will shortly be sending over for information, and to solicit some of these blessed papers, I wish that they could be freely circulated through the length and breadth of the land, that every family might be warned to flee from the wrath to come; that they might make the Judge their friend. I intend shortly to send you a pamphlet, printed in the year 1825, title, the Lament of Ezekiel over Tyre, supposed to typify the doom of England. If you will please to send me about half a dozen of the numbers, and one regularly as published, I will forward you any thing of importance, as it regards the progress of the principle here, also any work upon the subject I can send. I remain your friend in Christ.

William Priest.

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* It is an article by Bro. Litch, on the eighth and ninth of Daniel, extracted from his Prophetic Expositions. It is headed "Voice of Warning," and is introduced by the following note:

To the editors of the Nottingham Review,—Gentlemen: You are well aware that within the last two years, many hundreds, I might probably say thousands, of individuals have gone from this neighborhood to the United States of America, in hope of bettering their condition.—Not a few have been disappointed, and returned to Old England, adopting the motto of the Review, "*England, with all thy faults, I love thee still.*" They have brought back with them a great variety of things, and amongst others, a quantity of what are called "Second Advent Publications," from which it appears, there are great numbers of people in the United States who have a firm belief that the voice of prophecy indicates some most material changes in the present year 1843. Supposing that some of your readers would feel an interest in the subject, I venture to send an extract from Josiah Litch's "Prophetic Expositions," which have excited such an amazing sensation throughout the United States. The extract to which I shall now confine myself is upon Daniel's vision, and should you insert it in your columns, I may send you a further extract another week.

I am, yours, obediently, **A. Warner.**

The paper is dated Aug. 4. Our readers remember that we received one of a later date, containing another article on the same subject.

THE CAUSE IN NEWARK, &c.

Brother Southard,—I yesterday had the pleasure of leading five happy believers down into the waters of the Passaic, and burying them in the liquid stream in the name of Christ; making in all, *twenty one*, that I have baptized within a few months past.

We are looking for the hope of Israel, and are praying, "Come Lord Jesus, come quickly." Our opposers are beginning to be somewhat anxious about the shift we shall make, when the present year shall have expired.—However, they need give themselves no uneasiness, for the truth will take care of itself, and God will be justified in his faithful ones.

I am happy to be able to say that my voice, which has been confined to a whisper for *four years*, is manifestly improving. I am able to converse better now than I have for four years. Whether time continues or not, by the grace of God I hope soon to have the use of my speech.

Bro. Chandler is lecturing a part of the time in Elizabethtown and other places, and much good, I think, is being done. Yours in the blessed hope,

Newark, Dec. 11, 1843. **L. D. Fleming.**

For the Midnight Cry.

STRANGE DIALOGUE FOR CHRISTMAS.

"In the last days, men (having the form of godliness,) shall be false accusers, despisers of them that are good."—2 Tim 3: 1—5.

Mr. Editor—It is with painful sensations, I have just heard of another instance of the fulfilment of the prophetic declarations of Peter and Paul, among the clergy of the Methodist Episcopal Church. One of the churches in the upper part of the city, requested Brother George Coles, assistant editor of the Christian Advocate and Journal, to write a dialogue for the Christmas anniversary of the Sunday School attached to the church. Brother Coles complied, and produced a *dialogue upon "Millerism," turning the subject of the Blessed Saviour's speedy coming into ridicule!* Oh, what a course of training for the children of Christian parents! What must be the necessary result of such a course, but to ultimately destroy all confidence in the Scriptures, as a revelation from heaven?

I once knew a Methodist family, who became hostile to a neighbor; and indulged in bitter denunciations against the neighbor before their children, and often expressed a wish that some one might destroy his fruit trees! In less than a week, two of their sons were actually caught in the act of destroying that neighbor's most valuable fruit trees! and nothing but the clemency of the neighbor saved them from being incarcerated in prison! This little incident I think, will illustrate the tendency of such efforts as that of Brother Coles, and a thousand others that might be named. I do hope my dear brethren and sisters in the Methodist Episcopal church, will watch their teachers narrowly in these days, and rebuke them for all such doings, lest they fall into condemnation with their teachers, and be found "ashamed before the Lord at his coming." If I had no other evidence of the last days before me, than what I see going on among the clergy every day, and among those in high places in the church, I could not doubt a single moment that we have reached the very verge of the great day of God's wrath. Out of respect to the feelings of the Superintendents of the school, who are looking for the Lord, the dialogue was rejected!

A Methodist.

HELP WANTED IN VERMONT.

Brother Chandler writes: "In a letter received from Jamaica, Vt., the brethren state that they are in great need of an efficient lecturer to revive the interest among them in that place and vicinity. They also desire that a Conference might be held as soon as can be, and are willing to make all the arrangements, if lecturers can be obtained. Those who can go will please address, **Jerry Howe**, Jamaica, Vt."

Conference at Worcseter.—A Second Advent Conference will commence at Worcester, Mass. on Wednesday, Dec. 20th, in the new Chapel on Thomas-street, which the Advent congregation have lately procured for their place of worship.

Notice.—A Second Advent meeting will commence in Woodstock, Nova Scotia, on Saturday, Dec. 23d, at 2 o'clock P. M., if the Lord will, to be protracted as long as will be deemed prudent.

THE BIBLE.

Sweet Bible! the mirror of heaven, so dear,
Perfected, its charming reflections appear;
While leading the mind and entrancing the heart,
It doth in its glory its beauty impart.

Sweet Bible! God's own—yes, and our own too,
Ever flashing its pages, with truths ever new;
While blessing, it leads to the blessings foreseen,
And lights the glad moments that so intervene.

Sweet Bible! a *river of life* to us now,
Whence the waters of *grace* in their heavenly flow,
Full of mercy and truth, so happily tend
Towards the land where those waters in *glory* shall end.

That bright land of glory,—what will it display?
More splendor than fancy can ever portray:
When the ransom'd from sin, in God's kingdom shall shine,
And all things made new, glow with lustre divine.

The Lord's *day of glory!* O rapturous day!
When heavenly love to the saints shall convey
Those plenary blessings, which ever must spring
From *the presence*, the joy of the heavenly King.

That bright day of glory, *the great Jubilee!*
When the "mansions" prepared by the Saviour, we see—
When from heaven descends the *new city of Peace!*
When loud is proclaimed the sweet *year of release!*

That bright day of glory, who will it enjoy?
Only those who their time and talents employ,
In *living for glory*, by living to Him
Who once died to save, and still lives to redeem.

Are you one, my reader? or is it the case
No beauties you see in the riches of grace?
Enjoyments celestial do you never obtain?
Though *soon to leave time*, are you living in vain?

If so, when with Time, all Time's comforts are past,
The pleasures then gone will be ever *the last*;
For having no taste for religion, you'll find
That *death mends not the heart, nor alters the mind.*

The summons is ready for you and for me!—
The earth that now is, from God's presence shall flee!
And death, *death eternal*, is now just at hand,
To all who the counsels of heaven withstand.

Chas. Green.

Philadelphia, Nov. 1843, *A. M.* 6000.

LETTERS RECEIVED DURING THE WEEK ENDING DECEMBER 13.

Postmasters.—Hillsboro, O.; Elberton, Geo.; So. Westerloo, N. Y.; Camden, N. Y.; Sennett, N. Y.; Delhi, N. Y.; Manor, Pa.; Rushville, N. Y.; Oberlin, O.; Bellefonte, Pa.; Derry, N. H.; Sandy Hill, N. Y.; Millville, O.; Plymouth, Pa.; Castleton, Vt., each $1. Nroth Attleboro, Mass.; W. Wales, Mass.; Lockport, N. Y.; Marysville, O.; Wallingford, Conn.; Jamestown, N. Y.; Richwood, Vt.; Fort Ann, N. Y., each $2.—Oppenheim, N. Y. (from H. Caswell,) $5. Montgomery, Vt., $11.

West Windsor, O.; Springfield, Mass.; Pittsburg, Pa.; Nanticoke, Pa.; Low Hampton, N. Y.; Mazathon, N. Y.; Warrior Bridge, Ala. (all right:) Ellicotville, N. Y.; Southington, Conn.; Norfolk, Va.

Individuals.—Laura Darbee; Butler Morley; John D. Poor, Cherry Valley, N. Y., each $1. Winslow Twitchell, $5.50. Wm. Thayer; Edward Canfield, each $10. A Friend in Conn. (subscription to Cry, &c.) $50. E. C. Galusha, draft.

Wm. Priest; Geo. Storrs; B. T. Young; H. Heyes; J. V. Himes; Geo. W. Peavey; J. C. Goff; J. H. Kent; W. H. Guernsey; W. H. Scott; Chas. Greene; Henry Heyes, Taylor & Keyes; Wm. Rogers; Ali Andrews; Moses Chandler; Mary Jane Tullock; L. D. Fleming; Elizur Barnes; John Kilton; John Starkweather; Andrew Benedict; Wm. Miller; C. A. Ludlow; L. D Fleming; E, C. Galusha.

THE MIDNIGHT CRY!

VOL. V.—NOS. 20, 21. NEW-YORK, THURSDAY, DECEMBER 21, 1843. WHOLE NOS. 100.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

"What I say unto you I say unto all, Watch."

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday and Wednesday evenings; prayer and conference meetings on Thursday and Friday evenings.

St. Luke's School Room, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings. Bro. Teal lectures there this evening and to-morrow evening.

Meetings at Brooklyn, in the "House of Prayer," in Adams-street, (late Universalist Meeting House) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings. B. Matthias resides at 187 Bridge-st

Thanksgiving—The Poor.—Bro. Matthias preached in the morning, on duty to the poor. A few brethren immediately made arrangements to furnish provisions for a thanksgiving supper for those who had none. Nearly a hundred came in, and it was a happy season. Much remains to be done for the poor.

Meetings in this City.—In both places of meeting, the Lord's presence has been manifest. Thanksgiving evening, and Sabbath evening, there were many hopeful conversions.

From Philadelphia, we learn that Bro. Storrs was lecturing at Norristown, in the Baptist Church, where Samuel Aaron preaches.

Bro. Gunn's Pamphlet.—We have received many calls for it since all were gone. We intend to reprint it forthwith.

Hudson, N. Y.—Bro. Young has returned, bringing the pleasing intelligence that the Lord has continued to bless his labors. Five or six infidels have been converted, and believers are multiplied, and their souls refreshed.

Canada West.—Bro. Sawin writes: "I am now laboring at Solo, with Bro. Elliot, (Baptist elder.) God is reviving his work gloriously. About 30 have been baptized within the week. I have seen God revive his work before, but never in so wonderful a manner. The prejudice against us is mostly allayed. Some who would not go 100 rods to the camp meeting, now sit and hear me with pleasure." Two days afterwards, he wrote,—"Nine more willing converts were buried by baptism, making 35 in the week."

Troy, N. Y.—Bro. Heyes has had a good series of meetings. He says:—"The good work is prospering, and by continued effort on the part of the brethren, which I feel assured they will put forth, will go on successfully till the Lord appears." He adds;—"I go next to Petersburgh. Bro. Crandall, Baptist minister of that place, called and engaged me. He is a believer in the Lord's immediate advent, and the people are ready to hear."

Cooperstown, N. Y., Bro. Bissel writes, Nov. 27: "The brethren around, though poor, are rich in faith, and looking up. They assembled last evening at Bro. Barker's, (mentioned in Bro. Marsh's letter, published in the Cry of Oct. 12th,) with very short notice, through the mud, from 4, 5, or 6 miles distance, and we found it good to be there. The brethren propose, in future, to concentrate their energies at the different school houses around, for '43 conferences, prayer, &c. When Bro. Miller returns from the west, I hope Bro. Patten of Utica will bring him here. He can have a house *crowded full*."

Warsawing, Ulster County, N. Y. Bro. John B. Tyler, a Con. Minister, in renewing his subscription for the Cry says: "I have taken great interest in reading them. I should feel it a great favor if we could have some one to lecture with us."

Fayettville, N. C.—Bro. John H. Pearce writes: "Some better feeling is manifested here. Have appointed to preach in the Methodist house of worship, which could not be done in days past."

RELIGIOUS LIBERTY.

We have received a Pamphlet, entitled: "Address of the Church of Christ, at Jeffersonville, Ia., to all who love the appearing and Kingdom of our Lord Jesus Christ."

It gives an account of an attempt to decide against the discussion of certain questions in their house of worship, which attempt, so far from succeeding, resulted in the passage of a series of resolutions, of which the following are most interesting:

> "Resolved, That it is the right of every member of this church, to read the Scriptures, and decide what they mean for himself.
>
> "Resolved, That we consider every thing mentioned in the Bible, a proper topic of investigation—the hue and cry about untaught questions to the contrary notwithstanding.
>
> "Resolved, That the Bible, the whole Bible, and nothing but the Bible, is our creed, confession of faith, and law-book And as far as God gives us time and ability, we intend to study it, in all its facts, institutions, precepts and promises. That we intend, if we can, to learn the whole truth, and for that purpose we will encourage free discussion, and patient investigation. These rights we consider indispensable to growth in grace and knowledge, and to restrict or abolish them in the slightest degree, is, to all intents and purposes, to bring us under subjection to the spirit and principles of Popery.
>
> "Resolved, That to impose upon this church the views, inferences, or interpretations of any man, council, or congregation, as the standard of its faith, is the same thing as to make a human creed and to substitute it for the Bible. Such conduct is highly sectarian and schismatical."

We like these resolutions, and we are acting in their spirit this week, by inserting Bro. Storrs' articles on the resurrection. Second advent believers, while looking for the coming of Christ, and the resurrection of those who are his at his coming, must feel a deep interest in that resurrection, and while our views on it are diversified, we will patiently listen to each other's reasons. No one is responsible for the belief of his brother. We requested Bro. Storrs to write his views, and the reasons for them. He sent them with the following notes:

Philadelphia, Dec. 1, 1843.

Dear Bro. Southard,—I have prepared an article on the intermediate state of the dead for you.

Had you best publish it in the Cry? Will it not make unpleasant feelings with some of our dear brethren? It might be published in my "Bible Examiner," as No. 7, if any body is willing to be at the expense. I shall endeavor to give my Lecture on the two resurrections in connexion with the 20th of Revelation, as soon as I can find time to write, if the Lord permit.

Geo. Storrs.

Monday, Dec. 4th, 1843.—Br. Southard, Since writing the above, I have finished an article on the Resurrection, and now send both together. I have applied myself closely to finish both these articles since I saw you; for I feel that what I do I must do quickly. I do not wish you to publish this last article in the Cry, unless the other precedes it, as some of the positions of the latter will not be fully understood unless the former is first read. But if the articles are like to produce controversy, I wish you not to publish them in the Cry. They can be published in my "Bible Examiner." I do not feel like engaging in controversy with any brother in the Cry.

Geo. Storrs.

Notwithstanding this suggestion, we give them to our readers, because we know that many are anxious to read, that they may compare them with the Bible, and judge. We entreat all to beware of receiving this view, merely because Bro. Storrs holds it, or John Milton advocated it. In the First Principles of the Second Advent Faith, by Bro. Fleming, is a chapter on the Second Coming of Christ as the great object of the desire, hope and prayer of his saints. After a quotation of the various texts, which speak of the reward of the righteous *at the resurrection*, instead of *at death*, the chapter is closed by the following note:

> "Review this array of testimony, which shows that the righteous do not receive their reward till Christ comes; remember, the popular notion that the righteous enter into complete glory at death, is mere '*guessing*,' and you will not wonder that the Scriptures throw such a bright halo around the subject of Christ's second coming, and that, by precept and example, they teach us to pray, hope, look, watch, and eagerly long for that day."

In this note, we are probably all agreed: but our readers, who have habitually spoken of those who slept in Jesus, as having entered the mansions of the blest, will naturally feel the want of some other view on which to rest their faith, when they see that that idea is unscriptural. The New York Churchman recently published a long article on the intermediate state, in which it is clearly shown that the righteous do not enter immediately into heaven, and the wicked into hell; but it concludes that the righteous are in a better state than the present, though not in the heaven which shall be,—that they are translated, immediately after death, "to a region of peace, refreshment and joy." It is often said, of departed Christian friends, "They have gone to glory;" but Paul, in speaking of the witnesses of the resurrection, says: "The greater part continue to this present, but some are fallen asleep." The precise import of that phrase, let each decide for himself.

For the Midnight Cry.

THE INTERMEDIATE STATE OF THE DEAD.

OR, STATE OF THE DEAD FROM DEATH TO THE RESURRECTION.

By George Storrs.

I consider the intermediate state of the dead to be a topic of some importance, as upon a proper understanding of this subject depends, in a great measure, correct views of the resurrection of the dead: for, it must be manifest that if only a *part* of man dies, there can be no resurrection of *man*, only in part; but, do the Scriptures countenance any other idea than that *the whole man* is raised from the dead?

First, then—Let us inquire what is death?

Milton, the author of "Paradise Lost," says: "The common definition which supposes it to consist in the separation of soul and body, is inadmissable. For," he enquires, "what part of man is it that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die which never had any life in itself? Therefore," he adds, "the separation of soul and body cannot be called the death of man."

But we can hardly approach this subject without the cry of *heresy* or *infidelity* being raised.—In the same way the Pope might have kept the Reformers in eternal silence, if they had feared his denunciations. Allow me to give another extract from Milton on the above subject. He inquires:—

"Is it the whole man, or the body alone that is deprived of vitality?" He adds—"As this is a subject which may be discussed *without endangering our faith or devotion*, whichever side of the controversy we espouse, I shall freely declare what seems to me the true doctrine, as collected from numberless passages of Scripture, without regarding the opinion of those who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings." See *Milton's Treatise on Christian Doctrines.*

This work of Milton's I never saw till lately. I am so much pleased with his views on this subject that the reader will excuse me if I occasionally make an extract from him; and I feel the more inclined to do it because I have been denounced as an infidel for holding sentiments, on the subject, which I now find were held by one whom multitudes of Christians have delighted to honor.

I shall endeavor to show, from the Scriptures of truth, that the *whole man*, whatever are his component parts, suffers privation of life, in what we call death.

Turn to the account of man's creation, Gen. 2: 7. "And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." God said to this man, this "living soul," without excepting any part of him, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Or, as the margin reads, "*Dying* THOU *shalt die.*" What part of man is excepted in this denunciation? Surely no part. To say, the *mind*, which was principal in the offence, was exempt from death is an absurdity; or, to make its death to be no more than a state of unhappiness, in my judgment, is doing violence to the testimony of God. That unhappiness was involved, as a consequence of sin, is admitted; but, that that was *the penalty* for transgression is denied. The penalty is *death.* In explaining the penalty God himself says to man, Gen. 3: 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the *ground;* for out of it wast THOU taken: for dust thou art, and *unto dust* shalt THOU return." Compare this with Job 7: 21, "For now shall I *sleep in the dust*," &c. And the angel says to Daniel, chap. 12: 2, "Many of them that *sleep in the dust of the earth* shall awake," &c. It was to the *whole man* that his Maker said, "Dying thou shalt die;" and at death there is a cessation of all consciousness, as truly as that man had no consciousness before his creation: if it were not so it would not be death, but only a change in the mode of man's life. But we will proceed in the Scripture testimony.

The doctrine that the whole man sunk in death was held by the patriarchs, prophets, and apostles. Jacob says, Gen. 37: 35, "I will go down into the grave unto my son mourning." Job 3: 12–19, says, "Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as a hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Also Job 14: 10–12, "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? *As* the waters fail from the sea, and the flood decayeth and drieth up: So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." See chap. 17: 13, "If I wait, the grave is mine house;" also 16th verse, "They shall go down to the bars of the pit, when our rest together is in the dust." David deprecates the approach of death—and why, if he is going at once into the presence of God? For he himself tells us, in God's "presence is *fullness* of joy;" and yet he speaks in the following strains, Psa. 6: 5, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Again Psa. 88. 10–12, "Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Surely this is strong language; but again he says, Psa. 115: 17, "The dead praise not the Lord, neither any that go down into silence." Surely such language as this cannot be consistent with the common theory in regard to the state of the dead. And that David was not mistaken, Peter affirms in Acts 2: 34, "For David is *not* ascended into the heavens." Now David could not, it seems to me, so earnestly desire to live longer on the earth if he believed the moment of his death would put him in possession of the immediate presence and glory of God; and besides, he declares, Psa. 17: 15, "I shall be satisfied when I *awake* in thy likeness." Now if this was *before* the resurrection, then David would be satisfied without a resurrection: if it was not till *after* the resurrection, then David would be in the presence of God, where "is fulness of joy," and yet not be satisfied, because he had not yet had his resurrection: i. e. he could have fulness of joy and not be satisfied, if the common notion of the consciousness of the dead be true.

Hezekiah says, Isa. 38: 18, 19, "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Surely if men go immediately to heaven, who die in the Lord, Hezekiah could have praised the Lord in "nobler strains" to be dead than alive; but he evidently did not understand the doctrine of souls living while their bodies were dead.

Our Lord told his disciples, John 14: 3, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Christ does not come again at death. This is evident from John 21: 22, 23, "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?" Here it is clear that the disciples understood that those to whom the Lord should come would not die; and hence they did not believe that the Lord comes at a man's death. Our Lord then, in the text, 14th chap., spoke of his coming at the resurrection, to receive his people; at which time they will "see him as he is" and "be like him;" 1 John 3: 2. Surely they will not be "*like him*" till they have their resurrection bodies; or, till their "vile body" is "fashioned like unto his glorious body." Phil. 3: 21. Again, 1 Corin. 15: 32, Paul says—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." That is, die altogether; for, if that is not the meaning, there is no force in what he says. He evidently makes our entire future existence to depend on the resurrection of the dead. His reasoning, in the remaining part of that chapter, is entirely on the supposition that there are only two states—the *corruptible* and the *incorruptible*—death and the resurrection; not a word does he hint of an intermediate state of consciousness. Not only so, but Paul declares, 2 Timothy 4: 8, that he does not expect his "crown of righteousness" till the day of Christ's "appearing;" which day, he tells us, in the same connection, 1st verse, is when our Lord shall come to "judge the quick and the dead."

That the soul and spirit die, or cease to have consciousness with the body, may be further proved from such texts as the following: 1 Cor. 5: 5, "That the *spirit* may be saved in the day of the Lord Jesus:" not in the day of death, but "in the day of the Lord." Job 33: 18, "He keepeth back his *soul* from the pit." Psa. 22: 20, "Deliver my *soul* from the sword." Psa. 78: 50, "He spared not their *soul* from death." Psa. 89: 48, "Shall he deliver his *soul* from the hand of the grave." Psa. 94: 17, "Unless the Lord had been my help, my *soul* had quickly [margin] dwelt *in silence.*" Isaiah 38: 17, "Thou hast, in love to my soul, delivered it from the pit of corruption."—Ezek. 18: 20, "*The soul that sinneth it shall die.*"

The soul of our Lord Jesus Christ was, for a short time, subject to death for our sins. Compare Psa. 16: 10, "Thou wilt not leave my soul in hell; [grave] neither wilt thou suffer thine Holy One to see corruption," with Acts 2: 31—David "seeing this before spake of the resurrection of Christ, that his soul was not left in hell, [the grave,] neither his flesh did see corruption." Peter adds, "This *Jesus* hath God raised up."—Not his body merely, but "*this Jesus*" himself. And our Lord himself says, Mat. 26: 38, "*My soul* is exceeding sorrowful, even unto *death.*"—Yea, "Christ died for our sins according to the Scriptures"—Yea, God made "HIS SOUL an offering for sin." See 1 Corin. 15: 3, and Isa. 53: 10.

By overlooking the true Scriptural doctrine of death, teachers of religion have bewildered themselves and others in endless speculations as to the nature of Christ's sufferings, and *how* those sufferings could be an atonement for sin: and they have speculated till they have driven many into an entire denial of Christ's dying for us.—Our Lord Jesus experienced the very same death that Adam and his posterity were subject to in consequence of the original apostacy of man.—Adam and his posterity by *necessity*, as a punishment for sin—Christ *voluntarily*, "that by means of death, for the redemption of the transgressions under the first testament, they which are called might receive the promise of eternal inheritance;" Heb. 9 : 15, which promised inheritance is "eternal life:" for, "this is the record, that God has given to us eternal life, and this life is in his Son," 1 John 5 : 11 ; who, by his death and resurrection, "hath abolished death, and hath brought life and immortality to light;" both of which, [life and immortality] by death, were hid from man's sight: but Christ was manifest in the flesh "that through death he might destroy him that hath the power of death, that is the devil: and deliver them who through fear of death were all their life-time subject to bondage." Heb. 2 : 14, 15.

The Scriptures do not make death a deliverer, as it would be, if the saints go immediately into the presence of God, but they uniformly point us to the coming of Christ and the resurrection of the dead. Saith our Saviour, John 5 : 28, 29, "The hour is coming, in the which *all* that are in the graves" [not in heaven or hell, but in *their graves*] "shall hear his voice and come forth," &c. "In this passage," says Milton, "those who hear, those who come forth, are all described as being in the graves, the righteous as well as the wicked."

Again, 1 Corth. 15 : 52, "The trumpet shall sound and the dead shall be raised." These dead, Paul had previously told us, are they that *sleep* in Jesus; v. 18. "In such a sleep," says Milton, "I should suppose Lazarus to have been lying, if it were asked whither his soul betook itself during those four days of death. The words of Christ themselves," he adds, "lead to this conclusion: John 11: 11, 13, 'our friend Lazarus sleepeth; but I go that I may awake him out of sleep: howbeit Jesus spake of his death'; which death, if the miracle were true, must have been real. This," Milton continues, "is confirmed by the circumstances of Christ's raising him; v. 43 ; 'he cried with a loud voice, Lazarus, come forth.' If the soul of Lazarus, that is, if Lazarus himself was not within the grave, why did Christ call on the lifeless body which could not hear? If it were the soul he addressed, why did he call it from a place where it was not? Had he intended to intimate that the soul was separated from the body, he would have directed his eyes to the quarter whence the soul of Lazarus might be expected to return,—namely, from heaven: for to call from the grave what is not there, is like seeking the living among the dead, which the angel reprehended as ignorance among the disciples, Luke 24 : 5."

With one more extract from Milton I will close this part of the subject, and then take up more fully objections. On 1 Pet. 3 : 19, "By which also he went and preached unto the spirits in prison," Milton says, "literally, *in guard*, or, as the Syriac version renders it, *in sepulchres, in the grave*, which means the same; for the grave is the common guardian of all till the day of judgment. What therefore the apostle says more fully, chap. 4: 5, 6, 'who shall give account to him that is ready to judge the quick and the dead; for, for this cause *was* the gospel preached also to them that are dead,' he expresses it in this place by a metaphor, 'the spirits that are in guard;' it follows therefore that the spirits are dead."

OBJECTIONS CONSIDERED.

1. It is said—Our Lord told the thief "To-day shalt thou be with me in paradise."

If by *to-day* we are to understand that *literal day* that our Lord hung upon the cross, it is not so easy to prove that it took place, from the fact that three days afterwards the "same Jesus" told Mary, John 20: 17—"I am *not yet* ascended to my Father." So, *then*, the thief could not have been in paradise with Christ before our Lord himself had ascended. But if by *to-day* is only to be understood *quickly*, or in a short time, it may be answered, that at Jesus' resurrection "many of the saints that slept arose, and *came out* of their graves after his [Christ's] resurrection." Christ was the "first born from the dead among *many brethren*." See Col. 1 : 18, and Rom. 8 : 29.—Thus the promise of Christ was fulfilled to the thief, if he was among those who arose with the Saviour.

But again. The punctuation in our Bibles is not inspiration, but the work of men. Then this text may be read thus—"Verily, I say unto thee to-day; Thou *shalt* be with me in paradise." Or, as some of the Greek copies of the New Testament read the thief's prayer—"Lord, remember me in *the day of thy coming*." The answer then is—Verily, I say unto thee, this day [i.e. this day of Christ's coming, of which the thief had spoken] thou shalt be with me in paradise.

It was an assurance to the thief that his prayer was accepted; and that in the day that our Lord should come into his kingdom the supplicant should have a part in it.

2. It is said—"Paul desired to depart and be with Christ, &c.; and therefore, he must have believed in the conscious state of those who have left the body." But we will let Paul explain himself. He says, Phil. 1 : 23—"I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Compare this with 2 Cor. 5 : 1 to 8—"For we know, that if our earthly house of this tabernacle were *dissolved*, we have a building of God, an *house not made with hands*, eternal in the heavens. For in this we groan, earnestly desiring to be *clothed upon* with our house which is from heaven; if so be that being *clothed* we shall not be *found naked*; for we that are in *this* tabernacle do groan, being burdened: *not* for that we would be *unclothed*, but *clothed upon*, that MORTALITY might be swallowed up of LIFE."

Here the apostle shows, that his desire was not to be *unclothed*, or to be a "disembodied spirit," but to be clothed *upon* with his house from heaven; for, "this *mortal* shall *put on immortality*, *then* shall be brought to pass the saying that is written, Death is swallowed up in Victory." Now, it was for this the apostle waited; and that was what he *desired*, as may further be seen by Rom. 8 : 23,—"We ourselves groan within ourselves, waiting for *the adoption*, to wit the *redemption of our* BODY." From all this, it appears to me, it is evident that Paul's desire was to be absent from the *mortal* body and to be present with the Lord, not in an unclothed state, but in his heavenly, or *immortal* body. This state the apostle did not expect till the *appearing* of Christ, as is evident from 2 Timothy 4 : 8,—There is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at *that day*: and not to me only, but unto *all* them also that love his *appearing*." All the saints are to have their *crowns* at the Lord's appearing.

3. It is said—"Moses and Elias appeared with our Lord at his transfiguration, and therefore they must have been in a conscious state." That I admit. Elijah was translated and did not die. As to Moses, it seems likely that he was raised from the dead, from the consideration that Jude tells us, 9th verse, that Michael had a dispute, about the body of Moses, with the devil. Now what was that dispute? My opinion is this: The devil had no clear idea of the resurrection, and supposed that all the human family that he could bring under the power of death had perished for ever. Up to the time of Moses, one only, *viz.* Enoch, had escaped death. Satan, in his own estimation, had proved thus far a most triumphant conqueror. He saw Moses, like Enoch, walking with God, and doubtless expected that he too would be translated, that he should not see death; but Moses committed a trespass at the waters of Meribah, and the Lord told him he should *die*. What malicious joy must have filled the devil's heart when he heard that Moses was to die! such a triumph Satan had hardly anticipated. Next Satan sees of Moses he stands in the presence of God; As he had no knowledge of the resurrection, how natural, in his "*contention*" with Michael, would it be for the devil to accuse God with falsehood! As though he should say—"God said Moses should die, but he did not, for there he stands in the presence of God." Michael did not inform the adversary that Moses had been raised from the dead, but simply said, "The Lord rebuke thee."

That Moses was raised from the dead is strongly probable, from the fact that he was an eminent type of Christ. See Deut. 18 : 15. 18—"The Lord thy God will raise up unto thee a Prophet —*like uuto me*," &c. The probability that Moses was raised from the dead is quite as strong as the conjecture of our commentators, that the devil wanted to find the body of Moses, to lead the Israelites into idolatry with it, and hence disputed with Michael about it.

If my view is correct, Moses, though he died, was raised from the dead, and hence at the transfiguration the kingdom of God was preached in *miniature*; Christ in his glory—Elias, the representative of all that will be changed *without dying*, and Moses, the representative of all that sleep in death.

If it still be urged against this view that the apostle says, Col. 1 : 18, that Christ is "the first born from the dead," I answer, first—He is the first born from the dead in an eminent sense; that is, upon the *certainty* of his resurrection depended the resurrection of all men: if he, therefore, were not raised none of the dead ever would have been, or ever will be. This is the apostle's argument throughout the 15th chap. of 1st Corth.

Again; it is not true, in an *absolute* sense, that Christ was the first born from the dead; for Elisha raised the widow's son, of whom it was expressly said "the child *was dead*;" 2 Kings 4 : 32. Our Lord also raised several from the dead before his crucifixion.

Again, I remark: Our Lord was the first born from the dead coming among "many brethren." He gave assurance, John 5 : 25, that "The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." That hour came when our Saviour hung on the cross and "cried with a LOUD VOICE—and gave up the ghost;" then "the rocks rent; and the *graves* were opened; and many bodies of the saints which *slept* arose, and came out of the graves *after* his resurrection," &c. This company, I apprehend, constitute the "*many brethren*," among whom Christ was "the first born from the dead," and are the "*first fruit*" with "Christ," and the pledge of the resurrection of *all* that sleep in Jesus '*at his*' *second* '*coming*.'

Hence, we may uuderstand the apostle, not as teaching that Christ was the first ever raised from the dead; but, as first, because the resurrection of all others depended upon him; and the first whose personal resurrection quickened others to life, even the "many brethren" of whom he speaks.

4. A brother writes me, saying—"The Savior saith—Whosever liveth and believeth in me shall never die." This, he supposes, disproves my idea of the *sleep* of the dead saints. But if

that brother will look at that text with the context, I think he will see, *first*—that the subject of discourse was *the resurrection* of the saints, and not about an intermediate state. Look at the subject, John 11: 23, 26. "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know he shall rise again in the *resurrection at the last day*." It seems she had no idea that he had *gone to heaven*. "Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead, [when the resurrection of the last day comes] yet shall he live: and whosoever liveth [or is alive when that day comes] and believeth in me, shall *never die*"—shall not die at all, but be "*changed* in a moment, in the twinkling of an eye." See 1 Cor. 15: 51, 52.

Again, this brother says, "The Saviour, to convince the Sadducees of the certainty of the resurrection, declares that Abraham, Isaac, and Jacob, were living."

We do not always pay that attention to the *subject* of discourse that we ought in interpreting the Scriptures. Let us look at this portion of the Bible. Luke 20: 27—38.—The Sadducees, who "deny that there is *any resurrection*," come to our Lord and present what they suppose to be a strong case. Our Savior tells them, that "They that are accounted worthy to obtain that world, and the resurrection of the dead," &c., "can *die no more*." The expression denotes that they had *once* died. He adds—"Now that the dead are [to be] *raised*, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, [as he would be, if there is to be no resurrection] but of the living." *Therefore*, there will be a resurrection of the dead; or else Moses' language does not prove the resurrection of Abraham, Isaac, and Jacob. It is evident that there can be no force in the allusion to Moses, unless it was brought to prove the *resurrection* of the dead, and the allusion shows us that the life of those patriarchs depended upon such resurrection: and "God, who calleth things which be not as though they were," [see Rom. 4: 17] counted Abraham, Isaac, and Jacob, as living, because they shall *surely* come up in the resurrection to life eternal; and let us not "be ignorant, that one day is with the Lord as a thousand years, and a *thousand years as one day*;" so that the time from the death of Abraham, Isaac, and Jacob, to their resurrection, is as no time with God. Now, if those patriarchs were *actually* then living, how does our Lord's appeal to Moses prove the resurrection? It might prove the existence of spirits, but not the *resurection*, the very thing it was designed to prove.

But let us look at this case further. The Sadducees after stating the case add—"Therefore *in the resurrection* whose wife of them is she?" It seems there was no difficulty in their minds about the intermediate state, though the seven husbands and the wife had all gone into it. If our Lord had taught consciousness in the intermediate state, it seems most natural to suppose the Sadducees would have inquired. "Whose wife *is she now?* for they are all alive" But they pass over the intermediate state to the resurrection; evidently, to my mind, because no such doctrine was held by the Jews, or our Lord, as the dead being *conscious* till the resurrection. The very idea is a palpable absurdity. The wages of sin, and the penalty of the law, is *death*. And that which introduces us into a state, in which, we "know more than all the world," as it is said, often, of a man when he dies, cannot be death, but a far superior life. I conclude, the Scripture testimony is true—"*the dead know not any thing*." If I am called an "*infidel*" for that, be it so.

5. It is said—"That the souls of the righteous have a sensible state of existence separate from the body, we learn from the circumstance of Paul's being caught up to Paradise; he says—'Whether in the body or out of the body I cannot tell; God knoweth.' Now, if he had believed in the unconscious state of the dead, he would have supposed that he *must* have been in the body, and of course would have expressed no doubt on the subject."

In reply, I might say—If Paul had believed in a conscious state after life had become extinct, and that the spirit of man exists separate from the body in a sensible state, "he would have supposed that he *must* have been" *out of* the body, and of course would have expressed no doubts on the subject." But his expression, I apprehend, only indicates that the revelation was made in such a manner as that *man* could not explain it.

6. It is said—"That our Lord confirmed the belief that the spirit has a conscious state separate from the body, by saying to his disciples, after the resurrection, 'Handle me and see, for a spirit hath not flesh and bones as ye see me have.'" The error here, I suppose is in supposing that our Lord must have reference to the spirit of a *man*. Angels are spirits, but have not a body of "flesh and bones;" yet they have, doubtless, bodies in some form, though spiritual.

7. It is said—Rev. 6: 9—11. proves the conscious being of the righteous before the resurrection—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled."

Let me ask the objector—Had those souls any conscious being at the time John saw them and heard them *cry?* So far from it, they were not born, and had no being at all, only in the purpose of God, for several hundred years after John saw them. It was under the fifth seal, or bloody persecutions of papacy, that John viewed this scene. And the prophecy was evidently given for the comfort and encouragement of Christians that might be called to suffer under the papal power. That persecution would be long; and there would, hence, seem to be a disregard, on God's part, to the sufferings of the saints; and they are represented as crying, "how long." &c., and their feelings are clearly expressed by Isaiah, 49: 14,—"But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me" But God causes it to be written for the comfort of his church, in that sorrowful age, that he regards all their sufferings, and will in due time avenge their blood. The Lord told Cain that—"The voice of thy brother's blood crieth to me from the ground." Does that prove that Abel's blood had a conscious being and a tongue to talk? The expressions denote no more than that God regards whatever his people suffer, and will avenge the injuries done to them, though he may seem to delay; and this is written for the comfort of the saints while passing through their trials. To suppose the feelings expressed, under the fifth seal, by the martyrs, were their feelings *after* they left this world, is to suppose they were *not happy*, if they were *conscious:* but in God's "presence there is fulness of joy;" and, therefore, the feelings expressed by the martyrs, if expressed in *words* at all, must have been so *before* they left this world, and while yet in a state of suffering.

8. The case of the rich man and Lazarus, Luke 16, is supposed to form an insurmountable objection to the theory of the sleep of the dead. I admit there are difficulties in this text, but the difficulties are not so great to harmonize this with the unconscious state of the dead, previous to the resurrection, as to harmonize the common theory with the mass of Scripture testimony that the dead are asleep—that they "know not anything," &c We will now examine this case.

By facts as well as parables the Bible communicates instruction. In order to a right understanding of the speaker or writer, we should first inquire what was the object in view, or the instruction intended to be imparted. This we can only learn from the text, context, and comparing it with other portions of revelation.

There appears to have been several points intended to be impressed upon the people, by our Saviour, in the text now under consideration; and the instruction is the same whether it be considered a parable or history of facts. We will try to bring out some of the principal points that appear in this text—and

1. *It seems designed to show the folly and danger of trusting in* RICHES. The changeableness of the affairs of this life had been shown in the first part of this chapter; they had also been cautioned to make a right use of the things of this world, and told that they could "not serve God and Mammon." The Pharisees, who were covetous, derided him, i. e. laughed at him, mocked him, and turned what he said to ridicule. Our Saviour, after rebuking them, enforces what he had said, by introducing two persons, viz: a Rich man and a Poor man. Look at them—

The Rich man was finely clothed—had expensive and splendid food. This was his constant fare "every day"—no reverse seems to have attended him. He was what most men would call a genteel liver; living in good style, a prosperous and happy man. But, mark.—He dies—is buried in splendor, no doubt—but, the next he finds of himself, he is in "torments."—His riches, splendor, sumptuous fare, and rich dresses have all, all fled. Who does not see in his case the danger of riches and the folly of trusting in them. But the picture is made more striking by introducing

The Poor man.—He had no home—no food—doubtless poorly clothed, covered with "sores;" instead of many physicians he had "dogs" to be his medical aid. But, mark—*he* dies; how he was buried we are not told; or whether it was done at all. The next he finds of himself he is unspeakably "comforted;" his poverty—his sores—his "evil things" have passed away for ever. Who does not see, in a clear light, the dangerous tendency of worldly possessions? Few persons can have them without indulging in an extravagance in dress, equipage, and food, which is ruinous to their souls; or, which is equally fatal, making their happiness to consist in contemplating the largeness of their earthly treasures.

I consider this to be the main point designed to be illustrated—the folly and danger of seeking our good in this life. There are other points, viz:

2. To expose the deception common among the Jews, that they should be saved because they were the children of "Abraham."

3. That this life is the only time to secure salvation—and certainty of perishing without hope, if this period is neglected.

4. The sufficiency of the means now employed to turn men to God—and hence, the folly of sup-

posing that some other means would be more effectual. Men would not be "persuaded though one rose from the dead."

It does by no means follow, if we admit that that discourse is not a parable, that the rich man or Lazarus were conscious *immediately* after death; nor at all till the resurrection. The apostle Paul tells us, Rom. 4 : 17, that "God calls those things that are *not* as though they were." That is, things not yet in actual existence are seen by him, and spoken of as though they now existed, or were already passed. I might give more examples of this. Isaiah says of Christ—"He *was* wounded—he *was* bruised—the chastisement of our peace *was* upon him—he *was* despised," &c.; and yet those things were not *actually* done for more than seven hundred years afterwards.—Daniel *saw* the little horn making war with the saints—and he *saw* the judgment set; and yet those things were hundreds or thousands of years in the future at the very time when the represensation of them was presented to the mind.

To me, it seems clear that the rich man is spoken of in his resurrection state. First, because the Scriptures declare—"The dead *know not anything*." Eccl. 9 : 5. And they also declare, that in the day of their death "*Their thoughts perish*." Ps. 146: 4. If it be said that these texts only mean their thoughts of the things of this world perish, and that they know nothing about the things of this world—I reply—My opponents will have at least as much difficulty to reconcile that interpretation with the case of the rich man, as I have my views; for, Abraham tells him, expressly, to "*remember* that thou in thy life time receivedst thy good things." Now, he could not *remember* without having *thoughts* about the things of this world : and besides, he did *think* about brethren he left behind. This last circumstance is taken by some as proof that it must have been before the resurrection. But, I suppose, we are not to attempt to make every expression, in an allusion, to have a literal application ; if we were to do so, I am satisfied we should find a plenty of difficulties in any theory of interpretation. I conceive that that part of the discourse was designed to illustrate the folly of the fault-finding Pharisees, who were continually crying amidst the miracles the Saviour wrought —"What sign showest thou ? What dost thou work ?" By a discourse in which he shows the folly of trusting in riches, and the folly of trusting in being *sons* of Abraham, he also preaches to them, that such was their hardness of heart, and obstinacy, that if one rose from the dead they would not believe. Our Saviour told them, on another occason, John 5 : 46, 47, "Had ye believed Moses, ye would have believed me. But if ye believe not his writings, how shall ye believe my words ?" In his discourse on the rich man, he tells those Pharisees—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Let it be remembered, it was the Pharisees that our Lord was addressing, in the discourse on the rich man. See the 14th and 15th verses of the 16th chapter of Luke. "And the Pharisees also, who were covetous, heard of these things : and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts ; for that which is highly esteemed among men, is abomination in the sight of God."

Again. If the case of the rich man is to be understood as "a matter of fact" case, he must be presented in the resurrection state ; for he has a *tongue* that he wants cooled, and is tormented in a "*flame*." Now, a "disembodied spirit" cannot be tormented in a *flame*, nor has it a tongue that can be cooled with "water."

On this text Milton writes : "Christ, for the sake of the lesson to be conveyed, speaks of that as present which was not to take place till after the day of judgment, and describes the dead as placed in two distinct states," but, "he by no means intimates any separation of the soul from the body."—[*Treatise on Christian Doctrine.*

9. It is said, Eccl. 12 : 7, "The spirit shall return to God who gave it." This text is supposed to form an objection to the doctrine of the sleep of the dead. But it is as true of the wicked as of the just, that their spirit returns to God. So we might prove universal salvation on the principle of the objector. Observe : the spirit *returns* to God who *gave it.* Let me ask, was it in a conscious state *before* it was given ? If not, how can it be proved that it was in a conscious state *after* it returns ? I do not see but we might as well argue, that because the body has feeling, while we have life, it must have feeling after it "*returns* to dust."

Solomon uses the term "spirit" in the 3d chapter 21st verse, to signify, the *life.* The term has various significations ; one of which is, life, or breath. This returns to God, and by him is preserved until the resurrection, when the body is re-organized, and the breath, or spirit, re-enters it, and it stands up, once more, a "living soul." The apostle Paul, it seems to me, clearly makes our entire future existence to depend on the resurrection ; for, he tells us, if the dead rise not, "then they also that are fallen asleep in Christ are *perished*." They are not perished if they have conscious being, even though the body were never raised.

Ezekiel, 37th chapter, sets this subject in a clear light. After the bones had come together, the sinews and flesh come upon them, and the skin covered them, and then prophesied, saying, come from the four winds, O *breath*, and breathe upon these slain, that they live—and the breath came into them and they *lived*." Nothing is here said about their *souls* coming from heaven ; but the *breath* came and they lived. That breath has returned to God, at death, as "the dust returned to dust;" but was no more in a conscious state than the mouldering body, till the resurrection ; then the entire man *awakes*, and "lives again."

I will now give my own opinion in regard to the doctrine of an intermediate state of conscious being, between death and the resurrection. I believe it to be a Papal corruption of the word of God. Papacy commenced pardoning living men's sins, but could not make money fast enough that way,and so conjured up an intermediate state, in which they manufactured their "Purgatory, Limbus Infantum, Limbus patrum," &c. Then the people must pay money to the priest to baptize their children, to keep their souls out of "Limbus Infantum," or that purgatory where they were taught "all the souls of *unbaptized* children would go, until original sin is well paid away by the help of holy masses said for them." "Money, *money*, MONEY," now the priest could cry, and cry it too to his entire satisfaction ; for he had manufactured his *invisible* conscious state, which the blind people could not see, and so the priest must be paid to his heart's content, or the souls of children and departed friends would be retained in purgatory ; and thus a fine field is open to gratify the avarice of a corrupt priesthood. And then, such a state of consciousness was necessary, into which to put departed saints, in order to make intercessors of them, and thus open another fruitful field to accumulate money and make the ignorant people wonder. Thus the way was fully opened for any superstition that the "Man of Sin" chose to practise. And how, I pray, can you prove to a Papist that it is unavailing for him to ask help of departed saints ? You cannot but admit it was right while their saints were upon earth, to ask their prayers ; and if, after death, they are in a conscious state, and in the presence of God, have they not as much power with God as while on earth ? And if so, why may we not ask their intercession now as while here ? How shall a Papist be answered ? Surely, the only Scriptural answer seems to be, —the saints who have died are "*asleep*"—and "*the dead know not anything*." Therefore it is as useless to ask their intercession, as it is to ask that of a block or a stone, and is no better than asking the help of any other idol of wood or stone."

It is true, that the Papists should not be taxed as the original propagators of the doctrine of souls living after the body is dead ; they only brought the theory to perfection. It grew up, as Milton truly intimates, "in the schools of" heathen "philosophy." But on that point I may say more hereafter. Wherever it originated its fruit has been "evil, and only evil, and that continually." It has given birth to all the Papal worshipping of saints, with all the superstitions connected therewith ; it has turned off the eyes of Christians from the hope of the gospel, viz : the personal revelation of the Lord from heaven, so that the second coming of our blessed Lord has almost ceased to be an object of desire or expectation ; and the Christian hope, to a great extent, has been changed to an expectation of death, the king of terrors, instead of a looking for our Lord, the king of peace, from heaven to "change our vile bodies." It has led thinking men into infidelity, and it has led, and is leading ministers and members of the churches into a denial of the resurrection of the body. And why should they not deny it ? If the saints are in a conscious state after death, and of course perfectly happy, for what, I pray, do they want to come back after their bodies, which have been turned to corruption ? If it is answered, "To *perfect* their happiness,"—I reply, "In thy presence is *fulness* of joy." Ps. 16 : 11. What *more* can the saints have than "fulness of joy ?" If they go in their disembodied state into the presence of God, and are perfectly happy, it would seem, it must be a repulsive idea to think of ever again entering a body which was, while in it, a source of trouble, and caused them to "groan."

How could Paul say, 1 Cor. 15, "If the dead rise not, then they that have *fallen asleep* in Christ are *perished?*" if the saints go into a conscious state of blessedness the moment they die ? If it be said, Paul means their bodes are perished, I reply, one would think that was no great cause of regret, if their souls are perfectly happy without their bodies. It seems to me, that Paul intended to teach—that our entire future existence depends on a resurrection from the dead ; and if there be no resurrection, then, at death, man *ceases to have existence*, and will live no more for ever.

This intermediate conscious state, I apprehend, is what has entirely hid the glory of the resurrection from the minds of men, and led many ministers and others to deny that there is any resurrection of the body ; and I should not think strange, if the world does not come to an end soon, if the churches, so called, should deny altogether, that there is any resurrection of the dead ; or take the ground that "the resurrection is past, already ;" that is, say, "a man receives his resurrection body when he dies, and never returns for the body he put off at death ;" thus "overthrowing the faith of some." See 2 Tim. 2 : 18.

I consider the way prepared now to take up the doctrine of the resurrection of the dead : and if I mistake not we shall see a glory in it that we never dreamed of before. When the whole family of the redeemed, except so many as have been already translated, or came up from the dead at our Lord's resurrection, shall stand up together, and be at once made like unto their glorious head, then will the question in Isa. 66 : 8, be answered—"Shall the earth be made to bring forth in one day ? shall a nation be born at once ?" Yes, the whole of that "holy nation" spoken of by Peter, 1st Epistle 2 : 9, will then come forth : and they who have been scattered and peeled, and few in number on the earth at any one time, will stand up at once, and together, a glorious nation, to take and possess the kingdom forever and ever. But more on this subject hereafter, if I can find time.

THE RESURRECTON OF THE DEAD.

BY GEO. STORRS.

Every careful observer will be sensible that the preaching of the present age differs essentially from the preaching of the apostles in one thing at least, viz: on the subject of the resurrection of the dead. With the apostles it was a prominent doctrine, and continually insisted upon. In the present age it is treated as a doctrine of very little importance, and seldom, if ever, made the topic of a whole discourse. I do not remember ever to have heard it taken up, and dwelt upon, till the Second Advent agitation has brought it out.

Professor Bush, and some others, I understand, deny the resurrection of the *body* that turns to dust at death. One of the Professor's admirers said to me—"There is not a particle of proof in the Bible that *these bodies* will ever be raised;" and proceeded to ridicule the idea of such a resurrection. That man is a minister of the gospel. But that minister is not the only one who has embraced the same views. It is true that the fear of not being fully sustained, by the body of the churches, may keep them back, for a while, from an open avowal of their disbelief in the resurrection; but press them on the subject and their unbelief will show itself. Their present silence on the doctrine is clear evidence, to my mind, that a revolution is going on among the professed ministers of the gospel with regard to this great and truly fundamental doctrine of the Bible. The way is preparing, by present silence, for an open advocacy of the doctrine that man receives his resurrection body at death.

Why do they deny the resurrection of the body from the grave? They do it "scientifically" of course; they have such knowledge of mind that they suppose it cannot act without *a* body; and as they believe man does *not* go into an unconscious state at death, they assume that he receives a *resurrection body* at that time, and thus is changed, as a worm is changed into a butterfly, and never comes again for the body that has returned to dust. They seem to have forgotten that the apostle anticipated just such reasoners as themselves, and provided an antidote in Rom. 8: 11—"If the Spirit of him that raised up Jesus from the dead dwell in you, he that *raised up Christ from the dead* shall also quicken your MORTAL BODIES by his Spirit that dwelleth in you."

Just so certain, then, as Christ had a *literal* and *real* resurrection, so certain all his saints will have their "*mortal bodies* quickened," or raised from the dead to immortality. On this principle the apostle reasons throughout the 15th of the 1st of Corinthians. And we have as good reason for denying the resurrection of the one as the other.

It appears to me that the doctrine of an intermediate state of conscious being, after death, and before the second coming of Christ, has led to a denial of the resurrection of the body; and I do not see why it must not lead every reflecting mind to the same result; for if a man at death enters at once into heaven, for what, I pray, does he need to return and enter the body again, thousands of years after he went to glory? The Scriptures tell us, Ps. 16: 11, "*In thy presence is* FULNESS *of joy*." What more can the saints have than fulness of joy? If they have that at death, it is difficult to see what need there can be of a resurrection of the body. To talk about the saint's happiness *not* being complete till the resurrection, while it is maintained, at the same time, they are in the presence of God, it seems to me, is a most palpable contradiction.

The common notion of an intermediate state of conscious being before the day of judgment, I am inclined to think, has originated from the false theory that the soul is immortal by creation, and that a soul is something that inhabits a man as a man inhabits a house that he might destroy without sustaining any injury to *his person*. We are so accustomed to talk of a soul as something *entirely distinct* from the body, that we lose sight of the fact that the term "*soul*," more frequently than otherwise, is an expression used to denote the whole man, and not unfrequently to denote simply *the life*, or that *breath* which gives man a living principle.

Let us look at this subject in the light of eternal truth. See the first account we have of a soul in the Bible, Gen. 1: 20, "Let the waters bring forth abundantly the moving creature that hath *life*," [margin, "*soul*."] Again, 30th verse, "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is *life*," [margin, "*soul*."] Here our translators, evidently, consider life, or breath, and soul, as terms which may be employed interchangeably. Now let us look at Gen. 2: 7, "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the *breath of life*; and MAN [*formed of the dust of the ground*] became a *living soul*."

Here, it seems to me, it is as clear as a sunbeam that the *whole man* is the living *soul*. Now let us look at Psa. 146: 4—"His breath goeth forth, [that is what God *breathed* into him,] he returneth to his earth; [there goes his body;] in that *very day* his *thoughts perish*." What is there left of him? See Job 14: 10—12, "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, *nor be raised out of their sleep*."

Thus, it seems, man sleeps from death to the resurrection. The same truth Solomon gives us in Eccl. 9: 5, "*The dead know not anything*," &c. And, at 10th verse, he says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, *nor knowledge*, nor wisdom, in the grave whither thou goest."

The apostle Paul says, 1 Cor. 15: 17, 18, "And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also that are *fallen asleep in Christ* are perished. Here the apostle makes our future existence to depend on the fact that there is a *resurrection of the dead*. Without this there is no life beyond this world. Hear, also, what he says in regard to the state of the dead, 1 Thess. 4: 13 to 15, "But I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord shall not prevent them which are *asleep*."

The way is now prepared for us to look more fully at the doctrine of the resurrection. The whole man dies, as I trust I have shown in my article on the "Intermediate State;" hence, then, there will be a resurrection of the *whole man*—a resuscitation—the body re-organized, and the breath, or life restored. If any say, "Impossible, if man's soul [life] dies with his body;" my reply is in the language of the Saviour, Matt. 22: 29, "Ye do err, not knowing the Scriptures nor the power of God." It is just as easy for God to resuscitate man, though his entire being were extinct, as to create him at first; and I shall show that the word of God authorizes us not only to expect it, but that the righteous will *first* be raised, and afterwards the wicked: or, in other words, that the resurrection of the righteous is distinct from, and prior to, that of the sinner.

1. THE ORDER OF THE RESURRECTION.—That the righteous are uniformly first mentioned in the resurrection will appear from the following texts. Dan. 12: 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Again, John 5: 28, 29. "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here the same order is observed—the righteous *first*. The dead come forth, not from heaven, nor from hell, but from "*the grave*." Some, however, deny that a literal resurrection of the dead is here spoken of. They tell us that the 25th verse fixes the sense of this, and that all admit that verse speaks of a spiritual resurrection. But *I* do not admit it. I believe the 25th verse also speaks of a literal resurrection. "Verily, verily, I say unto you, The hour *is coming*, and now is [at hand] when the dead shall hear the *voice* of the Son of God: and they that hear shall live." This was literally fulfilled. See Matt. 27: 50 to 53. "Jesus, when he had cried with A LOUD VOICE, [which some of the dead *heard*, as we shall see soon,] yielded up the ghost—and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which *slept* arose, and came out of the graves *after* his resurrection and went into the holy city, and appeared unto many." Thus there was a literal fulfilment of John 5: 25. If it be asked what became of those resurrection saints? Paul will inform us, Eph. 4: 8, "When he ascended up on high, he led [margin] *a multitude of captives*;" the "first fruits," with himself, of "the *first* resurrection;" showing not only that Christ had conquered death himself, but that he had conquered it for his people. This "multitude of captives," I think John saw, and thus describes, in Rev. 14: 1—5, "And I looked, and, lo, a Lamb stood on mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. *These were redeemed from among men, being the first-fruits unto God and to the Lamb*. And in their mouth was found no guile: for they are without fault before the throne of God." I repeat it, then, our Lord spake of a literal resurrection John 5: 25. But we will now return more directly to the order of the resurrection.

Acts 24: 15. "There shall be a resurrection of the dead, both of the just and of the unjust." The same order is here observed—the righteous first mentioned. Again, 1 Cor. 15, Paul, after having alluded, as most suppose, to the resurrection of all men, v. 22, says, v. 23, "But every man in his *own order*; Christ [with?] the first fruits; afterward they that are Christ's *at his coming*." Why say, they that *are Christ's* at his coming, if *all* men are to have their resurrection at that time? It seems the apostle designedly teaches the resurrection of the *remainder* of the saints, who were not raised with Christ, as the first-fruits; and that he means to be understood of their resurrection *only*.

Again, 1 Thess. 4: 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." It is true the term "*first*," in this verse, does not necessarily imply that the righteous rise before the wicked; but the expression, "the dead *in Christ*," it appears to me, does fix that meaning. Why not say, simply, the dead shall rise; but, no—"the dead *in Christ* shall rise first," which proves, I think, conclusively, that Paul intended to teach that the resurrection of the righteous and the wicked are distinct and separate from each other.

Let us now look at Phil. 3: 11. "If by any means I might attain unto the resurrection of the dead." What does Paul mean? Is he in doubt whether he shall be raised at all? That cannot be. Why then does he talk of laboring, and suffering, *if by any means* he might attain unto the resurrection of the dead? Some of our learned opponents admit that the original, in this text, is very expressive, and signifies *out from among* the dead. Paul desired a resurrection out from among the dead—he did not wish to be left *behind* to come up with the wicked; or he wished to have part in the *first* resurrection, and not in the second, which embraces all the wicked.

The same doctrine is taught by our Lord, Luke 20: 35, 36. "But they which were accounted worthy to obtain that world and the resurrection FROM the dead, neither marry, nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are children of God, being the children of the resurrection." These words have been perverted by some to prove the universal salvation of all men; they do so just as much as they prove all men are holy, or that all men will be raised at the same time. They prove neither, but just the contrary; viz: that some men will be "*accounted worthy* to obtain that world, and the resurrection *from* the dead; which expression implies that some of the dead will be left behind when the *worthy* come up.

Once more. Our Lord, in Luke 14: 14, after giving directions about a feast, and telling them not to call the rich but the poor, &c., says, "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Why say *at* the resurrection of *the just*, if all rise at the same time? Why not simply, at the resurrection? To my mind, it is clearly because there are two classes to be raised, and they are to be raised at different times.

2. THE TIME WHEN, OR PERIOD IN WHICH THE RIGHTEOUS WILL BE RAISED.—This topic has nothing to do with the first fruits of the first resurrection—they have been already gathered, or, as the margin has it, Rev. 14: 4, "*brought* from among men." What we wish now to do is, to show the period of this world in which the harvest of the saints will take place. The first text to which I will call attention is Matt. 24: 30, 31, "They shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the *four winds*, from one end of heaven to the other" Ezekiel, in describing the resurrection of the dead, chap. 37, was directed to prophecy unto the wind and say, "Thus saith the Lord God, Come from the *four winds*, O breath, and breathe upon these slain that they may live." Thus will Christ call, at his coming in the clouds of heaven, at the end of this world, and "the *whole house* of Israel," the true church, will stand "up upon their feet, an exceeding great army." This takes place, according to Daniel 12: 1, when Michael [Christ] stands up; at which "time thy people shall be delivered *every one* that shall be found written in the book;" and this deliverance is expressly said, in v. 2, to be "of them that *sleep in the dust of the earth*," who shall then "awake." Paul also, in 1 Corth. 15: 51, 52, says, "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "The *last trump*"—no trump to sound after that; of course then, it must be at the end of this world; for a trumpet sounds at Christ's appearing, as we have already seen, Matt, 24: 31, and 1 Thess. 4: 16; and a trumpet sounds at the time of the judgment, as may be seen Rev. 11: 15, 18, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

Let us now look at John 6: 39, 40, 44, 54, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise up again *at the last day*. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up *at the last day*." "No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up *at the last day*." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up *at the last day*." See also John 11: 23, 24, "Jesus said usto her, thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection *at the last day*."

How did Martha know her brother would rise again *at the last day?* She learned that truth from her blessed Lord; and so may we learn that the saints will rise in the resurrection at the last day, if we are not slow of heart to believe all that Jesus Christ, the apostles and prophets have written.

Though the texts examined prove clearly the doctrine of the resurrection of the dead—that the saints are first in order, and that their resurrection takes place at the end of this world, yet they give us no information as to the distance in time between the resurrection of the righteous and the wicked; and if we had no other evidence we might conclude that it followed immediately. The inquiry therefore arises—

3. IS THERE ANY DISTANCE IN TIME, AND WHAT IS IT?—For light on this subject we must look at the Book of Revelation. But we are told at the outset that "that book cannot be understood," that "it is sealed." Now if this is true we have nothing to do with it. But is there any higher authority than that of man for such assertions? What is a revelation? It is something made known—something uncovered. If the Book of Revelation uncovers nothing, then it is no revelation. But is it so? See the 1st chapter, 3d verse, "Blessed is he that readeth, and they that hear the word of this prophecy, and keep those things which are written therein: for the time is at hand." How can a man be blessed in *reading* and *hearing* what he cannot understand? And how can he *keep* that of which he knows nothing? It seems to me it is a monstrous impeachment of God, Jesus Christ, or somebody else, to say, "Revelation cannot be understood." That it is *not* sealed is evident from the last chapter, 10th verse, "And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." Here then we have sufficient authority for saying the Book is not sealed; and, of course, it is a revelation from God to man; and men are blameable if they do not carefully and prayerfully study it.

Many suppose it is impossible to understand the Book of Revelation. The reason of this mainly is, I apprehend, because they suppose that it must be interpreted in such a manner as to make the events transpire in the same order, or succession, as they find them written. In this way it is utterly impossible to give that book an interpretation. To understand the words of the prophets, we must, in our imagination, carry our minds back to the time when they lived. They look down through the prophetic glass and see future events passing before their eyes often without the precise period or order in which they are to take place; and when they have seen these events they frequently record each topic, or subject of discourse, to its *termination*, before they take up another which transpired in the same period, or during some part of the same period, and was a parallel event, though, in the record made of it, it follows after. By not observing this fact, we are constantly getting into confusion in our attempts to explain the prophecies; and becoming bewildered, we give up in despair, and conclude none can understand them. The principle to which I have called attention, is overlooked, though it is a principle which we find acted upon by historians. For example, see Mosheim's Church History. He first divides the history into *periods* of a hundred years each. Then he takes up a topic—perhaps "*The prosperous events of a Church*"—he traces that topic to the close of that century; then in the following chapter he takes up an other topic—perhaps "*The doctrine of the Church*," which he traces to the termination of the same period: thus each *succeeding* chapter takes up a new topic, and yet travels on through the *same century*. Now, if, in reading Mosheim, you were to suppose, when you came to the end of the first chapter, that the following one must begin a *new* century, or period, because it follows the first, which closed at the end of the period it treated of, you would commit just such an error as is committed in the usual attempts at explaining the prophecies, especially the book of Revelation. The fact is, in that book we are carried down to the *end* seven or eight times at least; and in the 20th, 21st, and 22d chapters several topics are introduced, *viz.*, *the resurrection—the judgment—the new earth—the new Jerusalem*, &c.; and yet all these topics belong to the same period, or thousand years, and are events presented to John's mind at one and the same time, though recorded as if they followed ehch other in succession. That the "*beloved city*" was on earth when Satan was loosed out of his prison, is clear from the 9th verse of the 20th chapter; and yet the descent of that city upon the earth is not recorded till the commencement of the following chapter.

We will now proceed to an examination of the Book of Revelation to see if we can find the distance between the resurrection of the two classes of men. We will begin with the 19th chapter, and there we shall see how the wicked are cut off from the earth in the last great battle at the end of this world. Begin then at the 11th verse, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat of the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

Thus the wicked are all cut off from the earth. The earth was made by the Lord Jesus Christ, and for him: [see Col. 1 : 16,] but the devil has usurped the territory, and men have joined in the conspiracy against Christ and his rights. Satan has maintained the conflict long, but our King and Lord triumphs at last, and the whole army of the devil is cut off in the last battle, as here recorded. Will the great leader of this wicked host escape? I answer *No*. For, says John, chap 20 : 1—3, 'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

What angel is this that binds the devil? See chap. 1 : 18, "I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death." It was the Lord Jesus Christ. "Bound him"—deprived him of all power to deceive. "Set a *seal* upon him." See Daniel 6 : 17, "And a stone was brought, and laid upon the mouth of the den; and the king *sealed* it with his own signet, and the signet of his lords; that the *purpose might not be changed* concerning Daniel." Setting a seal upon the devil, denotes that it is an unalterable purpose that the devil is to be loosed no more till the thousand years are finished.

Having now finished the account of the cutting off the wicked, and the binding of Satan, the prophet steps back to show the exalted position of the saints, and how they came to enjoy it.—They had not worshipped the beast—nor received his mark; and they were holy; therefore they had part in the *first resurrection*, and lived and reigned with Christ *a thousand years before* the "rest of the dead lived again." But let us put down the text, from the 4th to the 6th verse, "And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Here then we have the distance in time between the resurrection of the righteous and the wicked. It is *one thousand years*. "But," say some, "this is not a resurrection of the dead—it is a *spiritual* resurrection." If so, then all men will have a spiritual resurrection; for "the *rest* of the dead" are to live "*again*" when the thousand years are "*finished*." But I ask by what rule any man can make this a spiritual resurrection? The term *resurrection* occurs more than forty times in the Bible, and not in one instance is it used to denote anything else than a literal resurrection of the man, unless this instance is an exception. I do not say that there are no terms of similar import which may be sometimes used to denote something else; but I do say that this term is uniformly used in the Bible to denote a literal, and not a spiritual resurrection. There is no rule, therefore, for applying it to anything else. "The rest of the dead lived not AGAIN," &c., shows that these who now lived had once been dead, but now lived *again*: and as my opponents will not admit that their souls had ever been dead, but always alive, they could not be said to live again in any other sense than that of a literal resurrection. But it is insisted that the resurrection cannot be literal, because John says, "I saw the *souls*." Do not these persons know that the term *soul* is often used in the Scriptures to denote the man—the whole man—his person. Look again at the first account we have of a soul of man in the Bible, Gen. 2 : 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The whole man is here clearly called "*a living soul*." It is said in Joshua 11 : 11, "They smote *all the souls* in Hazor with the edge of the sword, *utterly destroying them*." And Luke says, in Acts 27 : 37, "We were in all in the ship two hundred three score and sixteen souls." Did Luke mean that they had so many "disembodied spirits" on board? We are, then, to understand John as saying, I saw the *persons* who were beheaded, and therefore were dead, and they lived again, and hence had had their resurrection; but the rest of the dead lived *not again* till the thousand years were finished.

It is still objected, that none but martyrs had part in this first resurrection. I remark the word translated "*which*," in the 3d verse, is "*whoever*"—so some of the most learned admit; and hence it embraces *all* the children of God from among men, from the foundation of the world to its termination.

But it is maintained, after all, that it relates to "a temporal millennium—a thousand years in which religion is to triumph over the earth—and during that time the church is to have great peace and prosperity." If such a period is to come, in this world, it is taught in such texts as this, Heb. 8 : 11, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

Thus if this text, and those of similar import teach a temporal millennium, they also teach that there will be *no conversions* during that period. If it be said all will be converted,—I answer, the text affirms that "all shall know" the Lord; and, therefore, there can be none to convert. If it still be said—there will be conversions, but they will take place early,—I reply, again, "all shall know" the Lord "from the *least* to the greatest." Thus, after all, there will not be, and there cannot be any conversions.

But that no such period will be this side of the judgment, see the parable of the tares, Matt. 13. The servants came and desired to know if they should go and gather up the tares, "But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.—Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Our Lord himself explains this parable as follows, verses 38—40, "The field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the END OF THE WORLD; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world."

Thus, then, our Lord settles the question that no such period will ever come, this side the end of this world, in which all will know the Lord; and consequently the doctrine of a temporal millennium is *a fable*. To avoid this difficulty, one of our opponents said, "The little children are the tares, and none will have to say to them know the Lord, because the Lord himself shall convert them as soon as they are old enough to know the Lord." But he forgot that the tares did not appear till "the blade was sprung up and brought *forth fruit*:" and he did not remember that the tares, instead of being converted, are to be "cast into a furnace of fire;" which, I think, will not take place with the little infants.

There are some who tell us that what the Revelator means is—That during the thousand years of their temporal millennium the *martyr spirit* will be revived, and not that there will be a resurrection of the martyrs themselves; as Elias lived in the person of John the Baptist.—But what, I pray, do they want of a 'martyr spirit" during an age when the devil is bound, so that there is no tempter, nor roaring lion going about seeking whom he may devour, and when all shall know the Lord, so that there can be no more persecutions? Wonderful martyr spirit a man must have to live in such a day as that! But strange to tell, these defenders of the temporal millennium are going to have the devil loosed to deceive and lead into apostacy multitudes of souls, and thus dreadfully deface the glorious work of God. Let them, if they can, harmonize the perfections of God on such a theory. If God can, during man's probation, consistently with his perfections, and man's accountability, bind the devil, and withdraw temptation, so that all men will love and obey God for a thousand years, how can it be reconciled with His perfections and the testimony of his word, that he is no respecter of persons, for him to let loose the devil to deceive and destroy those who, without such agency, would have continued to love and obey him? Let those believe such a theory who can; I dare not charge such a work upon that Being who has said—"As I live, saith the Lord God, I have no pleasure in the death of the wicked;" how much less then in the apostacy of his living people.

Again, it is said—"These thousand years cannot be in the immortal state, because, there is no *time* there—all is *eternity* beyond this world." I ask where in the Book of God is it said all is eternity beyond this world? Plainly, *nowhere.* The phrase "eternity" occurs but once in the Bible, viz. in Isa. 57 : 15, and is applied to God alone—"The high and lofty One who inhabiteth eternity." No *created* being can ever enter eternity—it is an attribute exclusively belonging to God. Created beings may have eternal life; that is, life without end, but in the very nature of the case there must be succession of periods of some sort to every being that had a beginning. But, do not the Scriptures say, There shall be time no longer? Yes. But all our commentators allow that the expression there is simply, There shall be *no longer delay;* that is, the seventh trumpet shall sound, which closes all probationary time, and brings us to the judgment, when God will give reward to his servants, small and great. See Rev. 10 : 6, 7, and 11 : 15, 18. So this text makes nothing in favor of the common theory of no time beyond this world,—time will continue, or a succession of periods, forever, with all the saved. See Rev. 22 : 2, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit EVERY MONTH: and the leaves of the tree were for the healing of the nations." Here, then, is time, clearly brought to view, in the world to come.

But, it is asked, are not the saints to live and reign with Christ but a thousand years? They will live and reign with Christ a thousand years *before* the rest of the dead live again; *after* which they will still live and reign with him "forever, even forever and ever." Dan. 7 : 18.

Verse 4. "I saw thrones and they sat upon them, and judgment was given unto them." It would seem by this that the saints in some sense are to act in the judgment. Our Lord told his disciples, Luke 22 : 30, that they should "sit on thrones judging the twelve tribes of Israel." Paul, in 1 Cor. 6 : 2, declares, "that the saints shall judge the world." The Psalmist says, 149th Ps. 5th to 9th verses, "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written: this honor have ALL HIS SAINTS. Praise ye the Lord."

All the saints, then, will in some manner be engaged in the judgment on the wicked; and our Saviour says, Rev. 2 : 26, 27, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

Thus it appears they are to be associated with their Lord in the decisions of the great day. But, it appears to me, it must be rather in a *review* of the case of the wicked, and the execution of the judgment, than the judgment itself: because it appears that the judgment must have taken place before the *first* resurrection; at least so far as to decide the final doom of all men; else how could it be known who should come up in that resurrection, and who be left behind. Before the righteous dead could be raised, then, their cases must have been decided; and this involves the decision of the case of the wicked. I apprehend the state of the case is this—the dead and the living, or the "quick and the dead" are all judged immediately preceding, or at the very instant of Christ's appearing; and at that moment the separation takes place, by which the righteous dead are raised—the righteous living are changed, and the saints are put in possession of the kingdom, and the wicked dead remain under the power of death—the wicked living are cut off in the burning day, and all the wicked are reserved unto the final burning, to be cast into the lake of fire, after the second resurrection. But, before that resurrection, and during the thousand years that precedes it, the saints, with Christ, on thrones, review the case of all the wicked, and fully acquiesce in the "judgment written." God vindicates, before his saints, all his decisions with regard to those who are rejected; then comes the second resurrection, which will be the *demonstration* that the decision is a true one; for when they are raised they will all again join with the devil in an attempted war on Christ and his saints, who are now immortal. This attempted war will show, beyond the possibility of a doubt, that nothing else could be done with the wicked but the very thing God will inflict upon them.

Verses 7 *and* 8. "And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

"There," say some, "that shows it is at the close of a temporal millennium; for there are many wicked people on the *earth* whom Satan deceives." It is admitted that there will be many wicked people on the earth at the end of the thousand years: but the question is, Where did they come from? We have the answer in the context, "The *rest of the dead lived not again* till the thousand years were finished." Then, of course they did live again—all the wicked that ever lived on the earth will then stand up; and at the same time "Satan shall be loosed out of his prison, and shall go out to deceive" them. "But," enquires the objector, "how is it possible for Satan to deceive them again after they have been with him in hell a thousand years?" True, it is very difficult to believe he could deceive them again, if they had been a thousand years suffering the torments of hell fire, in conscious being; but when the Scriptures tell us, "the dead know not any thing," and that when a man dies, "his breath goeth forth, he returneth to his earth;" and, "*in that very day his thoughts perish,*" (Ps. 146 : 4,) we can easily see that the wicked have gained neither knowledge nor experience in the intermediate state; and, therefore, may be as easily deceived at their resurrection as at their death.

If it be asked further, Where were the wicked during the thousand years? I answer in the language of Malachi 4 : 3. "They shall be *ashes* under the soles of your feet in the day that I shall do this, saith the Lord of Hosts." But where, it may be asked, will this be? I answer, It must be on the new earth, if any where: for in the day of the Lord's coming—the day that "shall burn as an oven"—"the elements shall *melt* with fervent heat, *the earth also.*" Hence the new earth must be formed and the New Jerusalem have come down upon it before the second resurrection, or the wicked could not come "up on the breadth of *the earth*, and compass about the beloved city."—Surely this could not be done if it was not there. And though the *description* of the new earth, and new Jerusalem, is not given in connection with the topic of the resurrections, yet it appears clear, to me, that the new heaven and new earth, and the beloved city, made their appearance at the same time that the saints sit on "thrones." If it be said, "We do not believe the wicked will ever come on the new earth;" I reply, It is not what *we believe*—but, what does the Bible teach? "Well," says the objector, "they cannot come into the new earth, for the Bible says, that nothing that defileth can come there." The objector is a little too fast; the Bible does *not* say so. "What does it say, then?" It says of the CITY, "There shall in no wise enter into IT any thing that defileth," &c. This very expression shows that such characters would be, at some time, outside the city, and consequently on the new earth; and the 22d chap. 15th verse shows us that such will be the fact: "For *without* are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever *loveth* and maketh a lie." When will they be without the city? When they come up on the breadth of the earth, *after* the second resurrection:—then they will "compass the beloved city," but they shall not enter it. "But," continues the objector, "they will defile the new earth, and therefore they cannot come there." I ask, do you not believe the wicked will appear before the throne of God to be judged? You say, "Yes." Oh no; that cannot be,—they will "defile it;" for, surely the throne of God is as holy as the new earth. So, upon the objector's view, we might possibly prove there can be no judgment. But, once more, the Bible does not say the wicked will not defile the new earth. It is true they will not *dwell* in it, nor have any *inheritance* in it; but that they will see it, come upon it, go up on the breadth of it, see all the glory they have lost, appears to me to be clearly the doctrine of the Bible.

Verse 9. "And they went up on the breadth of the earth, and compassed about the camp of the saints and the beloved city."

"There," say our opponents, "you see there is to be a great battle at the close of the thousand years, and that shows it is after a temporal millennium, and before the immortal state." Who says there is to be a battle? Not God. Who then? Why, *the Devil.* Whether it is better to believe him than God, judge ye. Is there any battle? I answer, *No.* The devil tells them they will have a battle, and doubtless makes them believe they might get a victory too. When the thousand years are expired, Satan is loosed out of his prison—all the wicked dead, that ever have lived, rise from their ashes, and standing up together, see the new heaven and new earth, with all its glories—the New Jerusalem, inhabited by those they once hated and despised—many of whom they had put to death—but now happy and rich indeed. This sight fills them with anguish and with madness—their old hatred all rises up anew in their breasts, and thus they are ripe for any delusion the devil chooses to practice upon them; and he *deceives* them. True, we are not told *how* he does it, but it seems easy to infer how it is done. It is evident that the result of his deception is, they go up thinking to have a battle. Hence, it is probable the devil might have addressed them something as follows: "This is a glorious earth truly—but seven thousand years ago I came to the earth and it was about as glorious as it is now. Single handed and alone I made the conquest, and kept the territory six thousand years. True, I was defeated in the last battle—but then there were only a part of us present—most of you were then dead—but now here we *all* are—kings, conquerors, and mighty men of the earth, with the rich and the noble of every age and nation—surely we can defeat the few who now possess the earth—we always had the mastery over them—let us go up and take the city."

Some such language as this is probably employed by Satan—and by it he deceives them and they go up at his bidding. But is there any battle? Look again at the 9th verse, "And *fire came down from God out of heaven and devoured them.*" There is no battle. God now takes the controversy of his people into his own hands. There is now an eternal demonstration that the judgment of God with regard to the wicked, and in which the righteous concurred during the thousand years' review, is a righteous judgment. The wicked were raised and gave *practical* evidence, after that resurrection, that murder was still in their hearts, and that all they lacked to prevent their falling upon and destroying the righteous, was power. God now executes the final vengeance upon them, and they are cast into the lake of fire and brimstone, which is the second death—from which death we have no information that they will ever have any resurrection. Indeed, it is certain that it is eternal.

An objection now arises, that the judgment is after these things. The *particular description* of the judgment, I admit, is after this: but it does not therefore follow that the judgment itself is after. The principle to which I referred in interpreting the prophecies comes in here, *i. e.*, topics which follow each other in the *description* are often parallel, or belong to the same period, in *fact*. I will now give the reader what I consider a harmony of this part of prophecy, including all between the fourth verse of the 20th chapter, and closing with the 8th of the 21st chapter.

Verses 12, 13. "And I saw the *dead*,* small and great, stand before God: and the books were opened: and another book was opened which is the book of life: and the dead were judged [their character and doom decided] out of those things which were written in the books, according to their works." [This is a brief description of the judgment that takes place before the first resurrection. Next follows an equally brief description of the resurrections.] "And the sea gave up the dead which were in it: and death and hell [margin "*the grave*,"] delivered up the dead which were in them; and they were judged [*i. e.* the judgment was executed upon] every man according to their works." [Now we will turn back and look at the *order* in the resurrection, 6th verse,] "Blessed and holy is he that hath part in the *first resurrection;* on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." *Verse* 11. "And I saw a great white throne and him that sat on it ["the Ancient of days," Dan. 7: 9] from whose face the heaven and earth fled away; and there was no place found for them." Chap. 21: 1 to 4. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Chapter 20: 4. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which [literally, "*whoever*"] had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years." "This is the *first resurrection*." "But the rest of the dead lived not again until the thousand years were finished." [Thus the order of the resurrection is given, and the time intervening between the two definitely stated.

Verses 7 *to* 10, *and* 14, 15. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. . . . . And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Chapter 21: 5 to 8. "And he that sat upon the throne said, Behold, I make [*have made*, see next verse,] all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, IT IS DONE. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the waters of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the SECOND DEATH."

I have thus given what I consider a harmony, and the true sense of Rev. 20th. The reader will approve or reject it according to his own conviction.

Now, fellow-mortal—candidate for immortality, eternal life; What say you? A resurrection you will have; for there shall be a resurrection of the dead, both of the just and of the unjust. But—"He that soweth to his flesh shall of the flesh reap corruption," Gal. 6: 8, consequently will die the second death—die *accursed*—die *in sight* of all the glory you might have possessed and enjoyed in a life without end. O, how far aggravating the circumstances. You once had a Saviour, but you slighted or despised him, and he has now become the minister, the executor of vengeance on thee: his love of pity is now turned to abhorrence and wrath, and the fire of it will kindle upon thee and burn to the lowest hell. You will awake, in in the second resurrection, covered with *shame*. Your pride, which will burn, will torment you with scorpion sting. All your senses keenly alive, and thirsting for gratification, kindle up only to meet with a total disappointment. Your guilty conscience, with its thousand stings, will lash you to fury. Your thirst for life, which will then be ten thousand times more raging than ever before, when you shall see all the *certain*, *awful*, and *irresistible* death—a death without mitigation, and without hope. O, sinner—fly to Christ while the door of mercy stands open. Then you will either be changed in a moment, in the twinkling of an eye, or, if dead when the Saviour comes, have part in the first resurrection—share eternal life—sit on a throne—inherit the new earth with Christ and his followers, where all tears are wiped away, and where sorrow and pain can never come. O, resolve to *live*; but haste—make no delay—probation is almost over—the last trump will soon sound—then all is sealed—then you are damned and lost forever, or saved and glorified in endless life. Almighty Father, through thy Son Jesus Christ our Lord, give him who now writes, and him who reads, a part among those who share in the first resurrection. *Amen.*

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* See Dan. 7: 9, 10, and 2 Tim. 4: 1.

THE MIDNIGHT CRY.

"FEAR NOT, LITTLE FLOCK."

THURSDAY, DECEMBER 21, 1843.

WHAT IS THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD?

After we become fully satisfied from the word of God that the doctrine of Christ's second coming this year, is truth; and feel assured that whether we realize it or not, the Son of Man will shortly be revealed in the clouds of heaven, with power and great glory; we immediately begin to search and prove ourselves, whether we shall be able to stand acquitted in that day. It is a thing of small moment, to have an intellectual conviction, that the advent of Christ is near, unless having this hope we purify ourselves even as he is pure. The prophetic warning is given that we may trim our lamps and be READY. What then concerns us most, is, to understand and secure the needful preparation. This we may not learn from the creeds and traditions of men, for they are alike varied, changing, and unstable. It is not wise to compare ourselves among ourselves, or rely on former prejudices or borrowed impressions. But it is wise and safe, to inquire of God, by searching the Scriptures without note or comment, to know what is his will concerning us. We first learn that without faith it is impossible to please God, and we must therefore with child-like simplicity, believe every word which he hath spoken. In the old testament, He says, "walk before me and be thou perfect" and in the new, "be ye holy for I am holy," and "without holiness no man shall see the Lord." We also read that "this is his will even our sanctification," and that if we have not the spirit of Christ we are none of his," and "if any man love the world, the love of the Father is not in him;" also, "we know that whosoever is born of God sinneth not," and "he that is begotten of God keepeth himself and that wicked one toucheth him not" and "the blood of Jesus Christ his son, cleanseth us from all sin." When speaking of the "inheritance, incorruptible and undefiled, and that fadeth not away," it is added, "reserved in heaven for you, who are KEPT, by the power of God through faith unto salvation." Then we assuredly understand that we may be cleansed from all sin by the blood of Christ, and have his Spirit abiding in us, and be thus KEPT by the power of God. John says, "ye have an unction from the Holy One," and "the anointing which ye have received of him abideth in you," &c. and again "herein is our love made perfect that we may have boldness in the day of Judgment, because as He is, so are we in this world." "There is no fear in love, but perfect love casteth out fear, because fear hath torment." "He that feareth is not made perfect in love." And in another place we read, "every one that IS PERFECT, shall be as his master," and again "this also we wish, even your perfection," and "are ye so foolish having begun in the Spirit, are ye now made perfect by the flesh," and above all things put on charity, which is the bond of perfectness." It is then the glorious privilege of all believers, (Rom. 6,) to be made FREE from SIN, and become servants to God, having their fruit unto HOLINESS, and the end everlasting life, and to "KNOW and believe the love that God hath to them" and thus believing to be filled with his abiding presence, and that joy and peace and love which casteth out all fear. Again, "As many as are led by the Spirit of God, they are the sons of God, for ye have not received the spirit of bondage again to fear," and "the Spirit also beareth witness with our spirit, that we are the children of God." David says, "He shall redeem Israel FROM all his sins." And the angel said to Joseph, "call his name Jesus, for he shall save his people FROM their sins." In Ezekiel, we read, "Then will I sprinkle clean water upon you and ye shall be clean: from ALL your filthiness and from all your idols will I cleanse you, I will also save you FROM all your uncleannesses." Surely this must be accomplished in us during our probation, for when he comes, he that is filthy will be filthy still, and he that is holy will be holy still. Seeing we look for such things, it becomes us then to be careful that we attain the Bible standard of holiness,not being easily discouraged by any who, looking at other standards, may call it presumption to speak of walking with God, without spot and blameless, as though a necessity of sin were laid upon us. We read that Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord BLAMELESS," and that "Elijah was a man subject to like passions as we are," let us then take heed that we run not into the error of the wicked and follow the modern traditions of men. Jesus said "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and "thy neighbor as thyself," but some of our teachers say, this is impossible, and can never be fulfilled until after death; when all admit, that as a tree falleth so it lieth. Many insist that it is the duty of every one to aim at holiness of heart, and yet deny that it is practically attainable. In these last momentous hours of trial, when men's hearts are failing for fear, and the foundation of the world's theology is shaken, it becomes all those who wait for the coming Bridegroom to SEARCH his revealed will to *know certainly* what is the wedding garment, and how the spirit may be purified and made white, for nothing impure or unholy shall enter there.

My sincere prayer for the Advent children is that they may be delivered from the lukewarm standard of a Laodicean age, and the very God of peace, sanctify us wholly, and I pray God our whole spirit and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth us who also WILL DO IT

C. S. M.

Philadelphia, Dec. 15, 1843.

"CAUGHT UP TO MEET HIM IN THE AIR."

A brother in Kentucky writes:—"I heartily acquiesce in every position taken by our second advent brethren. I think I can explain from Scripture every position but one. The Bible teaches the earth is to be renovated, and that the Lord and his saints are to dwell here, and posses the earth forever. The apostle also says, "We (the righteous) shall be *caught up* to meet the Lord in the air." Why the expression "caught up," while we are here upon the future home of the righteous? Are the saints to ascend and descend?"

In answer to this, we will take the Lord's words. In the 50th Psalm, we read of God's coming with fire, that he may judge his people, but first of all, this proclamation shall be made, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." This seems to be the gathering of the saints before the living wicked are destroyed. In the 24th, 25th, and 26th of Isaiah, we have a prophecy of the end of the world, which closes thus: "Come, my people, enter thou into thy chambers, shut thy doors about thee, hide hyself as it were, for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Here we have the same idea again. When the saints are caught up to meet the Lord in the air, they are to be forever with the Lord, but this does not prove that they are to be always in the air. Other Scriptures must show where they are to be. John saw the New Jerusalem *coming down* from God out of heaven, and this is to be the tabernacle of God with men, on the new earth. The saints having joined Christ, will come with him, when all is ready, for Paul speaks (1 Thess. 3 : 13,) of his coming with ALL his saints, and a similar expression is used in Zechariah 14 : 5 Then, the wicked having been cut off, the righteous will see their inheritance, and dwell in the earth forever, as stated in the 37th Psalm.

THE WESTERN MIDNIGHT CRY.

Just as our last paper went up to press, we received the Western Midnight Cry, Vol. II. No. 1., E. Jacobs, Editor, dated Cincinnati, Dec. 9. It looks well, and we were sorry that we could not immediately republish Bro. Jacobs' appeal for its continuance, and his account of the cause in that place. Here are some extracts.

The Editor.—In consequence of ill health of himself and family, Bro. Storrs has felt it his duty to go to the east. How soon he will return, should time last, is a matter upon which he will probably advise us. We have left our family in New York, for a visit to this place, where we only intend to remain for a few weeks; and in accordance with the suggestions of the brethren, have consented to take charge of the paper while here.

Appeal for the "Western Midnight Cry."—Shall this paper be continued? This is a question for our brethren of the West to answer. You have been led to feel something of the importance of such a medium of communication, as a source of comfort and encouragement to the lovers of Christ's appearing, and as a voice of warning to the slumbering thousands in this Western world. It remains for you to say, whether this flaming torch of truth, shall continue to disseminate its rays of light o'er the plains, prairies, and mountains, and along the majestic streams of this section of our world, which is so soon to witness the tremendous scenes of the *last day*. Shall thousands perish for lack of knowledge, when a faithful application of but a little part of the goods over which God has made us stewards, will accomplish the object? When it is borne in mind that all these things, in a few months at the longest, are to be consumed by the judgment fires; surely, this appeal will be responded to, and the support of the "W. Midnight Cry" will be chosen as one of the mediums, through which to transmit some of your treasures to God's everlasting kingdom.

If this call is promptly responded to, another number will be published next week, should time continue, and so on till the Lord comes.

Cincinnati, Dec. 8th, 1843. E. Jacobs.

The Cause in this Place. When Bro. Storrs left this city for the east, the enemies of truth predicted that the Second Advent cause would soon "die away;" but directly the contrary has been the result When left without a lecturer, the lovers of truth clung still more closely to the promises of God.

The interest has continued to increase, even more rapidly since brother Storrs left. Some thirty or upwards, having embraced the doctrine of the Lord's soon coming, between that and the time we commenced our lectures here. Our first lecture was delivered on Sabbath evening last, to a large and attentive congregation, that had met for a prayer meeting, not knowing that any person would be present to lecture A prayer meeting was held at the close of the lecture, when upwards of twenty came forward for prayers, many of whom testified that the Lord had blessed them. Two or three professors of religion that had for some time been wavering in their minds, came out and testified their full belief that the Lord would come within the present Jewish year. On Monday evening, fourteen came forward for prayers, some of whom were blessed; on Tuesday and Wednesday evenings the interest continued, and some others have experienced the smiles of a reconciled God. Although an entire stranger to the whole congregation, never having seen one of their faces before, at the close of our first lecture we were surrounded by a multitude of warm hearts and heaven-beaming countenances, that stood ready to give the wandering "stranger and pilgrim" a hearty welcome.

The Second Advent believers in this place are a heavenly band, and their numbers and graces are daily increasing. The first hour in their society was a blessed opiate to our drooping spirits: for while passing down the Ohio, surrounded by those who had no sympathy for our blessed master; and the thought of being separated by the lofty Alleghany's, so far from a dear family, and kind brethren and friends in whose affections and prayers we had so largely shared, a gloom had overspread our mind which only the sweet spirit of God could remove: and here we have found an atmosphere most congenial for the operations of that spirit. Brother Boyer, who has charge of the Second Advent Book room, is indefatigable in his labors.

Bro. J. H. Hardy, writes from Lexington, Scott county, Indiana, Dec 1st, that there is a good deal of excitement in that place upon the subject of the Second Advent.

Bro. Silas G. Strong writes from Maysville, O., that he prefers truth with the *few*, to error with the *multitude*: and takes pleasure in circulating all the publications he can get upon the subject, which above all others, is dear to those who are waiting for the coming of our blessed Lord.

Bro. Jonathan Woodworth writes from Hartford Licking county, O., that an interest is awakened in that section, and many will read if papers are thrown in their way,

Two sisters from Preble county, O., write that they have been reading the "Western Midnight Cry," since the great Tent meeting, with a great deal of delight, and it has been food to their souls. They earnestly entreat that a lecturer may be sent them to aid in a protracted meeting which is to commence (if time lasts) the Saturday before Christmas.

A letter from St. Louis, November 13th, states that there are a few in that city that are looking for the Savior at the termination of the 2300 days. The people are very much blinded by the Shepherds. He thinks a great deal of good may be done at this time if a good lecturer is sent them.

Many professed Christians are very much troubled in arranging the political affairs of the nation. What have the disciples of Jesus to do with those four great fighting beasts, (Dan. 7)? Patch and mend these Gentile governments as much as you will, they are to be dashed in pieces.

The paper also contains notices of lectures at the Lawrence st. church, each evening, except Saturday, and three times on the Sabbath, also a Sabbath school at 9 o'clock Sabbath morning. It is cheering to see this evidence of faith and zeal at the west. May it increase a hundred fold.

Seeing Eye to Eye.—The different sects of professing Christians say they expect a time in this world when the watchmen will see eye to eye. Of course, all their sectarian walls will be broken down. If they were sincere in this, we should expect them to hail the signs of that happy time; but so far from this, they turn out members from some of the sects, because they fellowship and commune with persons of different sects.—Never was more zeal manifested in keeping up sectarian walls, but there are many who pass over them, nevertheless, determined to "stand fast in the liberty wherewith Christ hath made them free." In our Second Advent associations, there are those who have belonged to 15 or 20 different denominations, and we seldom hear of the divisions which once separated them.

The feeling which prevails among those who are laboring for the glory of their sects is strikingly illustrated by a paragraph which is going the rounds of the Episcopal papers. It is headed "*Dissenting Morality*" The editor of the Banner of the Cross (Philadelphia) begins by saying:

"As we expected, The Presbyterian refuses to correct the *falsehood* which it lately published. We sometimes almost blush for the name of religion, when we see the means resorted to by the enemies of *the Church* in the vain hope of injuring her."

He then copies from the New Haven Churchman and Record an article speaking of what had been done by three Congregational mini

"We blush for our race while we write. We know nothing among the 'pious frauds' of the ancients that *equals* this act, nothing among the most impudent forgeries of the Jesuits that *exceeds* it. It must be an unholy warfare, that requires the aid of such wicked support."

What language to pass between professed disciples of Christ!

Bibles.—Having occasion to get a lot of Bibles at the Bible House, I asked the salesman if he sold many. He said he retailed $300 worth last week. "We have sold more this year than any previous year." When I told him I was buying for the Millerites, he enquired why they mark their Bibles so much. He seemed to know that we love the Bible, and make it our constant study.

Is it '*pestilent fanaticism*' to read, mark, learn, inwardly digest, and fearlessly preach the truths of this blessed book?

Syracuse, N. Y.—Bro. Bremmer writes Dec. 12: "Oh brother, be encouraged, your labors are undoubtedly blessed to thousands, yea, may I not say to thousands upon thousands you will know nothing of till that day, I pray for you, yes, I praise God for raising up such laborers in this day of dearth and famine, and your paper is very good and wholesome. My soul relishes, and I trust very well digests its glorious truths, and I know I may say there is a goodly number just such souls, even in this place where Satan's seat is.

Brother Jacobs' visit to us has not been altogether in vain. Some who were in the gall of bitterness, are now rejoicing in the prospect of their coming King, and others who were saying in their hearts, 'My Lord delayeth his coming,' are now trimming their lamps, and Bro. Brown, a man of lovely spirit, who has for some time past been halting between two opinions, is now proclaiming, Behold the Bridegroom cometh.

A goodly company of us, meet together three times on week evenings, and three times on the Lord's day, having burst from all sectarian creeds, and resolved to worship together till the Lord comes, he being our helper; and we find it good thus to meet, and exhort one another as we see the day approaching. Their is a spirit of inquiry abroad in the place, and were it not that the watchmen in the churches, do practically teach that the vision is yet for many days to come, and the people love to have it so. I believe many would embrace the truth, even at this eleventh hour, and would prepare to escape the things that are coming on the earth. God have mercy on such watchmen, or I fear they will have no way of escape nor the principal of their flock to flee.

We much need a faithful man to labor with us. This being a very populous village, and the most central in the state, is well situated for scattering light, through the populous districts around. 'Tis true we have Bro. Brown, but he having to labor with his hands, to provide for those dependent on him, has not had much time to study the glorious doctrines of the second advent, we have had a young Bro. Hazard from Troy, with us for some time, but he is much away amongst the neigboring villages, and the Lord is doing a good work by him. Like most of the second advent brethren, the Lord has not made us stewards of much of his goods, but could a good hardy soldier of Jesus be induced to come amongst us, we will do the best we can for him.

LOOKING AND WAITING FOR JESUS.

Hail, thou now expected Jesus,
  Come and set thy people free—
From this sin-curs'd earth release us
  For a blest eternity.

Come, O come, thou blessed Saviour;
  We believe thee to be near:
Though thou tarriest, dear Redeemer,
  Keep us thine till thou appear.

First-fruits of the resurrection!
  Assert thy power, thy dead to raise,
Bring forth, bring forth the new creation,
  That will give thee endless praise.

Blessed Jesus, when thou comest,
  O, may I be watching found;
Then thou wilt fulfil thy promise,
  And place upon my head the crown. J.W.

Can ye not discern

THE SIGNS OF THE TIMES ?

Distress of Spaniards.—A few months ago Barcelona possessed a population of 170,000 inhabitants, who kept in motion an extensive trade with America, England, the Levant, and Africa, in silks,cottons, printed calicoes, lace, shoes, jewelry, and wine, all manufactured within its walls or in the immediate vicinity ; but a few weeks of revolution have sufficed to desolate this magnificent city ; and its manufactories, warehouses, and shops are deserted and plundered, and many are in ruins ; and 30,000 ruined families, erst so industrious and thriving, have passed into France, or seek a precarious living in the surrounding towns and villages, whilst a miserable remnant have remained behind to share in or suffer the combined horrors of famine, bombardment and rapine.

Jesuits in France.—D'Alembert affirms in his Essay on the Suppression of the Jesuits, "that the examination of their constitutions, followed up by their books, have furnished more than sufficient legal evidence to prove their institute to be inconsistent with the laws of the realm, the obedience due to the Sovereign, the safety of his person and the tranquillity of the State." Yet nothing is doing to prevent their getting the mastery in the United States.

Land Filled with Violence.—The True Sun of Tuesday, the 12th inst., gives about four columns of news. Here are specimens illustrating the state of society :

1. A Judge in Mo. has conducted with so little justice, that the grand jury, instead of indicting the criminals, have directed their charges against the judge.

2. A great mail robbery has been committed at Hudson. The entire loss is supposed to be over $100,000. The robber, named Hough, had long been employed by the contractors.

Western correspondents, whose letters should have reached here Saturday, Dec. 14, will look at our acknowledgments, and if their letters are not noticed, they may suppose they are lost.

3. Steamboat Explosion, at Freeport, Pa. twelve persons badly scolded.

4. A Shocking Murder in Beaver Co. Pa.

5. Suicide in Rahway, N. J. a physician leaving a wife and four children.

6. Robbery of a Catholic church in West Troy.

7. Discovery of counterfeiting machinery, in Philadelphia, worth $13,000.

8. Robbery of the office of the N. Y. Evening Post.

9. Suspected Murder.—A man named Crossleman, has been arrested in Utica, charged with killing his son by violent chastisement, and afterwards killing a lad who witnessed the deed. The arrest took place on the 5th inst., and created a great excitement in Utica. It is supposed that the bodies of the murdered boys were thrown into the river by Crossleman. A quarrel between this man and his wife, led to the developement of the affair.

Then follow notices of two executions, several thefts and robberies, and the following, which is a fitting close of this incomplete synopsis of one day's news.

In a paper in New Orleans, the charge of seduction is made against Abbe Napoleon Joseph Peuhe, Almoner of the Convent. The accuser gives the editor his name.

Violence.—A letter from Philadelphia, in the Tribune, details the horrible particulars of three firemen's fights in that city, last Sabbath. 1. The Independence Hose Co. assaulted the Liberty Hose Co., at a tavern, tearing off their equipments, dashing tumblers and decanters, so that many were awfully cut, and the floor covered with blood. 2 When 7 members of the Weccacoe company were returning from a fire, 150 members of the Fairmount Co. rushed upon them, armed with clubs, stones, and it is said, with hatchets and butcher knives, pursuing them as they fled for their lives, and beating them almost to death. One was carried home on a settee, his life being despaired of, but he revived. Another was supposed to have been killed, but was found, late in the day, so cut and bruised that he was unable to reach home. The assailants seized the engine, and cut it into fragments, stealing brass bells and lamps. The members of the assailed company, threaten to retaliate in the same murderous way. 3. The companies which fought first in the morning, met at a fire in the evening. They knocked one another down, beat and kicked each other—one had his arm broken, and another his ear bitten off. Brickbats, and other murderous missiles, were flying in all directions, and thus closed a Sabbath in Philadelphia.

Bold Theft.—A horse and carriage were stolen in the day time, at Rochester. The Rochester Advertiser remarks, " These are *perilous times* for those that have property to be stolen."

A Preacher Stoned.—A Cincinnati paper says :— " On last Sunday, while Mr. Reese was preaching to a crowd in the street, some inhuman villain threw a small stone, striking him on the head so severely as to bring him to the ground. The scamp escaped."

Shocking Depravity.—Under this head, the Cleveland Herald records the detection of a series of horrible crimes perpetrated by Rev. H. C. Taylor, editor of the Oberlin Evangelist ! He confesses the whole, and is in jail, as no one would bail him. Who among the Apostles will next prove a Judas ? Lord, is it I ?

TAKING FROM THE WORD OF GOD.

A Thanksgiving sermon was preached in this city from Phil. 4 : 4, 5, 6. The text reads, " Rejoice in the Lord always ; and again I say rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing ; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." This was read by the preacher, without any hint that it contained the clause we have printed in capitals, and those of his congregation who had no Bibles with them would suppose he had read the whole of the verses. Is not this taking from the word of God ? " If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." After this text, given to John by Christ, the next words are,— " He which testifieth these things saith, Surely I come quickly." If any thing else were omitted, surely this great subject ought not, thus, designedly, to be hid from those whom it is the watchman's duty to warn.

The Portsmouth, N. H. Journal.—The editor, who is a member of a Congregational church, seems to have made a mistake, and if it was honestly made, it will, of course, be promptly corrected. He says :

" The great leader of the believers that the second advent will take place in 1843, Mr. William Miller, in a recent ' Signs of the Times,' expresses a justification of his course, although evidently *now regarding his prediction as an error* of scripture construction."

Bro. Miller has not made a prediction, but has read and tried to understand the prophets, as we are encouraged and instructed to do, throughout the New Testament. With regard to this understanding, he has neither changed, retracted, nor wavered. He has reasonably supposed that the year was to be understood as beginning at the time years commenced when the Bible was written, which was at a new moon in the Spring ; but there is a dispute as to which new moon ; —the Rabbinical Jews beginning the year near the vernal equinox, and the Caraites, (who adhere to the law without the comments of the rabbins,) not till a month later. In reference to the year 1843 as thus understood, he has written and preached, in but one way. If the editor of the Journal will refer to our paper of Nov. 23d, he will see a letter from Rochester, dated Nov. 12th, which says: "Brother Miller lectured this afternoon from 1 Pet. 1 : 9—13, and this evening (full two hours, in a strong, clear voice, and from an overflowing soul,) from Dan. 8 : 13, 14, tracing the vision to its end in 1843, which (1843) I never heard him pronounce with greater confidence."

The editor's jokes about Mars and Jupiter cannot do away with the fact that many independent witnesses saw something very unusual in the appearance of that planet. Such sneers would prepare the world to disregard any sign which the Lord might give.

Baltimore, Md.—Bro. Litch writes, Dec. 16 : " I am yet in Baltimore, sounding the midnight cry. I came here on the 29th of Nov., and commenced lecturing the next day ; and have given since then, twenty-seven lectures, and held several Bible classes. The state of things in this city, was exceedingly discouraging when we began. There was no one in the city with whom I was acquainted, and no place of worship open for lectures. I began, by renting the lecture room of the Universalist Church, and held several meetings there. From thence, I went into the Odd Fellows' hall, (a most splendid room,) where we have continued our meetings every night, and several days, for the last two weeks. The prejudice and jealousy of the people, which was at first exeeedingly strong, has gradually given way, and we now have a full attendance, and the most candid attention to the word. We now have a prospect, if we have time before our Lord comes, of fairly sounding the cry in this *monumental* city. The Lord's people are already rallying around us, and rejoicing in hope of the Lord's coming speedily in the clouds of heaven. There is a Spirit of inquiry abroad, and the people begin to study their Bibles, to see if these things are so. Sinners also are growing very uneasy, and backsliders tremble for their safety. We are looking for a glorious work of God among the people. We shall keep up our meetings all next week, each evening.

SEAT OF THE BEAST.

Bro. Southard,—I see a correspondent requests an explanation of Rev. 16 : 10 ; " And the fifth angel poured out his vial upon the seat of the beast." The idea I suppose is this :—If the vials are future, and all come after the second advent of our Savior, and if Rome falls before Christ comes, how can the fifth vial fall on the seat of the beast ? I answer. I expect two destructions of Rome ; the first by the power of the ten Italian governments—viz : 1, The Lombardo-Venetian kingdom : 2. The kingdom of Sardina ; 3. The Principality of Monaco ; 4. The Duchy of Parma ; 5. The Duchy of Modena ; 6. The Duchy of Massa ; 7. The Duchy of Lucca ; 8. The Grand Duchy of Tuscany ; 9. The Republic of San Marino ; 10. The Kingdom of Naples. All these governments, according to Malte Brun's Universal Geography, exist in Italy. And the people of them all, are in arms against the popedom ; and I expect will destroy it, and burn Rome with fire. See Rev. 17th chapter. It will be burnt by them, as Moscow was burnt. This will be before Christ comes. Then another angel will fly or come down from heaven, and the earth will be lightened with his glory, saying " Babylon the great is fallen." See Rev. 18 : 1. After that, God will take the very site of the city in hand, under the fifth and seventh vials, and burn it with fire, as when he overthrew Sodom, either by an earthquake, a volcanic eruption, or a storm of fire ; or it mav be all of them combined.

Yours, J. Litch.

P. S. My faith is as strong as ever, that Rome will go to destruction this year, and that our Lord will come immediately after that. J. L.

Bro. Gedeonoff, The Russian.—Our readers will be glad to see, by the following note, that he is probably now preaching among his countrymen :

Bro. Southard,—My wife has just arrived from England, after an absence of eight months. The several papers I sent out from time to time, she distributed among different individuals in Liverpool and London, and other places she visited. What good may have been done, will be known soon, if not on this earth, in the new and glorious earth, wherein dwelleth righteousness. While in London, in the early part of September, our Russian brother *Gedeonoff*, called to see her while she was making a visit to my brother's, and spent the evening, He talked very zealously on the second coming of our Savior soon, and presented a chart on a hankerchief, having all the prophetic numbers, and the beasts, representing the kingdoms of this world. He gave an account of his experience, how he was led to examine the subject that Christ's coming was nigh, even at the doors, and how anxious he was to let his countrymen know. He was waiting the first conveyance to Russia, and I have no doubt he is on his way, or he may be there, as he did not call again, nor did my wife see him after. May he be made a blessing to his countrymen, in turning many to righteousness, that they may be ready for that day, which will soon dawn upon us, when Christ will be King of kings, and Lord of lords, and shall reign with his people personally, for ever and forever more, is the earnest desire of your brother in Christ.

H J. Winslow.

New-York, Dec. 16, 1843.

Bro. M. Batchelor.—In giving his reasons for not visiting New York, he sends a pressing invitation to return to Guilford. Here is an extract:

Guilford, Dec. 10, 1843.

Dear Bro. Batchelor,—You said in your last exhortation to us, in the Town-House, that the light we received we must let shine—and blessed be God, it is so; the leaven is working and spreading, and the fire that was kindled Wednesday and Thursday evenings in the old Town House, has not gone out, and we believe it will not in this world nor throughout eternity. It is increasing and spreading, and catching all about;—and now to keep the fire burning, we must have some one to come and fan the flame that those who are ready to throw on water may not put it out. There are a goodly number of our church that have come out decided in their opinions that the Second Advent doctrine is of God, and they have taken a bold stand and are determined to stand up and contend earnestly for the truth, even if it is with their own church.

Bro. Batchelor says:

I have visited several towns on the river and round the sea shore, and found that the people where I labored last winter are still desirous to hear on the subject of the Advent and I love to preach on the subject.—The Lord does bless my soul in sounding the cry, "Behold the Bridegroom cometh, go ye out to meet him." But the cold-hearted professors, with the ministers, are using every effort to throw their chilling influence to check it. The evidences of soon seeing the Lord to me grow stronger. All looks like eternity beyond this year. I will hold up my head and look up, for my redemption draweth nigh. Go on, dear brother, in your blessed work, for I believe you are doing the will of God in publishing the Cry.

FROM BROTHER MORLEY.

In a letter dated Rochester, Dec. 6, 1843, he writes:

Dear Brother Southard,—The sword of the Spirit is still cutting its way in this city. It sunders the cruel bands of sectarianism and lets the dear children of God run together. It reaches the heart of the proud professor of religion, and lays open to their view its hidden corruptions. Many can now testify that they should not have known themselves until it was too late, but for the blessing of God upon the preaching of the Second Advent doctrine; involving as it does the doctrine of holiness. (Heb. 12: 14.) Sinners are cleansed almost every day, by the sprinkling of the blood of Christ, and returning, they, with us, give glory to God.

Some of the clergy, who are called "great," are making their blind thrusts at the Second Advent faith. But we trust in the Lord of hosts, the God of the armies of Israel, that he will defend his own cause.

I believe God does "permit" many of his dear children here to "go on unto perfection," attain "the full assurance of hope," and "lay hold upon it as an anchor of the soul, both SURE and STEADFAST, and which entereth into that within the veil."

I send you, below, a short extract of a letter written by a young woman from Michigan, (who was converted in one of our meetings about a week ago,) to her friends in that State She is the daughter of a clergyman.

"Ever affectionate brother,—Feeling the awful solemnity of the judgment placed before my eyes, I will now write to you of my welfare. I am very well in my body, and feel very happy in the Saviour I have professed Christ for five years, but Jesus has led me to see that I was a wretch forever without his pardoning grace—that my profession would never save me from the indignation of his wrath. I feel constrained to ask your forgiveness that I have so long professed Christ and have not even said one word to you about my Jesus and his love. My Saviour has forgiven me every sin that I have ever committed. Yes, he has even given me the evidence that I am 'sealed unto the day of redemption.' Glory be to God for this blessed hope. He has washed me white in the blood of the Lamb. Yes, Christ is in me, and I in him; and I can lay aside every prejudice and read my Bible just as my Saviour has spoken it. I feel that he has blotted out all my transgressions; and taken me into his arms, and none is able to take me from him. He is able to keep what I have committed to his care. I look forward with much joy to the time when I shall sit down in my Father's kingdom, with all the sanctified and redeemed of the Lamb. O for the tongues of the angels and their wings, I would encircle you in my arms and plead with you to love God. If I had the tongue and pen of an angel I could not paint to you the joy that I now feel in my heart. It is inexpressible and full of glory.—I am led to exclaim, what am I that thou dost reveal thyself in this glorious manner to this worm of the dust! Brother, don't guess your way into eternity, looking at the profession of religion for an example: for the Lord has said that not all that say Lord, Lord, shall enter into the kingdom. But it is the meek and pure in heart that shall enter into rest."

In addressing her father she says:

"O my father, I warn you in the name of Jesus, to see well to it that you 'make your calling and election sure.' Is it not your privilege to love God with all your heart? And now, father, if you have the love of God in your heart can you sin against him? If Christ is in your heart, you 'cannot sin,' for where Christ is, there is no sin. Remember that your unworthy child is now on her knees pleading for her father, mother and sisters. I am ready to meet you in the judgment day if I should never meet you again in this world. I sink into the arms of my Saviour as the infant does into its mother's arms: yes, with the *same confidence*."

LETTER FROM BRO. E. JACOBS.

This was not received till Dec. 15. We have since heard from Bro. Jacobs at Cincinnati.

Steamboat Eveline, Ohio River, Dec. 3, 1843.

Dear Friends and Brethren,—The Lord has brought me thus far on my journey in safety. (Near Marietta, in Ohio.) From Philadelphia to Baltimore I had the company of Bro. Jennings, of the former place; since which I have not seen one individual that expresses a particle of sympathy for the coming of our Lord. And only one individual [a slave-holder from Kentucky] that has been willing to treat the subject with becoming candor. Under such circumstances, I need not tell you, my soul is troubled. This morning, my mind has been running over past scenes, of which I always find enough to awaken sensations both pleasing and painful. But O what feelings of pity for the people of our world have arisen in my heart while walking the deck of the boat.—As in the days of Noah, "they know not," and will not consider their danger, till the seventh trumpet speaks their doom. Thus musing, the boat drew to the shore, and twenty-eight slaves were driven on board. I viewed them in silence as long as I could. When I saw a number of half-clad mothers clasping their little ones in their arms, and thought—"On freedom's soil these have never yet breathed the air of liberty;" all the cold, frozen, petrified feelings of my heart, that have been a score of years forming, melted within me, and I turned aside to weep, yet sweet and pleasant were those tears, as I inwardly groaned, "Come Lord Jesus, and come quickly." But if you can believe it, the feelings of parental affection so overpowered me, that I would almost have consented to be sold, for the undescribed pleasure of *always* folding *my little ones* as closely to my bosom as the slave mother does. What weakness in the human soul to murmur at forsaking "*wife and children*," and brethren and sisters almost equally dear, while a glittering crown of glory sparkles in my view! O how good is the Lord to those that will be obedient! If I never had made the sacrifice of parting from my dear family for a time, perhaps forever here, I never should have realized how much I loved them: and had I not realized this, how could I have felt as deeply as I now do, that "as a father pitieth his own son that serveth him, so the Lord pitieth those that fear him."

Nova Scotia.—The Olive Branch at Halifax, is much more reasonable than its namesake in Boston. The editor in his paper of Dec. 1, says:

Millerism.—Somebody has laid upon our table a "Synopsis of Miller's views" on the second advent of Christ, which we have glanced over. It astonishes us that ridicule and abuse should be heaped upon the disciples of Miller, by *religious* editors and teachers. If half the time thus spent, were employed in preparing themselves, their readers and hearers, for the great change that is rapidly approaching, whether the theory of Miller be true or not, it would be productive of more good. Rev. Mr. Craig, formerly of this place, arrived in the Acadia a few weeks ago from Boston, and commenced lecturing in the streets, on the speedy dissolution of the world, and drew such a motley assemblage, that the authorities, fearing a breach of the peace, requested him to desist, and in future, obtain a room for that purpose.

LETTER FROM BRO. CALDWELL.

From Buffalo, Bro. Caldwell writes Dec. 15:—"The lectures by Bro. Miller have been the means of awakening a deep interest in the whole community. We hired the theatre, the largest public building in the city. The first day it was filled to overflowing, and hundreds went away. The last evening he lectured, nearly 2000 people went away who could not obtain seats. Our hearts were gladdened in hearing our aged brother present the reasons of the hope which was within him.

"We have obtained the use of the theatre for our meetings until the Savior comes. Sinners are being converted every day, and our prayer is, "Lord, revive thy work" in the sanctification of thy people, and the conversion of souls

"We learn that Bro. Galusha, the Baptist preacher at Lockport, has come out strong on *the time*. Amen.

"Bro. Miller has gone to Lewistown: from there he expects to go to Pendleton. He is quite feeble as yet, and will need rest soon."

GOLDEN SACRIFICE.

We have received the following note covering a gold chain,—two weeks ago:

Dear Br. Southard,—I beg you will receive the enclosed chain, and employ it in the distribution of the "Midnight Cry." I request this, because I think that paper has, in the hand of God, been the instrument of doing me much good; and by this trifling donation, I trust it may be the means of doing good to others.

I would have converted the chain into money, but for the thought that this circumstance might induce others to surrender such useless baubles, that they might be employed for the glory of God, rather than in vain decoration of their persons. I trust that the words of brother Jones, (yesterday morning and evening,) may have the effect upon all others as they did upon me. I allude to the remarks upon the sacrifices of St. Paul—and the disposition evinced even by Adventists to retain those useless ornaments, when there are thousands lacking the very bread of life. God grant that we may be honest with ourselves.

Yours in the hope—

From A Postmaster in Ohio.—Bless the name of the Lord, that he ever inclined the heart of brother Miller to seek him by supplication and prayer, that he would give him skill and understanding, concerning the vision; and that through your valuable paper (which is bread to my hungry soul,) the light has beamed upon us. Bless the Lord, the leaven that was put in this lump begins to work: there are several in this place, that begin to think for themselves, and let those that have been in the habit of thinking for them go, for if the trumpet give an uncertain sound, who shall prepare for the battle? Brother Strong and myself, feel to thank God, and take courage, that we are no longer alone in this place. Oh if a good lecturer would come this way, this town would be filled with hearers ready and anxious to learn, if indeed the Lord is so soon to appear and claim the purchase of his blood. Send us one if possible. Yours in the blessed hope,

G. W. Cherry, P. M.

Maryville, Union Co. O. Dec. 6, 1843.

SECOND ADVENT CONFERENCE IN CANADA WEST.

A second Advent Conference will be held in the Union Meeting House, near Fingal Corner in Southwold township, on the 10th of January at 2 o'clock P. M., and continue one week and as much longer as Providence may permit.

The objects of this meeting are, prayer and conference—to present the evidence of Christ's glorious coming at hand, to open new channels for the dispensation of the doctrine, and whatsoever else may be deemed necessary.

Brethren Benson, Crandell, Reed, Campbell, Pettit, Sawin, Gage, and others are expected to be present.

All believers in the Pre-Millennial advent of Christ, are cordially invited to attend and take a part with us. Accommodations will be provided for brethren from abroad.

Brethren from Toronto to Detroit, let us make one general rally, that if possible we may arouse the slumbering virgins, to prepare for the coming Bridegroom.

In behalf of the brethren,

Wm. Benson,
Jesse Crandell,
A. A. Sawin.

Southwold, C. W., Dec. 9, 1842,

Midnight Cry, Dec 21, 1843

PRES. MAHAN'S SERMON, &c.

We have read a Sermon in two recent numbers of the Oberlin Evangelist, by Pres Asa Mahan, on the Teachings of the Spirit. It was preceded by a statement that it was called forth by the claims made in behalf of Bro. Fitch, that he received the second advent doctrine from the direct teachings of the Spirit. We wished to notice it, and we are now glad that our lack of service has been so well supplied by Bro. Starkweather. From his long and close connection with the Oberlin brethren, and from the fact that he has written as strongly as any second advent Brother on the teachings of the Spirit, he seems to be the most proper person to reply. Prof. Cowles has written a long series of articles to prove a temporal millennium.

For the Midnight Cry.

THE OBERLIN PROFESSORS.

Dear Bro Southard,—Supposing that the Midnight Cry will fall into the hands of some of those who are accustomed to read the Oberlin Evangelist, I have felt it my duty to submit to their consideration, a few remarks upon the views and statements recently expressed in that paper, by Pres. Mahan, and Prof. Cowles, respecting our professions and our faith, pertaining to the pre-millennial advent of Christ this year. These views and statements have exceedingly pained my heart, developing as they do, such a sad departure from the spirit and principles by which they once professed and appeared to be actuated.

The following statements of Prof. Cowles, must be read with painful astonishment by every reader of second advent publications, who has had as much confidence as I have had in the Christian integrity of the professors at Oberlin.

> "I have been, for some time, a constant reader, and a somewhat careful student of the second advent publications. Of course I have noticed the fundamental claim which they set up, of being taught of God infallibly—taught, *not so much by the written word, legitimately interpreted, as by spiritual impressions, given to them in prayer or in vision.* The theatre of the discussion is hereby shifted; the question now being with them, *not, what do legitimate principles of interpretation show, to be God's meaning of his word*; but this: What construction of the Bible does God sustain and endorse, by the Spirit's infallible guidance, received in the way of spiritual impressions? We are now driven back to inquire into the subject of the Spirit's infallible guidance, and the *trustworthiness of spiritual impressions, when independent of the Bible.*"

Here Prof. Cowles endeavors to make the readers of the Oberlin Evangelist believe that second advent writers, in their publications, [and of course the leading advocates of the second advent faith] "claim," or profess to have been led into their present belief on this subject, "more by spiritual impressions given them in prayer or in visions, *independent of the Bible*," "than by the written word legitimately interpreted." Now I have been a constant reader of second advent publications, for as long a time as Prof. Cowles has, and have been for more than a year, particularly conversant with advent believers and lecturers; but I have never yet seen or heard any such profession from any individual who could read the Bible; nor have I ever seen, neither can I believe that Prof. Cowles, or any other man, has seen a single sentence in any advent publication, which, when construed in accordance with correct and legitimate principles of interpreting language, could be understood to convey the idea which they are here charged with entertaining. I have however, seen, and if Prof. Cowles has told the truth about his being a careful student of second advent publications, *he has seen* this slander repeatedly refuted, with such accompanying remarks, by way of caution on this point, to advent believers, as have appeared to some of the readers of these publications, to be wholly uncalled for. Who would have thought, a few years ago, that an Oberlin Prof. would need to be admonished, to beware, lest he be of the number of those who, while saying in their hearts, "My Lord delayeth his coming," are found smiting their fellow servants, at the time of his appearing. See Matt. 24 : 48—50. "When the Son of Man cometh, shall he find faith on the earth?"

Now let Prof. Cowles, and all others who are as ignorant on this subject, as he appears to be, know and understand, that *all* second advent believers *profess* to have their faith based *exclusively* on the word of God, understood in accordance with the only legitimate and rational principles of interpretation; and for one, I am prepared, with the help of the Lord, to prove, to the satisfaction of any candid mind, that no passage of God's word can be made to favor any views in opposition to ours, on this subject, without a violation of some one or more of the acknowledged legitimate and rational principles of interpreting language.

We cannot, however, regard and treat the office work of the Spirit in relation to this subject, as the Oberlin Professors and many others now do; for we believe that these as well as other "things of the Spirit, are spiritually discerned"—that the natural man, i. e. man unenlightened by the spirit of God, understandeth them not, neither can he, *in his heart*, know them. We believe that however abundant and overwhelming might be the evidence in support of the pre-millennial advent of Christ this year, no individual can, *in his heart*, believe it, and many will not even perceive and admit the evidence of it,—"*but by the Holy Ghost*;" and those who have not so believed it, (and there have been many such) have never exhibited the appropriate fruits of true faith in the doctrine, and will be very likely to abandon it, before the Lord comes this year. Nor is this all, for it is the office work of the Spirit, not only to guide into the truth, but also to "*sanctify through the truth.*" And here the Oberlin Professors may learn, if they will, what advent believers mean, when they speak of the "*witnessing*" or "*sealing of the Spirit*," in respect to this truth. The Savior says: "Sanctify them *through thy truth*, THY WORD *is truth.*" And the Apostle says: "God hath chosen you to salvation, through *sanctification of the Spirit and belief of the truth.*" And again, "Take the sword of the Spirit, *which is the word of God.*" Growth in grace is also represented as inseparably connected with growth in knowledge respecting Christ. 2 Pet. 3 : 18. Now since the Spirit sanctifies "*through the truth*," the more truth there is apprehended under the operations of the Spirit at any one time, the greater and more glorious will be the work of the Spirit on that heart. Let it now be remembered that the doctrine of the pre-millennial advent of Christ this year, being itself the truth, brings all of the most momentous truths of the gospel, to bear in one focal point, directly on the heart. In other words, this truth embodies nearly all the truths of the gospel, which is represented as being, through the Spirit, the power of God unto salvation. This *power of God* has been experienced by every individual, who has received into his heart this glorious doctrine of God's word; and it is properly denominated the "witness" or "sealing of the Spirit." because it is, in kind, the same which had before been performed on the hearts of many of them, through their belief of other truths; and it is a work which never is performed in connection with the belief of error.

In respect to this office work of the Spirit, Prof. Cowles and Pres. Mahan have been driven to the necessity of saying *something*, because they have professed to believe in it, and to have experienced it, in respect to some truths of the Bible; while they are not prepared to believe that God has taught many of his children, while searching the Scriptures, that the advent of Christ will be pre-millennial, and will take place this year. But what have they said? Why, they have united in asserting that "*on all subjects necessary to salvation, to our highest usefulness, holiness and peace, we can have absolute and infallible guidance. On all other subjects, great problems are thrown upon our minds, which we are required to attempt to solve, without the promise of such infallible guidance.*"

This assertion, in order to have any relevancy to the object manifestly aimed at, must have been designed to make a distinction between certain parts of *God's revelation*, which may, and other parts which *may not* be understood by us; and Pres. Mahan has labored to illustrate and establish it, by remarks, which manifestly do not, at all, relate to the point in question, and without referring to a single passage of Scripture, which authorizes or justifies such a distinction; and when also it is in direct contradiction to the obvious import of several well known declarations of God's word. In Deut. 29 : 29; we read, that "the secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our children forever, that we may do all the words of this law." Now the obvious import of this declaration is, that *all* which God has revealed, *all the texts* which comprise the book of Revelation, are *for us to understand.* Not that they all are understood by every individual, nor that they all will be understood by any one individual, at any one period of time—but it certainly cannot mean any thing less than that all parts of God's revelation were designed to be understood by the human race. It seems also to be charging God foolishly, to suppose that any part of his *revelation* is not to be understood by those to whom it is given.

There are, however, some things in the book of David *particularly specified*, which, until within a few years, were not to be considered as fully *revealed*; but now, since "the time of the end" has come, no part of the Bible is to be considered as so "closed up and sealed," that its true import *may not* be understood.

Again, we read in 2 Tim. 3 : 16; that "*All* Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Now how can any Scripture be profitable, for the purposes here specified, unless its import is understood? And since God has said that "All Scripture is profitable," what right have the Professors at Oberlin to say, that *some* of it is not to be understood?

Again, says the Savior in John 16 : 13, "When he the spirit of truth is come, he shall guide you into all truth." Now Pres. Mahan has well said, that if this promise is understood in an unlimited sense, it would imply that we shall be made omniscient. It must therefore be limited. But how? Why, manifestly, to those truths which God has "revealed" for our "profit"—to "all Scripture."

It is worthy of particular notice, that Pres. Mahan does not venture to say in so many words, that a part of God's revelation was not designed to be understood by us, although he manifestly intended to convey this idea. He chooses to say that, "on all other subjects *great problems are thrown upon our minds*, which we are required to *attempt* to solve, without the promise of infallible guidance." But can he tell us how "great problems" can be "thrown upon our minds," unless we can understand what those problems are? There certainly can be no greater problem couched in human language, than that of the doctrine of atonement. It is a problem, which it will take an eternity to solve. Yet Pres. Mahan admits that we can understand this problem *as it is revealed in the Bible.* And *just so* may the Bible be understood on all other subjects. Who ever supposed that when we speak of being guided by the Spirit to understand the Scriptures, we mean any thing more than Pres. Mahan means, in respect to the doctrine of atonement, when he says: "every mind can find that out from the Bible." "No one need mistake, and *no honest mind does* mistake here?" Who ever supposed that to understand the Scriptures, on any subject, implies a perfect solution of the "great problems" there "thrown upon our minds?" In this sense the Oberlin Professors *know*, that we do not undrsetand the doctrine of atonement. Will they be honest enough to tell us where, in the Bible, "we are *required to attempt* to solve" any of these great problems, without any promise of the guidance of the Spirit in doing it? and why we are not as much required to attempt to solve the great problem of the atonement, as any other? Besides, I remember something about an argument, and an illustration, which Pres. Mahan once used in discussing the subject of Christian perfection, with Dr. Woods of Andover, to show the absurdity and the impiety of the supposition of our being required to *attempt* to do an *impracticable* thing; and I cannot see why that argument and illustration will not apply, with all its force, to this case.

Let me now ask the Oberlin Professors how, and by whom they have been authorized to intimate that it is necessary to our highest usefulness, holiness and peace, to understand what God has revealed, respecting the "great problem" of Christ's atonement, which it will take an eternity to solve; and that it is not necessary to our highest usefulness, to a world slumbering in fancied security, within a few short months of their coming doom, that we understand what he has revealed respecting the kingdom and coming of Christ? And who has authorized them to join with all the wicked in the land, in charging us with "fanaticism," because we believe that, with the promise of the Spirit to guide us into *all* truth, we may understand *all* that God has revealed? If they have had any immediate revelation from God on this subject, it might be of service to exhibit the evidence of it. *If not*, theirs must be the case to which the passage properly applies, which Pres. Mahan has so manifestly misapplied.—"If any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know."

But why all this darkening of counsel, by words without knowledge, on the part of our brethren at Oberlin? Because they wish to be regarded as honest and teachable inquirers after truth, while in opposition to the doctrine of Christ's coming this year to destroy the

Midnight Cry Dec. 21, 1843

wicked from the earth, and give the kingdom and the everlasting dominion, "under the whole heaven," to Abraham and his spiritual seed, to whom it was promised—a doctrine which the Bible, construed in accordance with the only acknowledged legitimate principles of interpretation, most clearly and conclusively teaches,—they are advocating the soothing modern tradition of a thousand years temporal millennium, directly in the face of those numerous declarations of God's word, which teach that the Man of Sin with all his deceivableness of unrighteousness, with other persecuting enemies of Christ, will continue on the earth prevailing against, and opposing the saints, until Christ's second and final coming;—directly too in the face of the mathematical demonstration, that with the population of the earth increasing no faster than the population of this country has increased for the past 50 years, not a *square yard* of earth could be found on the surface of the globe, *at the end of* 500 *years*, on which would not be found at least *two living inhabitants!!* And all this when God has provided the Holy Spirit to guide them into all truth. Why, we might as well be called upon to admit that a man skilled in arithmetical calculations, could be an honest and teachable inquirer after truth, who, with the Bible in his hand, and the promise of the Spirit to guide him into all truth, should persist in maintaining that the world will *never* come to an end, and could *never* be filled with inhabitants.

It is painful to be under the necessity of saying what I have here said, respecting the views and statements of our brethren at Oberlin; but the welfare of those whom they ought to be warning to get ready to meet the coming Savior this year, demands it. May they soon learn what is implied in being honest and teachable inquirers after truth: for very soon will they be called to render their final account for the influence they are now exerting.

John Starkweather.

Boston, Dec. 8, 1843.

BRO. FITCH AND PRES. MAHAN.

In the Oberlin Evangelist, Pres. Mahan says he went to Cleveland to visit Bro. Fitch, to keep strong the tie of love between them. He says:

"I wished to see if he had got beyond the point where he could say, you may be honest though you differ from me. But alas, he said, 'No, if you were honest, you would believe as I do.' No, we were not honest. This, brethren this is the evil, the infinite evil. It sunders the hearts of the children of our common Father. It mangles and lacerates the body of our blessed Redeemer. This is the evil bro. Fitch is doing to his own soul, and the evil he is doing to the churches of Christ. What right has he to condemn his brethren, simply because they differ from him on such a question as this?—brethren, who in the sight of God, may, for ought he knows, be as honest and earnest inquirers after truth as himself."

To this, Bro. Needham replies in the "Second Advent" at Cleveland.

"Is it proper to bring a private conversation with a brother before the public, in connection with his name, where his character or influence for good suffers by it? There can be but one answer. It is considered a breach of good faith, by universal consent. That it was the design of the paragraph to circumscribe the influence of bro. Fitch, is too manifest to admit of a doubt. Else why mention it all? Had bro. F. accused bro. M. and the other Professors of dishonesty, in public, it might have been his duty to have replied to it as publicly. But what call was there for carrying a parlor conversation before the world? Has the cause of Christ gained any thing by it? If it has, there must be something new under the sun.

"Moreover, he has not given all the facts. I understand it thus:—Pres. M. called, as he stated; but to converse with bro. F. on the prophecies. He said, however, he could hold no conversation with him except bro. F. would first tell him whether he believed him to be an honest man. Bro. F objected against answering it. Pres. M. urged. Bro. F. finally consented, if Pres. M. would retire to another room with him, (their wives were present.) But no, Pres. M. had taken his ground, and there was but one alternative Bro. F. finally said, "*I* could not treat God's word as *you* do, and be an honest man." I leave it to my Christian readers to say, if it was kind, after having extorted as it were so much from him, to bring it before the public? Not only so, but to garble it? Why did he not tell the whole story? His hearers and readers could then have judged for themselves whether Bro. F. actually called him dishonest. Now they have only Pres. Mahan's inference. Can we treat our brethren thus, and not sin against God? No, we cannot. But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ: 1 Cor. 8: 12: Matt 24: 40, 45"

LETTER FROM BRO. FITCH.

The "Second Advent" at Cleveland, Dec. 6, contains a letter of Bro. Fitch, originally written as a private letter to Bro. Himes.

Cleveland, Dec. 5th, 1843.

Dear Bro. Himes.—This day I have laid in the grave my dear Willie, a little boy that would have been seven years of age the 15th of the present month. I need not tell you that my heart aches, and I *cannot* tell you how much. Some ten months ago, he took an inflammatory rheumatism, which left him with an organic disease of the heart. He was comfortable through the summer, and went east with us. He kept about until the last of October. While I was absent at that time, he was prostrated. On my return the physicians said there was no hope of his recovery. O how my heart was pained at the prospect of seeing his life wrung out of him with anguish, and of then following him away to the cold grave. I staid and watched by his side three weeks, held him in my arms to relieve his distress, and sung to him at his oft repeated request the second advent hymns to beguile his tedious hours. "Sing to me Pa," was his repeated request almost every hour. What shall I sing, my dear? Sing "How long O Lord our Savior;" and again, sing "Lo what a glorious sight appears;" sing "My faith looks up to thee." After three weeks, I thought he might live for weeks to come, and feeling it to be duty, I tore myself away from his side with an aching heart, and I went last Monday week to Huron county to preach the kingdom of the Lord. On Sabbath morning last, being then in Fairfield, more than 60 miles from home, I was awakened from my pillow by a messenger who said, "Your child is dead." I hastened home, and we have just laid him in his lowly bed. It has been painful, *painful;* but the Lord sustains us. But we have hope in his death. When he was three years of age, I was accustomed to relate to him in language suited to his capacity, the interesting incidents in the life of our Savior, for the purpose of teaching him to know and love the character of Christ. He became exceedingly interested, and would often climb my knee, and say, "Now, Pa, tell me something about the blessed Savior." At length he arose from his bed one morning very early, and came to me, calling my name repeatedly to get my attention, as I was conversing; he said, "The blessed Savior is my Savior." This was said by him, when there had been nothing at that time to turn his attention to the subject. Sweeter accents than those never fell upon my ear. Never from that moment did his faith in Jesus waver. When told by a sister some years older than himself, "You will never live to be a man, the Savior is coming soon, and the world will be burned," he replied, "I don't care, the Savior will take care of me." Once when he saw me greatly disquieted at some perplexing circumstances which came suddenly upon me, and at which I ought not to have been moved; he said in his usual calm and deliberate manner, "The Savior will come pretty soon, and then we shan't have any more trouble." In his sickness he manifested the most perfect resignation. During all the time I was with him, he never expressed a desire to get well, or to be relieved from suffering. At one time when I had expressed such a desire, he replied, "The Savior can make me well if he wants me well." He had his senses till the last,—knew perfectly well he was dying, composed himself, closed his own eyes, and died with as much calmness, as he would have gone in health to his pillow for a night's repose. He was not without the follies and faults of childhood, but we do believe that he lived and died with confidence in Christ, and we cannot doubt that the blessed Savior is indeed Willie's Savior.

Perhaps I should apologize for occupying you with so much that has no particular interest for any but our selves; but when our bosoms are heaving with sighs we cannot suppress, and our eyes are gushing with tears which will flow, we love to lay open our whole hearts to those we know have hearts to feel. I must not neglect to say, that we have had friends through all our affliction, that have been friends indeed.

It is a good while since our friends at the East have had any account of my labors. In the month of September I spent some time at Oberlin, doing what I could to hold up the truth But at the Oberlin brethren I am grieved beyond measure. I might have expected from others what the cause of truth has received from them, but from them I certainly did not expect such things, after their high professions of entire consecration in all things to God. I have never seen the glorious truths of the Bible, touching the kingdom and coming of Christ, met with more determined opposition, contempt and scorn, than they have been by the Oberlin Faculty; and never, in all my life have I felt such anguish at my heart's core, or shed such bitter, burning tears as I have at their rejection of the word of the Lord. But the more I have endeavored to hold up the truth to them, the more strenuously they have opposed it, and the more unjustly they have charged me, for my endeavors to do them good: actuated only by an irresistible conviction of duty to God. I pray that they may find mercy from the Lord in that day. At Lower Sandusky, about the 1st of November, I had a delightful season. The Spirit descended upon us, sinners were awakened, and several professed they had found peace with God. At Norwalk I felt that God was as truly with me as on any occasion in my life, but of results I cannot speak. There is a goodly band of firm believers there, and some truly efficient and munificent helpers in the spread of the truth. There are several other places in that county which I am desired to visit, and shall endeavor to do so if the Lord permits. To-day I have had a request to visit Cincinnati, but cannot tell what I shall be able to do.

I am still aided in my travels by the dear brother who rendered me such efficient help the last winter. All his heart and all he has, is in the glorious cause of the Lord's appearing. Another brother at Norwalk, by great liberality, has added much to my comfort in travelling. Yours, saying as ever with my whole heart, Come, Lord Jesus,

Charles Fitch.

LETTER FROM NORTH CAROLINA.

Fayetteville, N. C., Nov. 8th, 1843.

Dear Brother Southard,—I hail the weekly return of the "Midnight Cry" with increasing interest and heartfelt joy, as the day approaches which shall never end. Its first impression, particularly in the last year, was very generally productive of awakening influence here. A lamentable apathy succeeded, as the definite periods assigned by the scoffers, and falsely asserted to have been fixed by the second advent preachers, passed by in the spring, when they sneeringly asserted "The world obstinately refused to come to an end." Some signs of a reaction are again apparent, induced, doubtless, by the Good Spirit, and sober reflections upon the present unprecedented state of the affairs of this dark world. The long neglected Bible has been referred to by many who had formerly received the precepts of fallible men in its stead; nor can men of sound mind but perceive the advantages given to the truth in the peurile productions of learned Doctors, who have written against the soul-stirring doctrine. A tall Goliath, a very champion upon sectarian peculiarities, in past days, who officiates in one of our steeple houses became alarmed, from some indications in favor of us among his members, and gave a Babel cry upon the increasing prosperity of the church, indicative of the glorious millennium near, which he admitted could not be a temporal one. It will be productive of good, in awakening more attention to the subject. He prudently declined debating the subject publicly with me. In another steeple house they speak low as out of the dust, seem fearful of agitating the subject, and silently and diligently circulate approved authors among their members, such as mentioned by Bro. Jacobs in his discourse upon the millennium; as an antidote to the poison of Millerism. The Methodist, last Sunday in the morning, gave notice that he would preach at night upon the second coming of Christ. His text was Revelations 1: 7. He gave us a Scriptural view of the certainty of the coming of the awful day. The congregation was as solemn as death. He exploded the fable of the temporal millennium. He had evidently been helped by the "Midnight Cry." But he struck another string, and the apparent interest of the hearers subsided. He told us the time was concealed from all, even the angels, as though the Scriptures were silent upon the "time of the end"—"the end of the days." Here he arrayed himself, perhaps unconsciously, not only against the Scripture, but also against Wesley, Fletcher, Benson, A. Clarke, &c. He told us the midnight cry was the sound of Gabriel's trump—the end of probation. If this was not confounding midnight with daylight—putting darkness for light and light for darkness. I cannot distinguish midnight from noon day. He said that all who had died from Adam—all who now live—or might yet live, with the exception of two, would be simultaneously raised. He unintentionally contradicted himself, as he told us the first resurrection was the resurrection of the martyrs only, not considering that it must follow that none but the martyrs are "blessed and holy," and none but them escape from the second death. His proof that all will be raised at once, was Matthew 25: 31 to the end, and Revelations 20: 12. I have examined those passages, but am unable to find the proof. So they wrap it up. Can you not send us a helper? You can, and I trust will, pray for us.

Yours truly in the best of bonds,

John H. Pearce.

Correction. E. Bickersteth, is not a dissenting minister, as erroneously stated week before last. He is a rector in the establishment.

BRO. CHITTENDEN AT ST. LOUIS.

We sometimes regret that we do not oftener receive letters from Bro. Chittenden, and other fellow-laborers. We are happy to have a substitute in the following candid communication, which appeared in the St. Louis Republican of Dec. 6 :

From the Missouri Republican.

Mr. Editor,—Taking up the Evening Gazette, I read that "a crazy fanatical disciple of the renowned Miller had arrived in our city." With this not very flattering introduction, I attended at Lyceum Hall to hear this second advent lecturer, that I might judge for myself. Imagine my astonishment when I learned that this "fanatic," this bugbear of the Gazette, was no other than Mr. Chittenden, a worthy young gentleman of Hartford, Conn., whose character as a man and a Christian was well and favorably known to many of our most respectable citizens. Surely, said I to a friend who sat near me, these newspapers do sometimes sadly depart from the truth, for if this be "fanaticism," if this man be "crazy," we may cast away our Bibles and be content to grope our way in the dark. Never, Mr. Editor, have I listened to purer or more eloquent language from the pulpit, than flowed from the lips of this despised and denounced disciple of the Lord ; and if the editor of the Gazette had been present, methinks he would have relented and been inclined to make the *amende honorable.* There was no fanaticism, no ranting, no illogical deductions or torturing of the word of God, but the gospel was preached in its purity, with great force and eloquence ; and I am not singular in this conclusion, for such was confessedly the decision of very many who were present. The churches having been closed against Mr. Chittenden, he at length succeeded, through the kindness of Mr. Rea, in procuring the use of the large upper room of the State Tobacco Warehouse, where he has for several days addressed immense multitudes of the people on the second advent of the Saviour. Throughout the whole of Sunday morning, noon and night, Mr. Chittenden preached to very large and attentive congregations. On the latter occasion, (Sunday night,) the concourse of persons present numbered nearly two thousand. His discourse, which embraced a portion of the prophecies of Daniel, enchained the attention of the vast assemblage. The utmost solemnity and good order prevailed, and those who were not convinced of the glorious truths uttered, were at least constrained to acknowledge that they could not be successfully combatted. I regretted that the ministers of the gospel in our city were not present to hear, that they might, if they could, answer and show that these things are not so, or else adopt and preach them to their respective flocks.

But, Mr. Editor, it was not my purpose, in this brief notice, to go into details. Let all who feel interested attend these lectures and judge for themselves. They will at least hear the gospel preached with great power and true pulpit eloquence. Thus much for Mr. Chittenden, who at the close of the services on Sunday night, gave notice that the next lecture would be delivered on the succeeding evening by Mr. Stevens, late of Yale College. Accordingly, on Monday evening, Mr. S. addressed a crowded congregation on the "*Signs of the Times.*" Like Mr. Chittenden, Mr. Stevens is truly an eloquent and impressive speaker, exhibiting talent of a high order, and an acquaintance with the Scriptures of truth, that might put to the blush many of the boasted divines of half a century. His language is chaste, and his argumentative powers truly surprising, when it is recollected that less than a year ago, he was engaged in the ordinary studies of college.

In conclusion, Mr. Editor, permit me to remark, that very many of our citizens cannot understand why our churches are denied to these servants of Christ. Are they less worthy than those who profess his name—or do they preach a new gospel, and so are deemed unworthy a place in our cushioned places of worship ? Let those who hear them answer. A CITIZEN.

LEONARD'S CORNERS, ONTARIO CO.—Bro. Crosier writes : "The Midnight Cry is a welcome visitant to many pious waiting hearts in this place. Bro. Adams gave a course of lectures here last spring, and some are 'lifting up their heads' and 'looking for' their Lord to 'appear the second time' unto their salvation."

ACTING IN VIEW OF THE JUDGMENT.

Pres. Mahan recently related the following fact. It has been often before published, but is worthy of being read and imitated by all. He entitles it "a word fitly spoken."

"The daughter of an English nobleman was providentially brought under the influence of the followers of Wesley, and thus came to a saving knowledge of the truth as it is in Jesus. The father was almost distracted at the event, and by threats, temptations to extravagance in dress, by reading and travelling in foreign countries, and to places of fashionable resort, took every means in his power, to divert her mind from 'things unseen and eternal.' But her 'heart was fixed.' The God of Abraham had become 'her shield, and her exceeding great reward,' and she was determined, that nothing finite should deprive her of her infinite and eternal portion in Him, or displace Him from the center of her heart.

At last, the father resolved upon a final and desperate expedient, by which his end should be gained, or his daughter ruined, so far as her prospects in this life were concerned. A large company of the nobility were invited to his house. It was so arranged, that during the festivities, the daughters of different noblemen, and among others, this one, were to be called on to entertain the company with singing, and music on the piano. If she complied, she parted with heaven and returned to the world. If she refused compliance, she would be publicly disgraced, and lose, past the possibility of recovery, her place in society. It was a dreadful crisis, and with peaceful confidence did she await it. As the crisis approached, different individuals at the call of the company, performed their parts with the greatest applause. At last the name of this daughter was announced. In a moment all was fixed and silent suspense, to see how the scale of destiny would turn. Without hesitation, she rose, and with a calm and dignified composure, took her place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys, and then with an unearthly sweetness, elevation, and solemnity, sang, accompanying her voice with the notes of the instrument, the following stanzas :

No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone :
If now the Judge is at the door,
And all mankind must stand before
Th' inexorable throne !

No matter which my thoughts employ ;
A moment's misery or joy ;
But oh ! when both shall end,
Where shall I find my destined place ?
Shall I my everlasting days
With fiends or angels spend ?

Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies !
How make mine own election sure,
And when I fail on earth, secure
A mansion in the skies.

Jesus, vouchsafe a pitying ray,
Be thou my guide, be thou my way
To glorious happiness !
Ah ! write the pardon on my heart !
And whenso'er I hence depart,
Let me depart in peace !

The minstrel ceased. The solemnity of eternity was upon that assembly. Without speaking, they dispersed. The father wept aloud, and when left alone, sought the counsel and prayers of his daughter for the salvation of his soul. His soul was saved, and his great estate consecrated to Christ. I would rather be the organ of communicating such thoughts, in such circumstances, and to the production of such results, I would rather possess wisdom thus to speak, as occasion requires, than to possess all that is finite, besides. What hymn, what thought in the universe could be substituted for the one uttered ? The time, the occasion, the thought expressed, the hallowed and 'sweet manner' of its utterance, present a full realization of all that is embraced in our idea of fitness. That surely was a 'word fitly spoken."

BRO .G. A. STERLING.—A letter from this devoted fellow-laborer, dated Nov. 11th, has been unintentionally neglected. We believe he would agree with us, that there are not sufficient reasons for reviving the subject now. He says :—"I am anxious to see a notice for a Conference in New York. I believe it would be gloriously attended."

THE RESURECTION.

The following stanzas compose the 22d Hymn, second part of the Reformed Dutch Church Selection. It is a truly sublime and impressive Second Advent Hymn, and we feel gratified in giving it a place in the Cry. We trust that our Dutch Reformed brethren will not be offended at us for admiring it ; nor consider it converted into Millerite heresy and fanaticism by being transferred to our columns, and in consequence expunge it from their Book ; but that they will continue to use it in their devotional exercises – and while they sing it, we will sing it too : and while under its solemn and melting strains, may their hearts with ours, dissolve in love of the appearing of Jesus Christ.

How long shall death, the tyrant, reign
And triumph o'er the just :
While the rich blood of martyrs slain,
Lies mingled with the dust !

Faith sees the Lord of glory come,
And flaming guards around ;
The skies divide to make him room,
The trumpet shakes the ground.

Faith hears the voice "*Ye dead arise!*"
And lo, the graves obey ;
And waking saints with joyful eyes
Salute the expected day.

They leave the dust, and on the wing
Rise to the midway air ;
In shining garments meet their King,
And low adore him there.

O may our humble spirits stand
Among them cloth'd in white !
The meanest place at his right hand
Is infinite delight.

How will our joy and wonder rise,
When our returning King
Shall bear us homeward through the skies,
On love's triumphant wing !

ERROR.—A correspondent in Kentucky calls attention to an error in the Cry of October 12, p. 62. "Lord, remember me when thou comest in (not into) thy kingdom." It should have been *into* (not in.) Luke 23 : 42. He says : "As this is the first mistake I have noticed, I wish to know how it happened." The article was written by Bro. N. Hervy, and *he* did not see it till it was too late to correct it. The thief had doubtless heard Christ's discourses on his "coming" and his "kingdom," and his question indicates that he had a right view of their connection

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TRACTS AND PAPERS.—Having in this paper disposed of a mass of letters which have accumulated in two months past, we shall try to give more of first principles hereafter. We also wish to print many small tracts, like the Voice of Warning, Watchman's Warning, and hope special efforts will be made to scatter them over the world.

LETTERS RECEIVED DURING THE WEEK ENDING DECEMBER 20.

POSTMASTERS.—Salina, N. Y. ; Charlton, N. Y. ; Mishawaka, Ind.; Jamaica, Vt.; Fulton, N.Y. ; Cherry Valley, N. Y.; Seneca Falls, N. Y.; Yates, N. Y.; Allenton, Ala.; Hornby, N. Y. ; Larned's Corner, N.Y. ; Cortlandville, N. Y.; Catchogue, N. Y.; Groton, Mass., each $1.

Williamsville, N. Y. ; Homer, N. Y. ; Akron, O. ; N. Scituate, R. I.; Clarksville, O., each $2.

Lockport, N. Y.; Salisbury, N. Y., each $3.

Seneca Falls, N. Y., $4.

Akron, O., $6.

New Castle, Ky. ; Rochester, Mich. ; W. Greenville, Pa. ; Bronson, O.

INDIVIDUALS.—G. Erkson ; A. C. Ludlow, each $1.

John B. Tyler ; C. Swartwout, each $2.

A. A. Sawin, $4.

M. Sunderland, $5.

A. A. Sawin, draft, $49.

Philadelphia S. A. Ass., $50.

W. E. Blakeney ; Amzi Norton ; Henry Heyes ; Chas. Greene ; J. V. Himes ; P. Scarborough, Jr. ; C. S. Minor ; E. Jacobs ; D. F. Reed ; L. D. Fleming; John Brewner ; John Moffatt ; Matthew Batchelder ; Chas. Greene ; T. W. Hawkins ; Philo Veritas ; Geo. Storrs ; Geo. Wrightson ; Josiah Litch ; L. Lewis ; S. S. Brewer ; Luther Caldwell ; W. H. Scott.

THE MIDNIGHT CRY!

VOL. V.—NO. 22. NEW-YORK, THURSDAY, DECEMBER 28, 1843. WHOLE NO. 101.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

"What I say unto you I say unto all, Watch."

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, and Thursday evenings; prayer and conference meeting on Friday evening.

ST. LUKE'S SCHOOL ROOM, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings. Bro. Teal lectures there this evening and to-morrow evening.

MEETINGS AT BROOKLYN, in the "House of Prayer," in Adams-street, (late Universalist Meeting House) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings. B. Matthias resides at 187 Bridge-st

BRIDGEPORT, CT.—Brother Teall lectures next Sabbath.

A correspondent, who was not a believer in the advent in 1843, says: "Since I began to read the Cry, my mind has been enlightened on many portions of God's word, and the light thus received has had a tendency to wean me from the world, and increase my desires and prayer that the kingdom of God may come and his will be done on earth as it is done in heaven."

HUDSON, N. Y.—In the statement that five or six infidels had been converted there, it should have read:—converted from their disbelief of the Bible.

MOORSVILLE, ALA.—Bro. J H. Huntley, P. M. writes, Dec. 8th:—"I try some times to speak from the stand, to a fallen and dying people, but my legacy is much persecution for my views relative to the second advent. Your Bro. in the best of causes."

MARYSVILLE, UNION CO., O.—Bro. G. W. Cherry, P M. writes, Dec. 16:—"As the time draws nigh, the work progresses in this place. For a year, there were but two advent believers in this place, now there are about twenty."

BRO. ROBERT HAZARD writes, Dec. 19th: "I have just finished a course of 12 or 13 lectures in the town of Cicero, where we had a blessed time. Backsliders have been reclaimed, and sinners converted to God. Our meeting was well attended, and our anxious seats filled with mourners, sometimes 30 or 40. And some who, like the fool, had said in their hearts, there is no God, have desired our prayers. We know not how many have been converted. It is thought by some about 40, among whom is one that was an infidel until searched out by this truth. He is now a good brother, and being a learned man, will doubtless be useful. To God be all the praise.

"The brethren still hold their prayer meetings there, and I hope will till Christ shall come, for there are mourners still seeking the Lord who want these helps. I found there some little opposition, but God has overruled all for his own glory. Some, I understood afterwards, came to meetting with their pockets full of stones to throw at me in time of meeting, but the Lord permitted it not. I set out to-day for another part of the town of Cicero to give the cry. My faith is strong that Jesus comes in '43. O glorious hope! May we all be like him when he shall appear, is my prayer."

AN EXAMPLE.—A subscriber in Cleveland, who enclosed us $10 for the Cry to be sent to persons who wished it, but are unable to pay for it, says: "I doubt not there are many such who would be cheered, and whose faith would be strengthened, by its weekly visits. I should rejoice could all such be supplied." He sends four names. We are happy to supply such calls, and hope many will copy the good example of our brother.

BRO. R. T. HASKINS writes, Nov. 26th, from South Waterford, Me., that the Lord is doing a blessed work in that place. The Methodist minister, Mr. Quimby, has come out strong in the time, and is doing his duty faithfully. A firm little band of Adventists have been raised up there within the last few months.

CINCINNATI.—Brother Jacobs has returned. From the Western Midnight Cry of December 23d, we take the following account of the cause in that place:

The interest is still on the increase. On Sabbath morning last, we lectured at the Lawrence St Church, to a large congregation, from Zeph. 1: 14—18. At the close of the lecture, the ordinance of baptism was administered at the foot of Plum Street, to nine individuals the most of whom had experienced religion within the last few days. It was an interesting time. In the afternoon at three o'clock, a conference meeting was held at the church, at the close of which the Lord's Supper was administered to between *four* and *five hundred* persons.

The Lord was with us of a truth. The brethren and sisters spoke "in demonstration of the spirit, and with power." In the evening, notwithstanding the weather was very unpleasant, the house was crowded, *as usual*. Our discourse was directed particularly to the unconverted, in view of the awfully solemn account, which they, most assuredly, must *soon* render at the judgment seat of Christ.

The feeling was intense, and convictions were powerful. At the close of the lecture, forty came forward for prayers, including ten or twelve of the scholars of the Sabbath school. We judge that about half of the whole number that came forward experienced religion. We have never before seen more universal harmony among Christians, in laboring for the salvation of souls, than that which prevails among the Second Advent believers in this place. And it is admitted by the friends, that the general excitement upon the subject of the Lord's soon coming, has never been so great as at this time.

The meeting in the western part of the city was opened on the Sabbath Brother Jones, formerly a local preacher of the Methodist Episcopal Church, lectured for them in the morning, and brother Taylor, from Louisville, in the evening. The house was full, the congregation interested and prospects are that the meeting will be well sustained in that place. Brother Kemble, an interesting local preacher, in connection with the Asbury Chapel, (Methodist Episcopal) has recently come into the full belief of the doctrine. Brother Kent had commenced preaching at Newport, Ky, opposite Cincinnati. Five came forward for prayers.

CORRECTION.—*Brother Southard*—In the Cry of Dec 14, in which you published my note, it reads that 21 in all, have been baptized by me within a few months. It *should* be THIRTY ONE. L. D. FLEMING.

"WARNING TO WATCHFULNESS."—This is an excellent Tract of 36 pages, by Bro. F. G. Brown, just published as No. 40 of the Library. Price 6 cents.

TWENTY-FOURTH OF MATTHEW.

The mist of "learned confusion" which has been thrown over this chapter has unsettled millions of minds, on the subject of a judgment to come. The editor of this paper, after lecturing on the coming of Christ at Westminster, Md., was opposed by one of the audience, who boldly contended that the Scriptures do not foretell any second coming which is yet future! The destruction of Jerusalem, if we might believe him, was attended with Christ's coming in the clouds of heaven, the resurrection, and the judgment! His chief authority, to whom he clung, with desperate tenacity, was Dr. Adam Clarke. In vain did we quote texts declaring that every eye should see him, that the dead in Christ should be raised at his coming, that the earth should melt, the wicked be destroyed, the living and dead be judged, and the everlasting kingdom be established, at the coming there foretold, or as a consequence of it;—he still relied on Dr. Clarke to show that Christ was speaking of the destruction of Jerusalem in his most sublime predictions, and continually reiterated, "that generation should not pass away till *all* the things foretold should be fulfilled." He scornfully refused to listen to any explanation of that favorite text, but insisted that all the Bible should be made to revolve around his interpretation of it, though it should thus be made a mass of unintelligible nonsense. Our readers know that Dr. Clarke fails him just at that point. Strongly as it would favor his argument, if he insisted on restricting it to the 70 years in which Christ spoke, the learned commentator is compelled by the context to admit that the words "this generation" MUST have a meaning which will extend as far as the words, "Jerusalem will be trodden under foot of the Gentiles *until the times of the Gentiles be fulfilled.*"

Much has been written and preached on the minor questions connected with the interpretation of this chapter, which it would be a waste of time to answer, because it is all swept away by the establishment of the fact that it cannot be restricted to those comparatively trifling events to which Universalists and their coadjutors seek to confine it.

Before proceeding, however, we will quote one interpretation as a specimen of the boundless latitude which it is fashionable now to give to words which seem to foretell a judgment to come, thus giving the Universalist full authority for denying a future judgment.

A Presbyterian paper at the west, last March, in commenting on the words, "They shall see the Son of man coming in the clouds heaven," says: "The Son of God is said to come down at any remarkable dispensation of his Providence, as at the confusion of tongues, Gen. 11: 7, and the deliverance of Israel from slavery. Ex. 3: 8. *Much more* may he be said to come in a reviving time, when his angels (ministers) with a great sound of a trumpet (the gospel faithfully preached) gather his elect from the four winds," &c.

This artful interpretation seems to teach that Christ's solemn discourse about his coming in the clouds of heaven may refer to nothing more than some great revival of religion. If it is not designed to teach this, it is useless, and if it does teach this, as it seems to do, what a chaos is the Bible! The writer wished, perhaps, to prepare the way for the application of all the promises of Christ's coming to the ushering in of a temporal millennium by revivals of religion. Far be it from us to say one word against the belief that God's Spirit has been poured out in a wonderful manner in the revivals of the past 300 years, but against such loose interpretations of definite language, which would leave nothing but abstract uncertainties in the Bible, we must protest.

Christ speaks of a coming when the Son of man shall be revealed, or unveiled, when, in all the intercourse of man with man, a final separation will be made,—"one shall be taken and the other left." By a multitude of parables he shows that then will be a final reckoning; the faithful servants entering into the joy of their Lord, and the unfaithful cast into outer darkness. Faith will be scarce on earth; worldliness and sensuality will abound, and many will be confident of salvation, until the day when destruction like that of the antediluvians and Sodomites, will suddenly overwhelm the unexpecting world of the ungodly. Of this, Christ's warnings are earnest, pointed and plain; but such *mist*-ical interpretations are the devil's lullaby to rock the world into the very security foretold, as the awful precursor of sudden destruction. Never were Universalists and infidels more bold than now, as we have been painfully convinced by recently reading their respective papers; and no wonder. The orthodox world are effectually cheering them on, by making such unsubstantial nothings of the Bible.

The Christian Palladium is now publishing a series of articles on "Christ's Conversation upon Olivet," by Elder J. Hazen,—which contrasts so delightfully with these popular perversions of truth that we cannot forbear extracting largely.

Several facts give importance to this conversation and render a right exposition of it very desirable.

1. The authority of Jesus as a prophet, is established or lost by the accomplishment or failure of his predictions
2. The hopes of those who wait for redemption, in Israel, are in some sense involved in the predictions here recorded.
3. A use is sometimes made of it, to dispel the just apprehensions of the punishment that shall be executed upon the *ungodly*, at the appearing of Jesus Christ.

Expositors adopt two very different plans of exposition of that part of the predictions, treating of the coming of the Son of man. Some regard the language as highly figurative, and accomplished in the destruction of Jerusalem; others regard it as literal, and yet to be fulfilled in and at the glorious, personal appearing of Jesus Christ.

Having adopted the literal exposition, without any rational doubt of its correctness; I propose to state some of my reasons. The figurative exposition supposes,

1. That the coming of the Son of man, was manifested, in the signal display of Divine vengeance in the destruction of Jerusalem by the Roman army.
2. That it took place at the approach of the Roman army. [See Clarke on Matt. 24 : 27.]
3. That the darkening of the sun and moon, and the falling of the stars, must be the destruction of Jerusalem. 'The Jewish heavens shall perish, and the sun and moon of its glory and happiness, shall be darkened,—brought to nothing. The sun is the religion of the church, the moon is the government of the state, and the stars are the judges and doctors of both.'[*]
4. The *angels* mean the Christian ministers.
5. *The great sound of the trumpet* the call the of the gospel.
6. *The elect*, the Gentiles chosen instead of the Jews, (or some,) the Christians at Jerusalem.
7. *Their gathering*, the conversion of the Gentiles, or the assembling of the disciples after the departure of the Roman army.
8. *The kingdom of God at hand*. is the preaching and prevalence of the gospel after the destruction of Jerusalem
9. *Redemption* is the deliverance of the disciples, from the tribulations, or persecutions, of the Jews.

Obj 1. My first objection to this exposition is that it is figurative. The preceding portions of these chapters receive a literal accomplishment. We have predictions of signs preceding Jerusalem's tribulation, including her siege by surrounding armies, her tribulation, the carnage and captivity of war, the continued possession of her city by the Gentiles until the times of the Gentiles be fulfilled, all in language, plain, literal and full. How improbable, that after this literal and full representation of those events, that a second representation of the same events should follow in language so highly figurative, that its interpretation must be very doubtful, and uncertain.

Obj. 2. The figurative exposition deranges the *order* of the events as predicted by Christ, an order preserved by each of the three evangelists. It places the coming of Christ at the approach of the Roman army to destroy Jerusalem. Then it makes the darkening of the sun, moon and stars, which are *signs* of Christ's coming, to be nothing more than the tribulation of the Jews, which is the *consequence* of the approach of the army. Thus Christ's *coming*, with the Roman army, *causes* the very events which are to *foretell* his coming.

Obj. 3d. The figurative exposition, directly and plainly contradicts the express declaration of Jesus Christ. In Matt. 24 : 19—22, Mark 13 : 17—20, and Luke 21 : 23, 24, we have predictions of the tribulation of the Jews. It is said by Matthew to be "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Mark gives nearly the same language. Luke says, "For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Is there, *can there*, be any doubt, that this tribulation involved the destruction of Jerusalem? Let it be remembered, after this description of this tribulation, he adds, "In those days after that tribulation the sun shall be darkened, the moon shall not give her light And the stars of heaven shall fall, and the powers that are in heaven shall be shaken And then shall they see the Son of Man *coming* in the clouds with power and great glory." Thus, Jesus declares his coming by following signs, AFTER that tribulation: this exposition contradicts him, and says it was before that tribulation with the Roman army, and was the cause of the tribulation. If it was *before*, or *at* the tribulation, it could not be AFTER. If it was AFTER it could not be *during* the tribulation, nor *before* it. Thus, there is a plain contradiction irreconcilable; we have only to choose between Christ and these expositors, which we will believe.

Obj. 4th. This exposition fails of meeting the predicted events, and showing their accomplishment in a satisfactory manner.

1. To see in the destruction of Jerusalem, "Such a remarkable instance of Divine vengeance, such a signal manifestation of Christ's power and glory, that all the Jewish tribes shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion," is not an accomplishment of "then shall all the tribes of the earth mourn, and they shall see the Son of Man COMING in the clouds of heaven with great power and glory." To see that Christ has been there some months executing vengeance, before they found it out, and to see him COMING in the clouds are very different things. To "Gather together his elect from the four winds, from the uttermost parts of heaven," is not fulfilled in the conversion of the Gentiles to become the people of God, (the elect,) and still leave them scattered abroad, some in heaven, some on earth, some living and some in their graves. That event does not answer the prediction. Nor does the gathering of a few of the scattered disciples of Christ, (not at the coming of Christ with the Roman army, but after the Roman army, and consequently, Christ, if he came figuratively with the Roman army, had gone away,) to weep over the smoking ruins of their dwellings, and mourn over the desolations of their country, answer the prediction. How would an apostle who was desiring to depart and be with Christ, who gloried in tribulation, who did not count his life dear unto himself so that he might finish his course with joy, who was waiting for the *redemption* of his body, how would he regard such a redemption, as deliverance from the tribulation or persecutions of the Jews! The idea is enough to almost raise a smile at the thought of its childishness Can that be the *redemption* that is in Christ Jesus, for which his disciples hope and pray and wait? Again, can it be a satisfactory exposition of "The kingdom of God is nigh at hand," to speak of the coming of a kingdom that had been set up forty years before? In every prediction, there is a failure in meeting it in a satisfactory manner by the events, and showing its accomplishment.

Obj. 5th. No other scriptures accord with this exposition of this scripture. No other scriptures tell of setting up the kingdom of God at that time. If it was preaching the gospel of the kingdom, and planting the church of Christ in the world, that had been done before Jerusalem's destruction. If it was the gospel superseding the law, that had taken place before this time: "The law and the prophets were until John, since that, the kingdom of God is preached and every man presseth into it" If it was that perfect state of glory in which the will of God is done on earth as it is done in heaven, it is yet to come.

There is no other place that speaks of the redemption of the saints at that time. No other place that speaks of the gathering of the people of God at that time. No other scripture that speaks of the coming of the Son of Man at that time. This coming is abundantly spoken of; the kingdom of God is frequently mentioned; the redemption of the saints is the subject of scripture remark; and the gathering together in one, all things in Christ; but nowhere in connection with the destruction of Jerusalem.

These objections are fatal to this view of the predictions. I cannot adopt it until I can find a satisfactory answer to them. Indeed, in this case, we are able by the express declaration of Jesus, to *prove* a negative. It should be required according to the rules of exposition, to substantiate the prediction by history. To show from records of the past that the predictions have received their accomplishment, thus to prove the positive, otherwise the negative must be regarded as established But here the negative is positively proved. Christ declares that the tribulation is, "They shall fall by the edge of the sword, they shall be led away captive, into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." After thus defining the tribulation, he positively asserts that it is in those days, AFTER the tribulation that the signs appear, which precede his coming. Thus we have positive proof of the negative side of the question, and we cannot believe the great Doctors because they contradict Christ.

THE LITTLE PIN-HEADERS.—This is the third of a series of books by Charlotte Elizabeth, on the Wrongs of Woman. We have read most of her books with deep interest, but none of them has affected us more than this. It paints the intense sufferings, the dreadful degradation, and absolute heathenism of a large portion of the British nation, with all the author's truth and vivedness of coloring. Here is an extract:

> Here is a room, if we can call it by that name, eight yards in length, by six in breadth, and about nine feet high. A row of small, dingy windows, along each side, admit such light as there is; and here, seated before machines unlike any that we have yet surveyed, are about fifty children, of whom the eldest may be thirteen; but the general age is less, much less—they are mere babes. Near each of them is placed a quantity of the prepared heads, from which they pick out one with the pointed end of the wires, also supplied to them, and passing it up the shank, they fix it at the blunt end; and holding the pin obliquely under a small hammer, turn it round, until, with four or five smart strokes, it is properly secured in its place. Such is the general aspect of the apartment, such the employment of its inmates, and just as we now behold them they have been engaged since eight o'clock in the morning, with the certainty of carrying it on till eight in the evening: how much longer they may, on any pretext, be detained, no one can tell.
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> Stunted in their growth, bony, pallid, and most wretchedly unhealthy in their looks; filthy beyond expression in their persons, with scarcely rags enough to hold decently together, these miserable little beings appear conscious of but two objects capable of attracting their notice beyond the work about which their poor dirty little hands are incessantly moving. One of these is a very small fire-place, where an exceedingly scanty portion of fuel is just emitting smoke enough to prove that fire smoulders beneath. Towards this, many a longing look is cast, while the blue lips quiver, and the teeth chatter, and the fingers are well nigh disabled from moving by the benumbing influence of the cold. One might suppose that the crowding of so many living creatures within that confined space, would ensure heat enough; but oppressive as the air feels, it evidently brings no warmth to them. Empty stomachs and curdling blood, never set in motion by exercise or play, will produce a chill not to be overcome by these damp exhalations, even if the frequent entrance of a draught of colder though not purer air from neighboring workshops did not increase it: and as to the fire, it may do to speak of, to think about, to look towards, but for any purpose of warmth, such as these poor infants require, the grate might just as well be empty.
>
> But another object divides their attention: a woman on whose hard features many violent passions have conspired to plough indellible lines, whose inflated nostril, compressed lip, and restless eye, bespeak alike a cruel disposition, and watchfulness for means to gratify it, stalks to and fro, with a supple cane in her hand, intense to catch at a case of delinquency—a

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[*] This is the language of the very learned Dr. Lightfoot, quoted by the great Dr. Clarke, and most strikingly verifies the prediction in Isa. 29: 10, 11, 14.—ED. CRY.

false movement, a momentary flagging of energy, a slight indication of the drowsiness peculiarly inevitable in children, when limb and spirit are fatigued, the mind unoccupied, and natural playfulness wholly restrained—sufficient to warrant the application of the well-known weapon to their poor little heads or shoulders. Occasionally she disappears, as if to invite a feeling of momentary security; and then, perhaps, some of the small hammers will tap less vigorously on the heads of the pins; some cramped fingers are stretched, and some half-frozen ones are held in the mouth for the comfortable refreshment of a warm breath: some little bare feet are briskly rubbed together, or perhaps some kind-hearted brother might take his baby sister on his knee, and chafe her arms and ankles, numbed with the bitter cold of such unnatural stagnation: but, noiselessly, yet rapidly the watcher re-enters, the cane is uplifted, and in the sudden acceleration of machinery something is gained by the traffickers in infant life; while only a few among the delinquents get any blows worth speaking of; and perhaps a lock or two of flaxen hair may be twitched out by her left, while her right hand administers the passing switch to some culprit, flurried by the sudden surprise into a blundering movement!

She then details the affecting incidents in the life of a sister and brother, who were parentless in the worst sense, being deserted by a drunken father, and abused by a dissolute step-mother, while the factory and pauper systems fill up their cup of misery. Near the close, the author shows that her picture is a faithful one by documentary evidences, as to the cruelty practiced on the children. and their pitiable ignorance. Here are specimens:

" Mary Field, aged between ten and eleven, was at a day school 'about six months, every day; went to a Sunday-school besides; can use a needle; could not hem a handkerchief, nor darn a stocking: could not put a patch upon a hole in her clothes. Never heard of another world, nor of heaven, nor of another life; has looked up to the stars very often: thinks there's a good many on'em; that's all she ever thought, looking at 'em."

" Walter Brindly, aged seventeen, having attended various Sunday-schools for *seven years*, and able to read easy words of one syllable, 'has heard of the apostles; does not know if St. Peter was one, or if St. John was one, unless it was St. John Wesley; does not know any thing about Job; never heard of Sampson—knows about Jack Sheppard."

" Henry Ward, near seventeen, from the workhouse at Birmingham, able to read a little in the Testament: 'Does not know how many disciples there were; does not know who Jesus Christ was—thinks he was an apostle; they don't learn the catechism here, else he could tell about him, but thinks he was a king of some kind, of London, a long time ago."

" The following answers were taken from pupils in the various Sunday-schools, that is to say, during the hours of their attendance there, and upon the very spot.

" George Cancer, age above sixteen, had regularly attended Sunday-school upwards of four years, and able to write a little, said, 'There were twelve apostles; thinks Adam was one, and Eve was two, and Jesus Christ was another. Cannot recollect any more.' "

" One more particular must be stated, in the words of Mr. Horne, who collected the foregoing and a vast number of similar evidence. 'Many of the children told me they always said their prayers at night, and the prayer they said was 'Our Father.' I naturally thought they meant that they repeated the Lord's Prayer, but soon I found that few of them knew it.—They only repeated the two first words: they knew no more than 'Our Father.' These poor children, after their laborous day's work, lying down to sleep with this simple appeal, seemd to me inexpressibly affecting.' "

" The continued existence of such a system is a crime against God and our brethren. Will God become a liar to accommodate the speculatists in a commercial market? Will He set aside both his law and his gospel, to abet the very deeds that, alike under both, He has vowed to punish in the sight of all men? Will he cease to be the Judge of the widow, the Father of the fatherless, the God of the poor, because Messrs. So-and-so could not increase their capital at the present ratio, and prosper according to their wish, unless it were so? No person can be mad enough to calculate thus; and if not, what remains?—'Go to now, ye rich men, howl and weep.' "

The book is for sale by John S. Taylor, 145 Nassau street, in two forms, at 25 cts., and 12 1-2 cts.

Extract from Luther's Preface to Romans.

Any thing from this wonderful reformer must be interesting, but here is a specimen of his writings, which is doubly valuable. It shows the nature of the warfare, which he had been roused to wage against Romanism, which offered salvation to those who would enter the church, and conform to its ceremonies. It also deals a death blow to Judaism, ancient and modern—not indeed with a weapon of his own, but with one which Paul had given him. O that modern Protestants would preach the same sentiment.

In the fourth chapter, having in the preceding three chapters unfolded the nature of sin, and laid open the road to righteousness through faith, Paul proceeds to meet certain arguments and objections. In the first place, he takes that which all who hear about faith generally make; how can a man be justified without works? Are we then, they say, to do no good works! Upon which he takes Abraham as an example, and asks, What did Abraham with his works? Were all his works in vain? were they all unprofitable? Hence he concludes, that Abraham, without any works, was justified solely through faith; that even before the test of circumcision, he is praised in Scripture, and righteousness imputed to him, solely on account of his faith. Genesis 15: 6. But if the rite of circumcision which God commanded, and was therefore a good work of obedience, did nothing for his righteousness, then certainly can no other good work contribute to justification. But, as the circumcision of Abraham was an outward sign, by which he testified his righteousness, through faith, so are all good works but outward signs, proceeding from faith, but which testify, like good fruits, that the man is, inwardly, already righteous before God.

Paul thus confirms, by the powerful example of Scripture authority, his former doctrine, (chapter 3:) of faith, and cites, besides, as a witness, David, in the thirty-second Psalm, where he says, verse 1, that a man may be justified without works, although he does not remain without works, if he is justified. He then applies this argument to all the other works of the law, and maintains that THE JEWS MERELY ON ACCOUNT OF THEIR DESCENT THROUGH BLOOD, CANNOT BE THE HEIRS OF ABRAHAM, much less on account of the works of the law—but that IF THEY WISH TO BE THE HEIRS OF ABRAHAM, THEY MUST INHERIT THE FAITH OF ABRAHAM, since Abraham was justified through faith, and called the father of all the faithful, before the law, before Moses, and before the circumcision.

The law besides operates to anger more than to grace, since no one conforms to it with desire and affection, and displeasure therefore, more than favor, comes through the works of the law. Faith can alone obtain the favor promised to Abraham, and these examples are written for our sakes, that we also might believe.

In the fifth chapter, he comes to the fruits and to the works of faith; peace, joy, love towards God and towards men, security, confidence, cheerfulness, courage and hope, in trouble and under sufferings. For all these follow, where the faith is sound, on account of the exceeding mercy which God shows us in Christ, whom he ordained to die for us, before we could even pray for that mercy, and whilst we were still enemies to him. The conclusion is therefore, that faith justifies, independent of works, and yet it does not follow that we are to do no good works—holy works are not to remain behind, but these who rely on works, know nothing of them: they frame for themselves, works of their own, in which there is neither peace, joy, safety, love, hope, consolation, or any kind of real Christian work and faith.

THE EARLY BISHOPS OF ROME.

An article lately appeared in the Troy Daily Whig, entitled, "Apostolic succession of the first Christian church at Rome." It was probably prepared by a Roman Catholic for the purpose of gaining favor for the church. We re-publish it, because we wish our readers to see that the early bishops, instead of claiming dominion *over* the kings of the earth, suffered martyrdom *under* them. But this fact does not add any thing to the credit of later bishops who violated the command of Christ who told his disciples not to be called master or rabbi, and to call no man father. If the popes had resolved to see how completely they could disobey this command, they could hardly have done it more effectually. "The word Pope," says the Enc. of Rel. Knowl., "is derived from a Greek word pappas signifying father—and was, at an early period, given to all bishops." It would be interesting if we could show how pride and ambition led the bishops to assume one power after another, as the Mystery of Iniquity worked more and more. The Bishop of Rome was declared head of all the churches by Justinian in the sixth century, and towards the end of the eleventh, Pope Gregory VII. claimed "the power of deposing sovereigns, releasing subjects from their allegiance, and acting as lord paramount of kingdoms." Gregory VIII. ordered that the title should be applied exclusively to the Bishop of Rome. What was thus arrogantly claimed has long been conceded, and is now enjoyed without dispute and without envy, at least from true Protestants. The Pope is commonly addressed as "Most Holy Father."

The line of bishops absurdly begins with Peter AND Paul, a plain proof that neither can be proved to have been bishop.

Roman Bishops succeeded in the following order:

1st. St. Peter and St. Paul, who both suffered martyrdom under Nero.

2d. Linus. He is mentioend by St. Paul, 2 Tim. 4; 22, and sate between 11 and 12 years.

3d. Clitus or Anaclitus, a Roman, who sate 9 years.

4th. Clemens, a Roman; 9 years and 4 months. He was condemned to dig in the marble quarries near the Euxine Sea, and by the command of Trajan thrown into the sea with an anchor about his neck. He was Bishop of Rome 9 years and 4 months.

5th. Eauristus, by birth a Greek, but his father a Jew of Bethlehem. He is said to have been crowned with martyrdom the last year of Trajan, and in the 9th year of his bishoprick.

6th. Alexander, 10 years and 7 months, a martyr.

7th. Xystus or Sixtus; martyred in the ninth year.

8th. Teleshorus, a Greek. Justin the martyr flourished in his time. He died a martyr; 11 ys. and 3 mo.

9th. Hyganus, the son of an Athenian philosopher.

10th. Pius, an Italian; one yr. and four mo.

11th. Aticetus; he is said after 11 ys. to have suffered martyrdom.

12th. Soter; he died after he had sate 9 years.

13th. Elitheusinus. To him Lucius, King of Britain, sent a letter and an embassy. Sate 15 yrs. died A. D. 186.

14th. Victor, an African; ten years.

15th. Zephyrinus, a Roman, 8 years.

16th. Calistus. He suffered much in the persecution under Alexander Severus, under whom he became a martyr, being thrown into a well; 6 years.

17th. Urbanus. After 6 yrs. he suffered martyrdom.

18th. Pontianus. For his bold reproving of the Roman idolatry he was banished into the island of Sardinia, where he died. He was bishop 5 years.

19th. Antrius, a Greek; one month.

20th Fabianus, was unexpectedly chosen. Several others being in competition, a dove suddenly descended and sat upon his head. the emblem of the Holy Spirit. He died a martyr after 14 years.

21. Cornelius. After more than two years he was cruelly whipped, and then beheaded.

22. Lucius. He was martyred under Valerian.

23. Stephanus.

24. Xystus, a Greek; he suffered martyrdom.

25. Dyonythus, a monk; 12 years.

26. Felix; he suffered about the 4th or 5th year.

27. Euticianus. A man exceedingly careful of the burial of martyrs. After one year he crowned himself with martyrdom.

28. Caius. After 11 years, he was beheaded.

29. Marcilinus. Through fear of torment he sacrificed to the gods; but recovering himseif, he died a martyr; he was beheaded.

30. Murcalus. He was condemned by Maxentius, the tyrant, to keep beasts in a stable; which he performed with his prayers and exercises of devotion.

31. Eusebius, a Greek. He suffered much under the tyranny of Maxentius. He sate 6 years.

32. Miltiades, an African.

33. Sylvester, a Roman. He was elected to the place A. D. 314. He was brought from the mountain Soracte, whither he had fled for fear of persecution. He was highly in favor of Constantine the Great, and sate 23 years.

F. B.

After tracing this list of men, most of whom died for the faith, down to Constantine, under whom Christians received worldly honors, we can see the impressive force of Paul's expression, there shall come a "FALLING AWAY." It has indeed come.

THE MIDNIGHT CRY.

"FEAR NOT, LITTLE FLOCK."

THURSDAY, DECEMBER 28, 1843.

STATEMENT—PUBLICATIONS.

I wish to make a brief statement to the friends and supporters of the advent cause. I do not wish at all to obtrude myself upon their notice. But having devoted my entire time and energies to the advent cause, for the last three years, and having received the countenance and cordial co-operation of so many thousands throughout the country, a statement of facts relating to the state of my affairs, is due to them.

From the beginning of the work of distribution, it has been our aim to publish and distribute according to our *means*. When we have been short of funds, a curtailment has been made for the time; when the receipts have warranted, the distribution has been enlarged in proportion. For the last eight months our receipts for sales and donations have been limited. But having made preparation for the year 1843, for general distribution, so far as practicable, over the globe, we have been able to meet the calls every where thus far. The calls have been numerous, and none have been turned away empty. The Western States have now received over $2,500 in publications and money from my office, above the receipts. Canada East and West, Nova Scotia, and New Brunswick, have been supplied; England, also, and every part of the globe that we have been able to reach, has been liberally supplied with our largest and best publications.

The amount distributed beyond all receipts has been very considerable. I have now done about all that I can do without further aid. I have no wish to go further, unless it be the will of God. If any further assistance should be given, it will be applied in the best manner for the advancement of the great cause.

We wish to make one more effort to call the public attention to the practical duties arising out of the circumstances into which we are now cast. The advent of the Lord is right upon us. All our efforts now should tend to prepare for this solemn event. To this end I propose to issue a *million* or more of little tracts of a practical character, to cost from *two cents* to *one mill a piece*. These will be furnished to all our Depots, where brethren wishing to aid in the circulation can get them. There will be from twenty to thirty different numbers. A list of them will soon be given in the "Signs of the Times," and "Midnight Cry," with the prices per dozen, 100, and 1600.

The Lord in his Providence favoring us with the means, we intend to fill the land with these swift messengers of truth. Who will help in this work? What we do must be done quickly!

Joshua V. Himes.

* * *

To the Brethren Scattered Abroad.—The Advent now at the Door.—This glorious and all-important theme gathers new interest as the termination of the time approaches. The idea that the interest is dying away is not true. Or that the faith of Adventists is in any respect shaken. Accounts from all parts of the country show that they are lifting up their heads, and looking up, in the expectation of the nearness of their redemption.

On a full review of the whole question relating to the *manner* and *time* of the Advent, we are more fully confirmed (if possible) that the prophetic periods end this Jewish year, and that the Saviour will come in all his glory.

We have been greatly strengthened in this conclusion by the utter failure of our opponents in their attempts to overthrow our faith. Scarcely two of them agree in the fundamental principles of prophetic interpretation. Messrs. Stuart, Pond, Hinton, Dowling, each, in their attempts to overthrow our faith, have effectually overthrown each other. The Rabbies of the land have demonstrated to the world that they have no *settled faith* among themselves. And what Mr. Breckenridge says of Mr. Dowling's "Reply to Miller," is equally applicable to all our learned reviewers.

"As for this disquisition of Mr. Dowling, we may confidently say that it is hardly to be conceived that any thing could be printed by Mr. Miller, or Mr. anybody-else, more shallow, absurd, and worthless. There is hardly a point he touches, on which he has not managed to adopt the very idlest conjectures of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be that the prophecies themselves are a jumble of nonsense. Such answers as his can have no effect, we would suppose, except to bring the whole subject into ridicule, or to promote the cause he attacks."

Dr. B. has also referred to others, especially Dr. Weeks, who has attempted to reply to Mr. Miller's Chronology. He says:

"What he (Mr. Miller) says, might be possibly disproved, which we submit, has by no means been done; and it might clearly be shown that some other chronology is true, which no man has yet attempted, and which, we sorrowfully admit there are not five in America competent to discuss, at this moment. Here is the great secret of the trouble; the *profound and general ignorance* which prevails on the whole subject of which no greater evidence need be produced, than the fact that Mr. Dowling has been extensively relied on, yea, *preached*, as a sufficient answer to Miller."

Doctor Breckenridge, then, being judge, the sentiments we advocate stand unscathed, and the mighty superstructure of truth, as the dust of learned confusion is blown away, appears each time in more beautiful relief, confirming the Israel of God in their blessed and glorious hope.

Under these circumstances new obligations press themselves upon us to publish the glad tidings of the kingdom at hand with more zeal and diligence than ever. The hour of his judgment is come. The prophecies have been fulfilled, with the types and shadows, in all, except the last event—the coming of Christ in glory.

Mr. Cunninghame, of Scotland, in his disquisitions on the prophecies, remarks that, "If we, who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is any sign of His [Christ's] coming yet accomplished?' we should be constrained to answer, '*To our view not one sign remains unaccomplished*.' If we were further asked, 'shall he come this year?' our answer would be, 'we know not; but this much we do know and believe, that he is *at hand, even at the doors*." Again he says:

"Amidst this commixture of dread and alarm, and these groanings of distressed nations, and fond whisperings of 'peace, peace,' sudden as the blaze of forked lightning, unexpectedly as the fall of the trap upon the ensnared animal, and as the dark and concealed approach of the midnight thief, a voice like that of ten thousand thunders shall burst on the ears of the astonished inhabitants of the earth. It is the voice of the Archangel. It is the trump of God. It is the descent of the Son of God. He cometh—he cometh to judge the earth His dead saints spring from the dust—his living saints, in a moment, in the twinkling of an eye, are changed, and both together are rapt up far above the clouds, to meet Him (1 Thess. 4: 17) long before he is seen by the inhabitants of the earth.

"This, I conceive, is the great event that we are now to look for. So far as I can discern, no further signs are to be expected; as it seems to me, we have entered into that last period of awful expectation during which the church is likened to the Ten Virgins."

We must hold our eyes waking. Rouse up all the soul within us to the work of preparation for the coming Bridegroom. Indifference now, is sin. The condition of the church demands energetic action, for the rescue of all that can be aroused. A slumbering world demands the untiring efforts of all the faithful, so that if by any means we may save some.

Lecturers should be multiplied. Let every true believer, who has a gift to teach, use that gift with the greatest industry and zeal. Let no one come down from the work. Our work will not be done till the Master appear.

Brethren and sisters should do all in their power, in their more private capacity, for the spread of light on the advent of the Lord. Most of all, we should all live in hourly preparation for the event. Seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness?

Boston, Dec. 18, 1843. J. V. H.

"BEHOLD HE COMETH WITH CLOUDS."

Reader, in what state do you suppose the Lord Jesus Christ will find this world, when he comes in the clouds? Will the "earth be filled with the knowledge of the Lord?" Will "all know him, from the least unto the greatest?" You may have been taught so, and perhaps will be disappointed to learn that the Bible gives no countenance to such teaching. It does indeed teach that the earth will be "full of the knowledge of the Lord," &c., but not at his coming. Far otherwise.

The Bible teaches that a wicked persecuting and blasphemous power will exist and prevail *until the judgment shall set—Until the Ancient of days shall come—until the saints of the Most High shall take the kingdom and possess it.* See Dan. 7: 21—22. In chap. 8; 9, 15, the same power is described, and its duration measured. It shall defile the sanctuary 2300 days (or years) *until* it be cleansed or purified by fire, and the *saints take and possess the kingdom forever.*

When will the saints take and possess the kingdom? At the coming of the Son of Man, in power and great glory, with all the holy angels. Matt. 16: 27; when the wheat and tares are separated. Matt. 13; 30. When all nations are separated as a shepherd divideth his sheep from the goats—then shall the King say to them on his right hand, inherit the kingdom prepared for you. Matt. 25: 34. Then, and not until then, this wicked power will cease. Paul describes this same power, 2 Thess. 2: 7—9, as *destroyed* only by the *coming of the Lord.* In chap. 1: 7—9, this coming of the Lord is said to be in flaming fire, to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. So you see the world will not be converted, for some will be ignorant of God—and some disobedient.

When the Lord "comes in the clouds," the mass of the world will be irreligious. "As the days of Noah were, so shall also the coming of the Son of Man be." Matt. 24. 37. *Then* the earth was *filled with violence, and all flesh had corrupted his way before the Lord.* Gen. 6: 10, 11. *So shall it be when the Son of Man cometh.*

As it was in the days of Lot—*even thus shall it be when the Son of Man is revealed.* Luke 17: 29, 30. Long had Lot been vexed with their filthy conversation, (2 Pet. 2: 8,) When in the midst of a holiday of sensuality and violence, Gen. 19:—in an awful flaming storm God swept the Sodomites at once, from life and hope forever. *So will it be when the Son of Man is revealed!* When he comes in the clouds, "every eye shall see him,—and all the kindreds of the earth shall wail because of him." Rev. 1: 7. This wailing is not to be the employment of those "who love his appearing." There will therefore be wicked on the earth, in such multitudes, that they are styled "all the kindreds of the earth." The scene of the coming of

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the Son of Man, described in Rev. 6: 12—leaves no doubt on this subject. When the sun becomes black as sackcloth of hair, and the moon turns to blood—the stars of heaven fall—and the heavens themselves depart as a scroll, when rolled together. When every mountain and island is moved out of its place; then the great men and the rich men, the chief captains and the mighty men—and every bond-man and every free man, will seek, in sudden consternation, to avoid the awful presence of the Judge. They will call upon mountains and rocks to fall upon them, and hide them.

How different this state of things, from that taught by the popular churches, and expected by a wicked world! O may the fatal charm be broken, before a corrupt church and ruined world together, be swept away with their "refuges of lies." *Reader, now is an accepted time!* to-morrow may be too late! O, fly to Christ your only hope, tarry not, lest the storm overtake you.

What writhings must that heart know—what anguish unutterable, whose doom is sealed—never more to know hope! Then sinners will pray—but such prayers were never heard before. Prov. 1: 26—31.

Scoffers will cease to scoff—and triflers to trifle.

The infidel believes, but like "devils" to "tremble."

But O, what language can describe the scene, in the contemplation of which, imagination fails? Awake! O sleeper and call upon thy God!—awake *now!*—then you *must* awake—then the roar of a thousand thunders, and the crash of falling worlds—will reveal a God in grandeur, and a world on fire. Come Lord Jesus.

I. C. G.

A Word of Warning.—*My Friend:* The day of the Lord is at hand; and when it cometh, you and I shall pass into another state of being, a being of eternal glory or "eternal punishment" in "everlasting contempt." Believe it. Believe it. It cometh with blessedness to the believing, but with destruction to the unbelieving who are then living, each undergoing the appointed change in a moment, in the twinkling of an eye. It cometh suddenly, in an instant of time, all things continuing as they were up to the very instant of the bursting in of the Lord upon the world. You are gazing along the sky—you see a lightning light along it—*it is the Lord!* You are speaking to your wife or your child by your fireside—an awful thunder breaks upon you—*it is the Lord!* You are sleeping in your bed—you hear a fearful crash—*it is the Lord!* You are awake in an hour of midnight darkness—you behold a fearful stream of brightness blaze in upon you—*it is the Lord!* You are riding in the cars, or upon your horse, or buying in the market, or working in the field, or looking over your accounts, or getting bread for your family, or eating it with them, or reading a book—you feel the earth tremble with a fearful shaking under your feet—*it is the Lord!* You go to the door to meet a mother, or a brother, or a friend—*you meet the Lord!* Awful day! Awful coming! "Prepare to meet your God,"—prepare to meet his day, prepare to meet his judgment!—*Prepare, prepare!*

REUBEN H. BROWN.

The case of this strange genius has been extensively published; though we cannot say it has been with an evil design, yet it has had that appearance.

Those who love truth will be ready to correct their errors; but those who love to bring discredit on Christians who are looking for Christ's coming, will be sorry (and perhaps refuse) to take back their "hard speeches," which they have wrongfully spoken.

The following is the version of the affair, as given in the Watchman of the Valley, at Cincinnati, a paper professedly "devoted to the promotion of experimental religion, the maintenance of essential truth, and the advancement of the benevolent enterprises of the age."

"Millerism, and its Fruits.—Some weeks since the Christian Mirror published a note which an *undeceived* Millerite, sent to one of the churches in Portland, to be read on the Sabbath, confessing his error, and stating he had given away all he was worth, some four hundred dollars, to the cause; he was thus reduced to poverty, and solicited public charity if such folly could be forgiven."

Our brethren, S. Goodhue and Ezekiel Hale, Jr., have lately visited Portland, and these "two witnesses" make the following statement over their own names.

"On Monday, a notice appeared in several papers, that a man then in Portland, had been deluded by the Millerites and defrauded of $400. His name was carefully kept back, that the public, (as we believe) might be more effectually deceived. Now, as we *know the man*, and have inquired into this affair, we will inform you how it is. His name is Brown.—Some of our friends will recollect him at the Groton, and afterwards at the Exeter meeting. Some two years since, he professed to be converted from Universalism, and with his wife joined the community at Hopedale. He informs us that he then had $400, and when he left, after paying some small debts, he had $320 remaining. He next professed to embrace the Advent doctrine, and became very zealous and expected the Lord in April. He has since renounced his faith in the prophetic time, and calls himself an Israelite. After wearing his beard several weeks, he called on the ministers to solicit their sympathy, but they would do nothing for him until he had cut off his beard. Some of them then read his notice, and passed it over to the public papers. We asked him how much he had actually given to the Adventists, and all he could recollect was about $30, and all he could *specify* was $15, and this was given to one or two of his friends without solicitation. We learned that he and his wife have travelled much, and lived most of the time for eighteen months without labor, and he now proclaims to the world that the Millerites have four hundred dollars of his money, and wants *somebody to pay it back to him.* While he is thus seeking the sympathy of the clergy, who think to use him to bring reproach on the Advent cause, and while he is asking contributions from the churches, and in this way publishing his own shameful fall, he deserves our *pity* only as a sinner still in the gall of bitterness and the bonds of iniquity. By his own admission he is still a Universalist in disguise, and believes in the final restitution of all in heaven."

THE CLOSE OF THE YEAR.

This is the last paper for 1843. The year has carried its account to God.

The papers we have published have been equal to seventy-four numbers of eight pages each. We have no time left to make up their deficiencies, to add to their value, or to subtract from their faults. We have great reason to thank God for the favor shown our sheet, and the good it has been the means of accomplishing.

This paragraph may be the last you, dear reader, will ever see. Have you a controversy unsettled with God? If so, is it not madness to delay? The hour when it will be *too late* is rapidly approaching. The Saviour is now a Mediator for you, but he will not remain so, forever. When the prophetic periods are so evidently expiring, and the signs of the last days are so glaring, you have reason to fear that Satan has bewitched you by his deadliest sorcery, if you can remain unreconciled to God. Seek the light now, before the dark night "which has no morn beyond it, and no star," shall close around you. If you come to Christ with penitence, he will run to embrace you with compassion, as the father of the returning prodigal did. If you continue wilfully to slight his love, you consign yourself to the second death. If Satan beguiles you till it is once too late, it will be too late, FOREVER. Let not the year close upon you as the enemy of God.

To those who are looking and longing for our Lord's return to take the kingdom and reign therein forever, we need only say, in the words of Christ and his apostles:

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 28, 34. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." 2 Peter 3: 11, 12, 13, 14. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

THE FOREIGN NEWS.

The Hibernia arrived at Boston, Dec. 20th, bringing news from Liverpool, to Dec. 4th. The trial of O'Connel and others has been postponed to Jan. 15th, and it is thought they will be abandoned, and that Sir Robert Peel, the Prime Minister, will ask for "summary powers to put down the agitation." The people show their deep feeling of present wrongs, by the freedom with which they give to sustain repeal. Notwithstanding the immense amounts already given, the weekly collection on Sunday, Nov. 19, was about three times the average. In the Dublin district it amounted to $20,000! The British Government are about placing war steamers on the large lakes in Ireland. What an illustration of man's folly, to take from the earnings of the poor, the means of filling their hearts with terror, instead of gladness! Such are the governments of this world.

In Wales, the people are kept quiet by the terror of military force.

The French Government are uneasy at what seems a trifling affair—the visit of a French Duke to England.

The ministry, which had been at the head of Spain a few months, were *dismayed*, and resigned when the young Queen was crowned.

There has been an insurrection in Galicia, a district of Spain, on the northern frontier of Portugal, but it has been suppressed.

Italy.—Letters from Leghorn, of the 11th inst. say that the people of Naples were in a state of great excitement, expecting some *sudden movement*, and that the insurgents in the Papal States were not entirely dispersed.

Turkey.—The advices from Constantinople to the beginning of November, state that the Porte begins to entertain *serious apprehensions* as to the result of the late movement in Greece.

THE CAUSE IN CINCINNATI.

We have received the Western Midnight Cry for Dec. 16th. We extract brother Jacobs' cheering account of his labors. Our readers will join us in praising the Lord for his mercy in granting such tokens of his presence.

THE CAUSE IN THIS PLACE.

Our meetings continue to increase in interest. Some are daily coming into the faith of the Bible, which teaches that the Lord is *at the door*.

On Sabbath last, the Lawrence street church was crowded with apparently deeply interested congregations. We lectured in the morning upon the Seven Churches, Rev. 2: and in the P. M. gave the scripture History of Babylon, and in the evening, lectured upon its *Fall*. We were told that the house had never before been so crowded. At the close of the lecture *twenty-five* came forward for prayers, and some obtained pardon from the Lord. On Monday evening we concluded the lecture upon the Seven Churches, which was commenced on Sabbath morning. The house was full, and the interest great. In the prayer meeting *twenty-four* came forward for prayers, including almost a whole class of Sabbath School scholars, eight or nine in number. O what an interesting scene! There was the parent and the child—the grey headed the middle aged and the youth, all imploring mercy at the hand of the Lord. An aged man, as he was led to the place of prayer by his companion exclaimed, "I have come at the eleventh hour." Overflowing joy filled every heart, as one after another bore their testimony to the power of God to forgive sins.

"What heavenly music *did* we hear,
Salvation sounding free!
The souls in bondage *lent* an ear;
While near the Jubilee."

Brother Kent, from Connecticut, arrived on Monday, and lectured on Tuesday evening, from 1st Peter 2 : 7. An animating discourse, at the close of which, eighteen came forward for prayers, six or seven of whom obtained peace. Wednesday evening we lectured upon the taking away of the dominion of Papacy, forty-five years after which, Daniel is to stand in his lot. At the close of the lecture, 24 came forward for prayers, filling all the seats that were provided : some were blessed. Our sheet goes to press too soon to give an account of the meeting on Thursday P. M. and evening. The present prospects are, that we shall have one of the greatest revivals with which this city has ever been visited.

It is also stated that the brethren are making arrangements to open another place of worship in the western part of the city. The religious editors there are disgracing themselves by the style of their opposition.

FULFILLMENT OF PROPHECY.

Careful students of the Bible now see that if Rome is a prominent subject in the prophecies of Daniel, the conclusion is irresistible, that the vision extends to the second coming of Christ, and the judgment, when the everlasting kingdom will be set up. Hence, their strenuous efforts to render confused, that which God has made harmonious, and to torture prophecies, which manifestly foreshadow events, in which the people of God are deeply interested to the end of time, by applying them to the doings of a Syrian king, who died long before the most important events foretold in them, could take place.

Let us weigh well the fact that all the predictions have had their fulfillment, in one great series of events, and *nowhere else*. We can trace this series, and notice a hundred particulars, in which the events answer to the prophecies, as face answers to face. From the prophetic chart, we find we are among the last beacon lights. From the prophetic measuring lines, we find we are just reaching the utmost limits of the "trampling down," where the beast, being given to the burning flame, is to defile the sanctuary no more, and the kingdom is to be given to Christ, and when "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." But how can Christ and the saints both possess the kingdom ? it may be asked. The answer is repeated in the New Testament, in words like these : "To him that overcometh, will I grant to sit down WITH ME, on my throne." "Thou hast redeemed us, and we shall reign WITH THEE on the earth." Thus we see the whole Bible in beautiful harmony, instead of the chaotic mass which the Antiochus interpretation makes of it.

Will a reasonable man reject that which is so clear and simple, forming a symmetrical whole, *because* a few of the prophecies can be *forced* into a partial harmony, with another set of events, while the great features of the prophecy, after human ingenuity has exhausted its efforts, can never be made to fit those events ? For a lucid representation of the proofs that Rome is foretold in the 7th and 8th of Daniel, we shall quote from a series of articles, published in the Christian Advocate and Journal, in 1833. While the views they present are far from being new to our readers, they will, nevertheless, be read with pleasure, as they clearly show an accurate fulfillment of prophecy, which has been clear to Protestants in all ages, but which the learned Professor Stuart now tries to make the world believe, can't be seen at all.

The writer goes over his subject at great length, and we can only give the most interesting portions.

From the Christian Advocate and Journal, of 1833.

THE POPE AND HIS JESUITS.

"I, Daniel, understood by books, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalems."—Dan. ix, 2.

Every child that reads the Scriptures, has felt a wish to see a miracle, or a prophet of the Lord, or the fulfillment of some prophecy. "Then I should believe," it is ready to say : "beyond a doubt, and be an heir of the promises made to the faithful."

This is a natural passion, for which our heavenly Father has amply provided. No era of the Christian Church has been destitute of the witness to Divine truth, furnished by miracles, or the fulfillment of prophecies. There is one miracle continually before the eyes of all nations, daily fulfilling the prophecies of greatest antiquity ; to wit : THE JEWS, sifted among all nations, but not lost, Amos 9 : 9 ; scattered, peeled, and hated in all countries, yet not utterly forsaken, Deut. 4 : 27 ; Jer. 9 : 16 ; Isa. 18 : 2 ; Ezk. 36 : 21 ; a proverb, a by-word, and a reproach among all people, and yet Jews, Deut. 28 : 37. They are a miracle constantly standing before our eyes.

Then follow a series of remarks, in relation to present times and duties, from which it appears that though the writer's mind was clear on the points which he had thoroughly studied, it was confused on others, but a few sentences are too good to be lost.

The prophecies relating to the Christian Church, are not less awful or distinct. They are equally in a course of fulfillment, and less visible to us, only as we see the case of another, clearly, while we are insensible to our own. We perceive and apply the prophecies relating to the dispersed Jews. We *may* do the same in relation to the apostate Church. The example of Daniel is in point. Judah was in captivity. Daniel understood, by books, that the time of their deliverance had come ; and he sought earnestly for the accomplishment of the prophecy. Christendom, in the aggregate, is in a state of apostacy ! We know it by the books, and by the almost universal departure of the Churches from the faith.

This present may be "the time of the end," when Christians should bestir themselves to prayer, and fasting, and confession.

A new era has begun. The Bible is offered freely to all people who will accept it with reverence. Missionaries go to *all nations*, preaching and baptizing.

Holy truth is strewed in every path, like autumn leaves. Children and nations learn the gospel. The isles of the heathen worship God. Zep. 2 : 11. Tyrannic power crumbles before the majesty of the people. And by improved modes of intercommunication, the face of the earth is undergoing the greatest changes : mountains are levelled, and valleys filled up : the rough place is made smooth, and the crooked is made straight, Isa. 40 : 3. This is sober truth, known to the readers of the Advocate. It prepares them to search the Scriptures, and to search out the extent of the Church's apostacy, and the place of the great leader of the apostacy, by St. John, in his Epistle, called antichrist. No doubt he is on earth now, "whom the Lord shall consume with the *breath* of his mouth, and destroy WITH THE BRIGHTNESS OF HIS COMING," 2 Thess. 2 : 8. The books enabled Daniel to understand that the days of the captivity were near their end.

Daniel truly was wise, but he had not our light. He did understand by books, and we may try. If we discover "THAT WICKED," who was "*to be revealed*," after the "*falling away*," "whose coming is after the working of Satan, with all power, and signs, and lying wonders," we shall see a prophecy fulfilled,—shall know of a surety, "THAT THE DAY OF CHRIST IS AT HAND," 2 Thess. 2 : 2.

The writer has thus given us the result to which we must be brought if we allow that Popery is a subject of the prophecy. Mark it well.

He next tells us what called his attention to this subject :

The writ of the bishop of Rome, who is called pope, restoring the order of the Jesuits, dated Rome, August 7, 1814, has lately fallen under my notice. Its singular tenor awakened my attention to the prophecies, to compare them with the pretensions and character of the pope and the Jesuits. The result I frankly offer to my readers, with an humble prayer that the Spirit of Truth may guide us into all truth.

The writ restoring the Jesuits sets off thus :

"Pius, bishop, servant of the servants of God." (For a perpetual record of the deed.) "The care of all the Churches confided to our humility by the Divine will, (notwithstanding the lowness of our deserts and abilities,) makes it our duty—to employ all the aids in our power, and which are furnished to us by the mercy of Divine Providence, in order that we may be able, as far as the changes of times and places will allow, to relieve the spiritual wants of the Catholic world, without any distinction of people and nations."

This is remarkable. "Servant of the servants of God." Our Lord said, "Whosoever will be chief among you let him be your servant," Matt. 20 : 27.—The pope, when he began to be chief among the crowned heads of Europe, took this title : "Servant of the servants of God." This *servant* calls Ferdinand, king of Sicily, in this very writ, "our dear son in Jesus Christ ;" by which he does not intend that he had converted Ferdinand, as Paul calls Onesimus his *son*, "whom I have begotten in my bonds," Phil. 10 ; but that he is papa of kings, and dear father to all the crowned heads which acknowledge the spiritual supremacy of the pope. Servant in this place, then, means "*greatest among you*." "But he that is greatest among you shall be your servant," Matt. 23 : 11. Here is the singular anomaly of a Christian bishop professing to be a servant of servants, and the father of a king.

[*Anti*-Christ means *against*-Christ. What could be a more striking trait of the Antichrist than this reversing of Christ's words ? Instead being a servant to poor disciples, he makes himself a master of kings.—ED. CRY.]

"The care of *all the Churches* confided to our *humility* by the Divine will !"

This servant of servants has the care of all the Churches, or rather his *humility* has it. His humility ! It is a pity he, so humble, should wear a *triple* crown, to signify his royal power over three kingdoms ! The imperial Cesars wore only one, although they ruled over many kingdoms. Napoleon had power over many kings, and set the pope's triple crown on his own infant son's head, yet he assumed not to himself a manifold crown A single one satisfied Napoleon. It is he to whose "humility" the care of all the Churches is entrusted, that wears a threefold crown, and also a double sword ! Philip, Ferdinand, Miguel, and others, in their pride, carry a single sword, the sword of the Lord and the sword of the king !

"Is this servant of servants a king ? I know he is the father of kings, and wears a triple crown ;—but how can his humility allow himself to carry two swords, and one the sword of a king ? Is his humility also a king ?" Yes. Nicholas I., A. D. 858, was the first bishop of Rome, solemnly crowned king of Rome, of Ravenna, and of Lombardy. (Ency. Ameri.) From that time to this, the servant of servants and papa of kings has never ceased to be himself a king, the king of the Romans.

[His kingly power ceased in 1798, when Rome was formed into a Republic.—ED. CRY.]

"*Confided to our humility !*" What ! *the care of all the Churches !* Yes ; not the Churches of the diocese of Rome merely, but the care of ALL the Churches "*by the Divine will.*"

[Here the Pope pretends to hold his power over all the churches by the divine will. What arrogance and blasphemy !]

We will for a moment examine the pope's title deed. POPE is from the Greek *pappas*, father. It was the common name of the clergy in the primitive churches; came to be limited to the bishops generally in the third and fourth centuries, and afterward to the metropolitan bishops alone. The bishops of Constantinople, Jerusalem, Antioch, and Alexandria, were called *patriarchs* or popes by the seventh œcumonial council, held at Constantinople A. D. 869, the bishop of Rome not being allowed this title. In 1073 Gregory VII. of Rome, assembled some Italian bishops in a council and decreed that he, the bishop of Rome, alone had the right to the title of pope ! The metropolitan bishops of the Greek Church retain their name, pope, to this day—(Baronius's Ency. Americicana—PAPPAS.

Some of his humility's people style him GOD on earth. (Mussus, bishop of Bitonto ; the bishop of Grenada in the council of Trent ; Clement VII. quoted in Froisard, vol. iii. 147 ; and the canon law ; for which references I am indebted to M'Gavin's Prot., vol. i. chap. v.) Many of them regard him as infallible. (Assembly of French divines, A. D. 1625 ; Jesuit college of Claremont ; council of Florence, under Pope Eugene ; Bellarmine ; Baronius. See the references in M'Gavin's Prot., vol. i. let. 5.) And all of them regard him as head of the churches on earth, *the rock* on which the church of Christ stands ! (See the Latin commentators generally on Matt. 13 : 18.)

Now are we prepared for that question of the schoolmen ; "Is the pope a god, or a man, or something of both ?" or for this other : Is the pope "that wicked—the son of perdition," who in the last time should betray the Lord with a kiss ? 2 Thess. 2.

From the Signs of the Times.

LETTER FROM BRO. J. B. COOK.

Dear Bro. Himes,—I have yielded to an invitation to visit Cleveland, Akron, &c. Found Bro. Fitch surrounded by a cheerful "band *of brethren* dear," who are looking for the coming One. We were instructed and refreshed by the company of our dear brother F. The pastor of the Baptist church kindly invited me to occupy his pulpit.

At Akron, I found Bro. Pickands, and another blessed band of Adventists; I became more acquainted with them than with the brethren in C. Truly they are growing Christians, "looking for and hasting unto the coming of the day of God." Bro. P. is a kind of "John the Baptist" to reprove: of course the unbelieving and foolish will reproach him, but God will, I believe, bless him, as he has done hitherto.

The day we left I had the happiness of baptizing ten or twelve, among whom was an entire household. The cause is onward throughout that region. One Baptist minister, after hearing Bro. P., relinquished his charge of the church—did not know as he was called to preach. He had dwelt much on the temporal millennium and return of the Jews; when, therefore, he saw these notions shivered to atoms and blown away by the word of the Lord, he gave up the ministry. Would it not be well if others would be equally honest? If they will not preach the coming One as well as the crucified One, is it not well for them to return from fables?

In this place, the word of the Lord has taken hold on some minds. Elder Boggs came to me for baptism, and "went on his way rejoicing."

Youngstown, Poland, and several other places, have been visited, and good done through grace.

It is my purpose to visit Pittsburgh on business. If duty does not demand my stay there, it is my purpose to visit some of the large towns in that vicinity—and thence go west with my family to Indiana.

Warner, O., Nov. 11, 1843.

LETTER FROM BRO. MOSES CHANDLER.

Lewisburg, Pa., (Union Co.,) Dec. 5, 1843.

Dear Bro. Southard,—I am laboring in the Advent cause. I have been in the field about fourteen months. My labors have been mostly confined to the N. E. States, but I have spent some time in New York State, and have seen the cause of God prospering during that time. Many souls have been converted to God, and many made free by embracing the truth of Christ's second coming being at the door. My faith is strong that I shall see my Lord in a very few months at most, but I am looking for him every day. Seeing the many calls from the west, I have made my way thus far. I find great darkness prevailing, and much prejudice in the minds of the people against the subject. I find it has been a proverb in Israel, The days are prolonged, and every vision faileth. It is in almost every mouth. We see every prophecy must be fulfilled—not one jot or tittle of his word shall fail. Therefore this proverb must soon cease. We can say unto them from the authority of God's word, "The days are at hand and the effect of every vision."

I find many of the common people receive the word gladly, but the same spirit prevails now that did in the days of our Saviour, the Chief Priests and Pharisees stir up the people against us.

My last course of lectures before I came here, was in Strasburg, Pa. Great opposition was manifested to the discussion of the subject by most of the professors of religion, but those who were not in the habit of going to meeting were extremely anxious to hear. I tried to get a place to hold our meetings in, but could not procure a chapel, but succeeded in getting the court-house. I gave seven lectures to a good congregation, and I do not know that I ever preached to a more attentive congregation. Very deep feelings were manifest, and I think much good will be the result.

Yours, in the hope of soon seeing my blessed Lord,
Moses Chandler.

P. S.—I wish to have the Signs of the Times copy this. M. C.

LETTER FROM BRO. H. A. CHITTENDEN.

Dear Bro. Southard,—We arrived safe in this city about the 1st inst., and were happy in finding a few faithful and devoted brethren looking for their Saviour this year. After considerable difficulty, we succeeded in procuring a place to commence our lectures. The attendance has been large, and the audiences solemn and attentive. Never have we lectured to people more disposed to examine the evidences presented impartially—and never have good results been more apparent. Many declare their faith in the speedy coming of the Saviour. Christians have been revived. Men who, for years have denounced the Bible as a fable, now declare their belief in the Scriptures of truth—some are rejoicing in Christ, and many anxiously inquiring what they shall do to be saved. The meeting last night was one of great interest. The room was crowded, people standing and sitting as best they could, until nearly ten o'clock—many being forward for prayers. It looked very much as it did when I lectured in Bridgeport last winter. To God be all the glory. I forward a few names for the Midnight Cry.

Bro. Stevens and myself wish to push forward.—The fields are ripe for harvest in every direction. We think of going to New Orleans,

St. Louis, Mo., Dec. 12, 1843.

LETTER FROM BRO. S. S. BREWER.

Black Rock, (near Bridgeport, Ct.,)
Dec. 16, 1843.

Beloved Brother,—Language fails to describe the emotions that glow in my bosom for the goodness that God has manifested towards us unworthy creatures, in giving us so many merciful signs of the near approach of his heavenly kingdom;—of which but *one* remains to be seen, and that doubtless will exhibit him to a guilty world, as King of kings and Lord of lords, Matt. 24:30. O how solemn is this hour! Those scenes that prophets and apostles have for so many thousand years foretold, just going to be consummated! The last sign that was to be witnessed before the above mentioned one has doubtless been seen by every Second Advent believer that has been careful to observe it; viz.: "Men's hearts failing them for fear," Luke 21:26. Who has not observed that intuitive conviction in the minds of the people that something was coming upon the earth? O, dear reader, it is your Judge.—Prepare to meet him—the hour of his judgment is come,—the great day of his wrath; who shall be able to stand? What are your hopes? Gracious Parent, let thy Spirit search the deep things, yea, the deep things of the heart.

"How careful then ought I to live,
With what religious fear!"

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. O what a blessed privilege to enjoy perfect love! I would say to my dear Second Advent brethren and sisters, be strong in the Lord, and in the power of his might, for we wrestle not against flesh and blood, but against principalities and powers and SPIRITUAL wickedness in high places.

Since I last wrote to you, I have been laboring in Hartford, Bristol, New Hartford, Plymouth, and Waterbury. In the last named place I trust great good was done. Much interest was manifested, and great attention was paid to the subject during the two weeks that I staid. Last Sabbath I preached at the corner of Grove and Hudson sts. in your city, in the afternoon and evening in Brooklyn. Last evening I gave one lecture on the 15th verse of the 11th of Romans in this place (as Judaism is quite prevalent here) to a very attentive congregation, after which I announced another for this evening.

To you, dear brother, and all the dear Second Advent brethren with whom I have had the pleasure of meeting, I would say, May grace, mercy and peace through our Lord be multiplied.

I remain yours in the hourly expectation of seeing our Lord, S. S. Brewer.

LETTER FROM BRO. REED.

Abington Centre, Luzerne Co., Pa.,
Dec. 11th, 1843.

Dear Bro. Southard,—I wish to say to any who may desire to know any thing of my unworthy self, that although I have not furnished to second advent papers many accounts of my efforts in the cause they advocate, yet since I became fully convinced of the doctrine at the Newark meeting a year ago last fall, I have preached it more or less on every single day, with but very few exceptions. And I am as strong in body as when I began. My labors have been principally in Canada West, where hundreds have been convinced. It was a benighted region, and though my staying there so long has presented me in an inconsistent light to some of my friends, it remains to be seen at the judgment seat how much more good was done than if I had staid in the States. But now Bro. Sawin and other zealous laborers are there, and I am permitted to spend the remaining portion of time more among my former acquaintances in Luzerne Co., Pa., and vicinity. My family residence is at present Abington Centre, Luzerne Co., Pa., where, generally, at least, once in two weeks, while time lasts, I expect to be at home to take any letters which may be sent to me to that post office. But I humbly trust my residence will soon be upon the new earth. Through grace I am looking for the Lord constantly. And it certainly seems to me that this Jewish year is pointed out by the prophetic numbers, and I am perfectly confident each prophetic stream is fulfilled, so that the advent is next; and that the signs of the times are as glaring as we can ask for. I intend to keep busy, and do what I can as well as I can. In Montrose, Susquehannah Co., the Baptist Society have just given proofs a candid hearing, and although I did not spend time enough there to present every point in full light, yet so far as they heard, I believe they generally assented. I am now holding meetings in the Methodist chapel, Brooklyn, Susquehannah Co., where the brethren have at least consented to hear and judge afterwards.

I am glad the end has not yet come, for I can suffer for Christ a little longer. I beg an interest in the prayers of every child of God who may read this.

Yours in love, Dayton F. Reed.

For the Midnight Cry.

A MESSAGE

To any who have become somewhat weary in looking for the Lord.

And the word of the Lord came unto me saying, Son of man, what is that proverb that ye have in the land of Israel, saying the days are prolonged and every vision faileth? Call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. Cast not away, therefore, your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Behold the Judge standeth before the door. Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. For the vision is yet for an appointed time; but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. For the foregoing passages, see Ezek. 12:21, 22. Heb. 10:32—38. Jas. 5:7—9. 1 Peter 1:13. Hab. 2. 4. Mat. 24:48—51.

One who does not mean to be weary in watching.

LET A CHILD SPEAK.

This appeal comes to us at the head of the following article, by a little girl. May the Lord bless the precious words she has written, to many young hearts.—Ed.

The first thing I would speak about, is, the trials of God's children. They have many of them.—I know something of this by experience, although I am young in years, I am old in trials. I am weak in body, and often sorrowful; but the Lord is my strength, and comfort. I love him better than any one else—better than my parents—and them I greatly love. He is my strength, and the strength of every saint. Yes, and he will take care of them. Therefore they need not fear, though the earth be removed, and the mountains be cast into the depths of the sea—for nothing can hurt them—no, nothing, so long as Christ is on their side, Oh precious Jesus, thou art their friend, and refuge! Though all should despise and leave them, thou wilt stand by them, and comfort them.

I would speak also of their deliverances. The Lord Jesus Christ always finds a way of escape that they may be able to bear their trials. Now Christians should keep up their courage a little longer, for this kind, precious Jesus is coming soon to take them home into his everlasting kingdom; where they will be free from trouble, and where there will be none to despise them. And here

I have a word of warning to children. To be despised is no unusual thing among the saints. Even the little children mock at them, as they did that good prophet Elisha. They said, "Go up thou bald head, go up thou bald head."—Speaking of this, makes me think of the dear Second Advent brethren how they are mocked at by both old and young. They speak about the ascension robes; and mock at them in various ways—Oh, what will become of such wicked people, and such children. what will become of them!—Why they will be destroyed with the brightness of the Lord's coming. Oh how awful to think that little children should mock and scoff at the idea of Christ's coming—that blessed Saviour who has done so much for them. Oh dear children, do not mock at God's children any more—Do turn to God—Love him. You are not too young—Oh, no. Come, and don't delay any more. I feel ready to meet my Lord, and I am only twelve years old—and you may be ready too.

O how I long for thee to come,
  My Saviour and my King!
To have thy kingdom for my home,
  And with the ransom'd sing.
To think of living with the Lord,
  Is wonderful, indeed!
But I believe thy holy word,
  To which I do take heed.
I know that I shall see his face,
  And very soon 'twill be,
That I shall dwell in his embrace,
  And all his glory see.

New-York, Dec. 12. 1843. GERTRUDE TAPPAN.

MEN'S HEARTS FAILING FOR FEAR.

From the abundant proofs that this sign of the times is now fulfilled—we can select only a few at once. The following are specimens.

THE DESTINY OF BRITAIN.

How is it, that while the wealth of England is a proverb among nations, the distress of her laborers is a byword no less universal; that while her commerce encircles the globe, while her colonies are spread through both hemispheres, while regions hitherto unknown are but the resting place of her never ceasing enterprize, the producers of all this wealth, the cause of all this civilization, lie down in despair to perish by hundreds, amid the miracles of triumphant industry, by which they are surrounded? How happens it, that as our empire extends abroad, security diminishes at home? that as our reputation becomes more splendid, and our attitude more commanding, the fabric of our strength decays, and our social bulwarks rock from their foundations?—Who can say that the skill and valor of the general who has added a province to our Indian empire—who, triumphing over obstacles hitherto insurmountable, has caused the tide of victory to flow from East to West, and made the Sepoy invincible—may ere long be called upon to fulfill the thankless task of suppressing insurrection, and to control the kindling fury of a mistaken, it is true, but of a kindred population? Shall the day indeed come, when in our streets there shall be solitude, and in our harbors be heard no sound of oars, neither shall gallant ships pass thereby? Is the vaunted splendor of this country to furnish a melancholy lesson of the instability of earthly power, and its fate to conclude a tale more glorious, to point a moral more affecting, than any which Tyre and Sidon or Carthage has furnished, to curb the insolence of prosperity, and to show the insignificance of man?—*Blackwood.*

POPERY PREVAILING.—In a recent letter from Hong Kong, Rev. W. M. Lowrie, missionary to the Presbyterian Board, says:

"From the room where I sit, I can see almost every house in Hong Kong; and what suppose you is the most conspicuous place there? A Roman Catholic church and monastery! These buildings, from their commanding position and large size, being the largest in Hong Kong, are the first that attract a new comer's attention; more money has been expended on them, during the past twelve months, than on all the buildings of all the Protestant missions in China! Would that this were all I had to say, but I have more. The Roman Catholic missionaries in China, are more than ten times as numerous as the Protestant, and they are receiving large annual accessions, while with us, the number of accessions scarcely equals the diminution by death and removals. While a *single* Protestant missionary was struggling to maintain himself in Chusan, during the last year, *nine* Roman Catholic priests came, and settled there at one time! When I was in Manilla, in September, *fifty-two* Roman Catholic priests arrived there from Spain, in a single vessel, some of whom will probably find their ways to China. There are hundreds, aye, and thousands of Roman Catholic priests in the Philippine islands, who could be transferred to China, almost at a moment's notice; but where—where shall we look for Protestant missionaries for this great empire? I do feel at times discouraged—my heart does at times sink within me, when I look back to my native land, and hear how few are willing to come out—how few are earnest in prayer for us; how few act as if they believed the words of our Lord Jesus Christ, 'It is more blessed to give than to receive.'"—*Boston Recorder.*

THE POOR IN ENGLAND.—Mr. Weed, of the Albany Evening Journal, in a letter dated 24th of August, thus describes a scene he saw the day before in London:

"In walking up Regent street yesterday, I witnessed a scene of anguish new to me, but not so to those better acquainted with the abodes of destitution. Observing a crowd gathering upon the opposite side of the street, I crossed over, and saw an infant that had just breathed its last in the arms of its mother, who had been sitting or standing all day in that street, endeavoring to sell matches. The child died for want of food and nourishment, and the mother, who was still pressing her dead infant to her bosom, was a picture of destitution and despair. There was scarcely strength enough in her trembling limbs to bear her to an apothecary's shop, where the restoratives tried in vain upon her child, were needed by the fainting mother. The poor woman, by her language and deportment excited much sympathy. She was evidently in a greatly deliberated state from want of food. She had only received two half-pence for matches in two days, and had no other means of support. Regent street, where this mother and child sat starving, dazzles the eye and bewilders the imagination with its wealth and magnificence. The mines of Potosi and the treasures of Golconda, seem to have been poured into the luxurious lap of Regent street. But amid all this wealth and luxury, a mother toiled in vain for the coarse food that would enable her to give nourishment to a dying infant! And thus is human life in this great city painfully diversified."

In the same letter Mr. Weed describes the pomp and show of the Queen's movements about London, in her gorgeous coach, covered with gold, and drawn by eight cream-colored horses. The moral of it all he beautifully sets forth in the following paragraph:

"This royal demonstration exhibited in bold and striking relief, the contrast that exists between the Rich and Poor of England. The trappings upon the horses that drew the Queen's Coach, would have furnished the whole Poor of London with a sumptuous repast. The livery of a fat coachman who held the reins, would have made the infant I yesterday saw die in its mother's arms, comfortable for the ordinary term of human existence. The solid gold with which that coach is so expensively and ostentatiously adorned, would raise a thousand families from indigence and suffering, to a competency and to happiness."

BOOKS.—Those of our readers who may wish to buy books not connected with the second advent, will find the store of Saxton and Miles, 205 Broadway, a desirable place to visit.

We have been presented with several books they have recently published, from some of which we shall make some choice extracts. Here is a list of them, "The Bank of Faith," "Spiritual Improvement, "The Commandment with Promise, "Divine Contentment," "Life of S. J. Mills," and "Pictorial Primer."

COUGHS.—Those who are afflicted, will find Bro. Fleming's Cough Candy to be just what its name implies. Several brethren have been cured by it. It is for sale at this office.

ENGLAND.—An interesting letter has been received at Boston, giving a pleasing account of the good done by the publications sent.

DISCLAIMER.

Williamsburgh, Dec. 25, 1843.

To the editor of the Midnight Cry:

Dear Brother,—I feel impelled by a sense of duty to express my dissent from the principles and conclusions presented in the article on "the intermediate state," published in the Midnight Cry of Dec. 21st. I believe that the spirit of man can never cease to exist in a conscious state. Yours, &c., N. N. WHITING.

BAPTIST ASSOCIATION IN FAIRFIELD CO., CT.—We have received the Minutes of their Sixth Session. Their Circular Letter is abombinable, as our readers will see, when we find time and room to notice it. Its misrepresentation has been corrected in the Signs of the Times. The Clerk says it was "unanimously adopted." We did not, at first, believe that was true, and have now a letter from Bro. Wm. Biddle, a member of the association, saying that he opposed it. Such things are signs of the last days.

Dear Bro. Southard—I find these verses in an old hymn book of my mother's, that was used near forty years ago. If appropriate then, are they not much more so at the present? Yours in the glorious hope of soon hailing Jesus our King. L. N. C.

The Harvest, or the End of the World.

The fields are all white, the harvest is near;
The angels all with their sharp sickles appear,
To reap down the wheat and gather it in barns,
While the wild plants of nature are left for to burn.

Come then, O my soul! reflect on that day
When all things in nature shall cease and decay;
When the trumpet shall sound, the angels appear
To reap the whole field, both the wheat and the tare.

But hear the sad wail ascend to the sky
If those, in distress, who have nowhere to fly;
They will call for the rocks and the mountains to fall,
And hide them from him who to judgment doth call.

But 'twill be all in vain, the mountains will flee;
The rocks fly like hailstones, and shall no more be;
The earth shall be shaken, the seas shall retire,
And this solid world then shall be all on fire.

But hear the Great Judge in that dread alarm,
Saying, Gather my saints, bring them home to my arms,
That the seven last plagues may be poured out on those
Who have blasphemed my name, and my saints have
  opposed.

Then O, wretched sinner, look up and espy
The glorious Redeemer descending the sky;
In a chariot of fire, to the earth he is bound,
With a guard of bright angels attending him down.

Come hither, ye nations, your sentence receive,
No longer my Spirit shall strive and be grieved;
My sentence is right, my judgments are just,
Come hither, ye blest, but depart all ye curst.

LETTERS RECEIVED DURING THE WEEK ENDING DECEMBER 27.

POSTMASTERS.—Augusta, Ill., 50 cts. Marysville, O.; Mooresville, Ala.; Devereux, N. Y.; Dry Ridge, O.; N. Bennington, Vt.; Oppenheim, N. Y.; Griffin's Mills, N.Y.; Fairview, Pa.; Donegal, Pa.; Akron, O.; Scott, N. Y.; W. Granville, N. Y.; Marysville, O.; Litchfield, Ct.; Lower Sandusky, O.; Warsaw, N. Y., each $1. Cabotville, Mass., $1.50. Coal Run, O.; New Bedford, Mass.; Fairfield, Ct.; Mt. Moriah, Ala.; South Pultney, N. Y., each $2. Burlington, Vt., $3. Dayton, Ala.; Copenhagen, N. Y.; Lansinburgh, N. Y., each $5.

Binghamton, N.Y.; Portland, Me.; Port Byron, N.Y.; Eaton Rapids, Mich., Hillsdale, Mich.; Pittsburg, Pa.; Myers' Mills, Pa.; Gorham, N. Y.; Dansville, N. Y.; Rensselaerville, N. Y.; New York Mills, N. Y.; Piqua, O.; Akron, N. Y.; Ballston, N. Y.; East Hamilton, N. Y.

INDIVIDUALS.—W. H. Scott, $1. Stephen Hopkins, $2. Henry Hoskin; James Reed, each $5. David Plumb, $10.

M. Spence, J. Starkweather, John Kilton, J. V. Himes, C. Swartwout, Robert Hazard, Susan L. Howard (we have sent you a package by Adams & Co.'s Express,) E. Brisbane, Thos. L. Pomeroy, S. S. Snow, E. C. Galusha, Olive M. Rice, Josiah Litch, H. A. Chittenden, M. D., Ali Andrews, D—, F. A. Agate, C. S. Minor, L. D. Fleming, A. A. Stevens, David Crary, Prudence Clark, E. Buechley.

Please Read and Circulate.

THE MIDNIGHT CRY!

VOL. V.—NOS. 23—24. NEW-YORK, THURSDAY, JANUARY 4, 1844. WHOLE NO. 103.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

"What I say unto you I say unto all, Watch."

FUNDAMENTAL PRINCIPLES
ON WHICH THE
SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the (Jewish) year 1843.

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his rvturn as the next event in historical prophecy.*

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, and Thursday evenings; prayer and conference meeting on Friday evening.

ST. LUKE'S SCHOOL ROOM, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings.

MEETINGS AT BROOKLYN, in the "House of Prayer," in Adams-street, (late Universalist Meeting House) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

* * *

PULTNEY, N. Y.—Bro. Drew, P. M., writes, Dec. 20: "Bro. Gillett is lecturing 5 miles from here at a place called Independent Hill. He meets with much opposition, but God is with him. His labors are blessed; backsliders are reclaimed, the lukewarm are revived, and sinners converted. Quite a number are expecting our blessed Jesus, within a few months at most. I am strong in the faith, expecting my Master every day, and shall, until he comes."

THIS NUMBER OF THE CRY

Is sent to every Post Office in the United States. To our constant readers, it will be valuable as a manual of first principles, convenient for use, though not new. To others, who, like the candid portion of the Athenians, would inquire, what this doctrine is, whereof we speak, it will be welcome, and we hope it will be blessed as the instrument of leading them humbly to search the Scriptures, which are able to make them wise unto salvation.

Those who wish to assist in bearing the expense of this, and immense numbers of other publications we are issuing for distribution, can forward donations which will be applied according to their direction. Those who are anxious to receive the Cry regularly, are requested to make their desire known to the Post Master. If he testifies to us that they are unable to pay for it, we will send it free while funds will permit. Money can be forwarded for half a volume, or for the whole, as subscribers may choose. See terms.

HISTORY AND STATE OF THE CAUSE.

The doctrine of a millennium has been held ever since the canon of Scripture was closed. The word millennium signifies nothing more nor less than *a thousand years.* A little more than a hundred years ago, Dr. Whitby, author of a large commentary, wrote a book of about 800 pages, to show that the millennium will be a thousand years of glory to the Church, before the resurrection, instead of beginning *at* the first resurrection, as Scripture plainly shows. Doddrige, Scott, and others, fully embraced this pleasing notion, and the Church have eagerly drank it in. There have been many humble souls, however, like Joshua Spaulding, Congregational minister, at Salem, Mass., Amzi Armstrong, Presbyterian Doctor of Divinity, in New Jersey, and a host of others, who never embraced it.

Those who receive Dr. Whitby's comment, instead of God's word, cannot look for Christ's personal return now. Hence they must give fanciful interpretations of all the Scriptures which teach us to "look," and eagerly long for his return to receive his disciples to himself.

It is this doctrine, which opposes the strongest barrier to the second advent faith. More than twenty years ago, William Miller, of Low Hampton, N. Y., had his attention arrested by the Scriptures which show that corrupt, blasphemous, and oppressive powers, are to continue till the judgmsnt sits, and the everlasting kingdom is possessed by Christ and his saints. He also noticed the prophetic periods, and their harmony in ending with the year 1843. He first published his views in the Vermont Telegraph in 1831, and afterwards collected them in a pamphlet, which he distributed gratuitously. An edition of his most important lectures was printed in 1836, and excited considerable attention.

In 1838, Josiah Litch, an Episcopal Methodist preacher in Massachusetts, published a work entitled, "The Probability of the Second Coming of Christ about A. D. 1843, shown by a comparison of Prophecy with History, up to the present time, and an explanation of those Prophecies which are yet to be fulfilled." He commences his Preface by saying, "The writer would here acknowledge himself indebted to Mr. William Miller's valuable Lectures for the leading ideas of this book." In that work, it was clearly shown that the fifth and sixth of the seven trumpets relate to the Ottoman Power, and that the period of Mahomedan ascendancy over the Eastern or Greek division of the Roman Empire, would end in August, 1840. The events fully confirmed the exposition, but instead of waking up the world, they were overlooked, or denied. But many were aroused to examine that system of truth to which God had so manifestly set his seal. In 1840, Joshua V. Himes, a minister in the Christian Connexion, commenced the Signs of the Times in Boston. It was at first without subscribers or funds, and was published but once in two weeks, but it gradually excited attention all over the country,—near the close of 1841, it was published weekly,—tracts and occasional papers were also scattered, a host of faithful lecturers were raised up, and, in 1842, camp-meetings were held, which were the means of bringing multitudes into the faith. The last one of the season was in November, at Newark, N. J. On the 17th of the same month, the Midnight Cry was started in New York, and continued daily twenty-six numbers. At the end of that time, means were furnished for scattering large papers over the country, which were faithfully distributed, and though we made very little effort to obtain regular subscribers, they have continued to increase till our regular edition is nearly 5000. A paper called the Second Advent of Christ has also been issued a year at Cleveland, O., and added much to the interest in that region. A paper called the Glad Tidings was published 13 weeks at Rochester, and the Western Midnight Cry is now issued weekly at Cincinnati, edited by Enoch Jacobs, Methodist Protestant Minister, and formerly editor of the New York Luminary. The Philadelphia Alarm was published by Bro. Litch, in Philadelphia, for several months, and some of the numbers, of large size and great value, very widely scattered. The Second Advent Witness, The Jubilee Trumpet, and various other papers have also, at different times, been published in this country, and two or three papers in Canada, one of which, called the Voice of Elijah, is largely circulated in Great Britain and the Provinces. Meetings are held regularly in all the large cities of the Northern States, and many are going to and fro, lecturing to crowds of deeply interested hearers.—During the year more than *thirty-five hundred* letters have been received at this office, and they continue to come, expressing the faith, and manifesting the zeal of the thousands of believers scattered abroad. Still, we are every where a minority, and we know that the truth on this subject will be despised by the multitude till Christ comes to their sudden consternaton; but we gladly labor in the joyful hope that a remnant will be saved. May you, dear reader, be of that number.

LETTERS.

Bro. Preble of Nashua, N. H., resolved, some weeks ago, to go West, because he thought the people of New England had heard so much they were hardened, who were not convinced. He now finds the interest in his own neighborhood so great, that he is preaching in Lowell, Mass., Nashua and Manchester, N. H., to large audiences, with cheering success.

Bro. Hersey gives an account of the labors of two sisters in Massachusetts. Several local Methodist preachers invited them to their respective places, and the blessing of the Lord has attended their labors.

Bro. M. Stoddard, Methodist Episcopal Minister in Connecticut, says he has sold his creeds and commentaries, and takes the Bible for his creed. He is laboring in Connecticut and Massachusetts, but proposes to go West or South, if time permits.

WATCHMAN'S WARNING No. 1. THE IMAGE AND THE FOUR KINGDOMS.

DANIEL'S TESTIMONY.

WHAT SHALL BE IN THE LATTER DAYS. Dan. ii. 28.

Reader,—

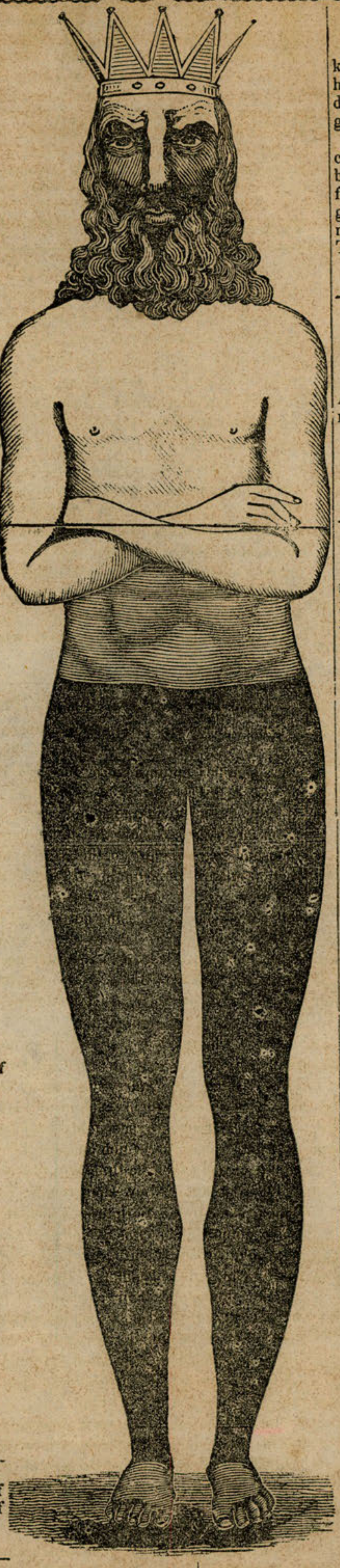
Suppose some absent friend whom you love, and in whom you have the fullest confidence, had written to you of an arrangement he had made, in fulfilment of which he was to forward to you, 1st, FIVE DOLLARS; 2d, FIFTY DOLLARS; 3d, FIVE HUNDRED DOLLARS; 4th, ONE THOUSAND DOLLARS; 5th, FIVE THOUSAND DOLLARS; and, 6th, HE WOULD COME HIMSELF AND PLACE YOU IN POSSESSION OF HIS WHOLE ESTATE.

Suppose, again, he had stated *no time* which should intervene between the several transactions provided for in the arrangement, but only the *order* in which they should occur; and, further, that he had proved his faithfulness by sending the *five*, and the *fifty*, and the *five hundred*, and the *one thousand*, and the *five thousand dollars*,—could you have any doubts as to what was to come next? or, that the remaining item of the arrangement would be fulfilled? And, if you loved that friend very much, would you not be looking out for him, and make every preparation for his coming? So has the great and faithful Friend of man made known to us, through the prophets, by "his spirit which was in them," "what should come to pass in the latter days." By several series of prophetic events, has God made known the time, so far as the order of events can give it, when we are to witness the appearing and kingdom of our Lord Jesus Christ. This is distinctly brought to view in the visions of the 2d and 7th chapters of Daniel, and by the seven trumpets of the Revelation of John. In two of these prophecies we are told that the kingdom which is to follow all earthly kingdoms, is the kingdom of Christ, (Dan. vii. 13, 14; Rev. xi. 15—18,)—that it is to be given to him in connection with the judgment scene; and that it is to be universal and eternal. In the other case, (Dan. ii.) the kingdom set up in the place of all others, by the God of Heaven, is an everlasting and universal kingdom; and as there cannot possibly be more than one such, this must of necessity be the same as that which is given to Jesus Christ in the other visions. These prophecies also present to our mind, in exact chronological order, the kingdoms, or events, which were to fill up the different parts of the long period prior to the appearing and kingdom of Jesus Christ; so that we can tell just as well, when any one of the events of the series has taken place, which is to come next, and how many more remain before the last, as we can tell what day of the week follows Monday, or how many days there are after Wednesday before Saturday.

Now we wish to know where we stand on the track of time—how many depots we have passed, and when we are to look out for the great depot—THE END. What is our relation to the last item in the great arrangement of this world's affairs, as indicated by these portions of prophecy? How many of the events have taken place, and what is to come next?

Let us turn to the first prophecy referred to, contained in Dan. ii., the vision of Nebuchadnezzar, afterward given to, and interpreted by Daniel. Omitting the interesting circumstances connected with this vision, which the reader can refer to at leisure, we will pass to notice each section of the vision, with its interpretation and application.

NOTE. Although this vision of Nebuchadnezzar was seen during the captivity of the Jews in Babylon, the date of the first connection of that "kingdom," represented by the head of gold, and which was "given to Nebuchadnezzar," was B. C. 677. Isa. x. 5, 6; 2 Kings xxi. 10—14; Hosea v. 5; Isa. vii. 8; 2 Chron. xxxiii. 10, 11; 2 Kings xxiii. 26; xxiv. 3, 4; Neh. ix. 32; Jer. xv. 1—5.



VISION.	INTERPRETATION.	APPLICATION
Chap. ii. 31. THOU, O KING, SAWEST, and behold A GREAT IMAGE. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. 32. This image's HEAD was of FINE GOLD.	37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. 38. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all. THOU ART THIS HEAD OF GOLD.	1st Section. BABYLON. (See note at the bottom of first column.)
His BREAST and his ARMS of SILVER.	39. AND AFTER THEE SHALL ARISE ANOTHER KINGDOM INFERIOR TO THEE.	2d Section. MEDIA and PERSIA. Dan. v. 25—31.
His BELLY and his THIGHS, (SIDES, margin) of BRASS.	AND ANOTHER THIRD KINGDOM OF BRASS, WHICH SHALL BEAR RULE OVER ALL THE EARTH.	3d Section. GREECE. Dan. viii. 3—8, 20, 21; 1 Mac. i. 1.
33. His LEGS of IRON.	40. And the FOURTH KINGDOM shall be strong as IRON: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.	4th Section. IMPERIAL ROME. 1 Mac. viii. 1—10; Luke ii. 1.
His FEET part of IRON and part of CLAY.	41. AND WHEREAS THOU SAWEST THE FEET AND TOES, PART OF POTTER'S CLAY, AND PART OF IRON, THE KINGDOM SHALL BE DIVIDED; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken. 43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay	5th Section. ROME DIVIDED.
34. THOU SAWEST TILL THAT A STONE WAS CUT OUT WITHOUT HANDS, WHICH SMOTE THE IMAGE UPON HIS FEET THAT WERE OF IRON AND CLAY, AND BRAKE THEM TO PIECES. 35. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.	44. AND IN THE DAYS OF THESE KINGS SHALL THE GOD OF HEAVEN SET UP A KINGDOM WHICH SHALL NEVER BE DESTROYED: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; THE GREAT GOD HATH MADE KNOWN TO THE KING WHAT SHALL COME TO PASS HEREAFTER: AND THE DREAM IS CERTAIN, AND THE INTERPRETATION THEREOF SURE.	6th Section. THE EVERLASTING KINGDOM

1. The first general remark to be made upon this vision is,—It carries us down from the days of Nebuchadnezzar into the eternal state, and gives the great outline of the world's history, as it stands related to eternity. Other prophecies and visions only bring up the important events and features of particular sections of this great field. It connects the kingdoms of time, with "A KINGDOM WHICH SHALL NEVER BE DESTROYED; IT SHALL NOT BE LEFT TO OTHER PEOPLE, but IT SHALL STAND FOREVER!"

2. All earthly kingdoms are to be destroyed to make room for the everlasting kingdom of God. No terms could be employed, to express their entire destruction, more clearly than those contained in the text. They are "BROKEN TO PIECES," "CARRIED AWAY," "NO PLACE FOUND FOR THEM." The kingdom of God "SHALL BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS."

3. The territory occupied by these kingdoms is to be occupied by the everlasting kingdom of God. "AND THE STONE THAT SMOTE THE IMAGE BECAME A GREAT MOUNTAIN, AND FILLED THE WHOLE EARTH."

4. The different sections of this vision bring to view events which were to take place in regular chronological succession,—like the months of the year—the days of the week—or the hours of the day,—so that we can tell the relation of those who may have lived in any particular section of the vision to the end of all earthly things, so far as the order of events can indicate it, as well as we can tell the relation of July to December, Friday to Saturday, or of 11 o'clock to 12. Now we wish to know where we stand, and our relation to the end of all things. How much of this vision has become history? and how much remains to be fulfilled? Has the first section—the head of gold—been filled up with the events of history? Yes. Dan. v. 25—31. Rollin, B. iv., Art. 2, Sec. 2, Harper's Ed. 1841. Has the second—the breast and arms of silver? Yes. 1 Mac. i. 1. See Rollin, B. xv. Sec. 11. Has the third—the belly and thighs of brass? Yes. 1 Mac. viii. 1—10. See Rollin, B. xx. Art. 2, Sec. 5. Has the fourth—the legs of iron? Yes. See Gibbon, Goldsmith, or any historian of Rome.

Has the fifth section—the feet and toes, part of iron and part of clay, been filled up by the events of history? Not quite; for that section is to end with the smiting process which introduces the everlasting kingdom of God. Nothing, however, remains to be looked for but that great and decisive event.

But it may be asked,—"Has not the everlasting kingdom already been set up?" "Does not that kingdom mean the christian church, or dispensation?" So some have supposed, but we think that cannot be its true meaning. Our reasons are these. 1st. This kingdom was to be "set up in the days of these kings," or kingdoms. The kingdoms here referred to, must be those represented by the primary sections of the image, or the divisions of the fourth, or Roman kingdom. Supposing the christian church to be here intended, it could not have been set up in the days of the divided Roman Empire, because its division did not take place till nearly five hundred years after Christ was born. Nor is it true that there were "kingdoms," as brought to view by the primary sections of the image, when Christ came. These were all in subjection to Rome. The testimony of Luke, (chap. ii. 1,) in speaking of the decree by the requirements of which "Joseph and Mary, his espoused wife," were brought to Bethlehem where Christ was born, would be sufficient on this point. He says, "It came to pass in those days, that there went out a decree from Cesar Augustus, (first Cesar of Rome,) that all the world should be taxed." Of course all were tributary to Rome.

The sense in which the phrase, "all the world," is to be understood, is determined by the testimony of historians generally on this period. An extract from Guthrie will present a correct view of the case.

"During these civil commotions (in which the republic was subverted) the Romans still preserved the glory of their arms among distant nations; and while it was unknown who should be master of Rome, the Romans were, without dispute, the *masters of the world.* Their military discipline and valor abolished all the remains of the Carthagenian, the Persian, the Greek, the Assyrian, and Macedonian glory; they were now only a name. No sooner, therefore, was Octavius, (afterwards called Augustus,) established on the throne, than ambassadors from *all quarters of the known world*, crowded to make their submissions. Victorious by sea and land, he shuts the temple of Janus. *The whole earth lives in peace under his power*, and Jesus Christ comes into the world four years before the common era." Geography, Int. p. 48.

Now there could be no propriety in speaking of kingdoms, when only one of the powers had an independent existence, which could possibly be intended by the text. But such was the state of these kingdoms at Christ's first coming.

2d. It is not true that the image was smitten by Christ, in any sense, when he did come; but, on the other hand, that power, to which all the world was in subjection, smote him even unto death. Micah (v. 1.) had said, "They shall SMITE the Judge of Israel with a rod upon the cheek." Roman soldiers "took the reed and SMOTE him on the head." Matth. xxvii. 27, 30. On the eve of the crucifixion Christ said to his disciples, (Matth. xxvi. 31,) "All ye shall be offended because of me this night: for it is written, I will SMITE the Shepherd, and the sheep of the flock shall be scattered abroad." This was done by the Roman Governor who condemned him, and the Roman "soldiers who nailed him to the cross, one of whom thrust a spear into his side." Now to say nothing of the absurdity of supposing that the image could have been smitten upon the feet of it, five hundred years before that divided state of the fourth, or Roman kingdom, which the feet and toes represented, (verse 41,) came into existence,—there is neither propriety nor truth in supposing that Christ smote the image, in any sense, when the only power it represented, then existing as an independent power, smote him.

3d. When the stone smote the image on his feet, "then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone which smote the image became a great mountain, and filled the whole earth."

Now, although it is eighteen hundred years since the coming of Christ, these results have not yet been realized,—the image has not been smitten as the text specifies, nor has the stone filled the earth. Therefore, whatever may be said in other prophecies, of the history and operations of the christian church, we are satisfied they are not referred to in this vision. It must speak of an event yet future.

We remark still further,—there has never been a time, since this vision was given to Nebuchadnezzar, when it could have been fulfilled, until our own day; for when the stone smote the image on the feet, all the other parts were broken to pieces TOGETHER, implying that they were to have a separate and independent existence TOGETHER, at that time. They never have existed together till within ten or fifteen years past. But it may be asked, "do they now have a separate and independent existence?" Let us see. The iron and clay exist in the divisions of the western Roman Empire. We have in England, France and Germany, the remains of the old Roman iron,—its laws, literature, ambition and energy; while in Spain, Portugal, Italy, and the smaller states of Europe, which are upheld by the great powers, to preserve what they call "the balance of power," we have the weakness of the clay. Greece, represented by the belly and thighs, became independent after the revolutionary struggle against the Turks, between 1820 and 1830.

The history of Persia, the breast and arms of silver, has been somewhat like that of Greece. It was under foreign masters until A. D. 226,—then independent a while; it has since passed under the power of the Saracens, Moguls and Tartars; again, though divided, and the theatre of frequent revolutions, it has become independent, and during the last century, Persia, with the family now reigning on the throne, took her place among the nations of the world, with some of whom she has since maintained the most important relations. Encyclop. Amer. Bell's System of Geography.

And have we Babylon—the head of gold? Not literally. Ancient Babylon can never exist again. It was doomed to "perpetual desolations," "and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation." Jer. lx. 39, 40. Is there any thing pointed out in the word of God, to answer to ancient Babylon? For we would never depart from its literal meaning, without a warrant from God himself. In Rev. xvii. we have a great antichristian organization thus brought to view:—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH,"—which is to occupy a commanding position among the subjects of divine wrath in the scene of destruction which is hastening upon the world. Let any one compare what John says of her character, history and fate, with what the old prophets say of the character, history and doom of ancient Babylon, and they will see at once the agreement between the type and the antitype. Thus we have all the kingdoms represented by the image, in existence at the present time—those which agree with its primary sections, and those which are denoted by the feet and toes—the divisions of the Roman Empire. Every thing is ready for the great catastrophe. We are admonished by this vision to expect it every hour.

The first section is filled up; the second section is filled up; the third section is filled up; the fourth section is filled up; we are living in the fifth, which closes up with the destruction of all earthly kingdoms, and the establishment of the everlasting kingdom of God. And here, by the mysterious revolutions of providence, we are surprised to find all the anticipated preparations for the last act in the drama, duly arranged. And can we doubt that it will take place? God has, by this vision, written the doom of this world and its worshippers, in characters as startling as those which appeared upon the walls of the monarch's palace! By it he is speaking in particular to those on whom the end of the world is to come! And soon will it be verified, that GOD HATH NUMBERED THE KINGDOMS AND FINISHED THEM!

Watchman! tell us of the night,
  What its signs of promise are.
Trav'ller! o'er yon mountain's height,
  See that glory-beaming star!
Watchman! does its beauteous ray
  Aught of hope or joy foretell?
Trav'ller! yes; it brings the day,
  Promised day of Israel!

Watchman! tell us of the night;
  Higher yet that star ascends.
Trav'ller! blessedness and light,
  Peace and truth its course portends.
Watchman! will its beams alone
  Gild the spot that gave them birth?
Trav'ller! ages are its own;
  See! it bursts o'er all the earth.

Watchman! tell us of the night,
  For the morning seems to dawn.
Trav'ller! darkness takes its flight,
  Doubt and terror are withdrawn!
Watchman! let thy wandering cease;
  Hie thee to thy quiet home.
Trav'ller! lo, the Prince of Peace,
  Lo, the Son of God is come!

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WHERE ARE WE?

Some years ago, on Christmas eve—a cold and windy night—one of our noble ships (the R——, of N. P.) was bound home from Europe. In course of the evening, from some appearances on the surface of the ocean, it was judged on board the ship that she must be near the land, and a consultation of her officers was held to determine whether the ship should be kept on her course, or put about under easy sail to avoid falling in with the land during the night. When the decision, that the ship should be kept on her course, was made known, a rough old sailor, who had probably crossed the Atlantic not less than a score of times, and was acquainted with every mile of the coast of his native land from Florida to the Bay of Fundy, was heard to remark, "*If the ship is kept on her course two hours longer* (I think that was the time named) *she will be on the back side of Cape Cod.*" But he was *nothing but a sailor*, a rough brawny sailor; and what might have served to lessen the value of his opinion in the case, perhaps, was this,—his shipmates had, for some cause or other, given him the *nickname* of "Old Tilley." Of course it would not become official wisdom to heed advice from such a source.

The remark of the old sailor passed away upon the wild night-winds, and the ship swept on her course:—in the time named she had struck, and the next morning the old sailor and two of his shipmates were the only survivors of that good ship's company. Her officers, crew and passengers all slept beneath the rough icy waves of the ocean.

In bearing to you our message of warning, we are not insensible that we occupy a position like that of the old sailor among his shipmates. But we beg of you, dear reader, to lose sight of those, around whom slander has thrown its odium, and look at *the message*. Remember, *we may be as "ignorant" and "fanatical," or even as base as those who "love or make a lie" about us would have you believe*, AND YET THE MESSAGE MAY BE TRUE. We cannot stop now to vindicate our claims, on the score of integrity or intelligence, to your respect and confidence. We wish to direct your attention to the *old neglected chart of the world's history*—THE BIBLE.

We will look at the second series of events in connection with which God has revealed to us the end of all things. It is given to us in the 7th of Daniel. We have here a kingdom brought to view which is to take the place of all earthly kingdoms, the principal of which are represented by four great beasts. Of this kingdom, which is to follow and take the place of all others, we are told—First, that it is to be AN EVERLASTING KINGDOM. vs. 14, 18, 27.

Secondly, it is to be UNIVERSAL. v. 27.

Thirdly, IT IS TO BE GIVEN TO CHRIST AND THE SAINTS, IN CONNECTION WITH THE JUDGMENT SCENE, AND AT THE END OF ALL EARTHLY KINGDOMS. vs. 17, 18; 9, 10; 13, 14; 21, 22; 26, 27.

Now if we can tell what kingdoms they are which are brought to view in the vision, and what the events in the fourth kingdom are, and how many of them have passed away, or taken place, of course we can tell what remains—how many of the great landmarks on the voyage we have passed, and when we have reason to look for its end.

We will notice the different sections of the vision, their interpretation and application as we pass along.

Dan. vii. 1—3. In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And FOUR GREAT BEASTS came up from the sea, diverse one from another.

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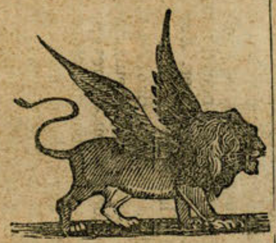
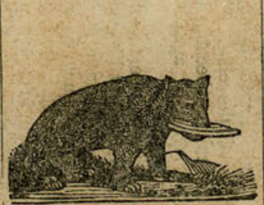
Verse 4.

THE FIRST WAS LIKE A LION, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.



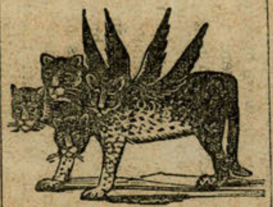
Verse 5.

AND BEHOLD ANOTHER BEAST, A SECOND, LIKE TO A BEAR, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.



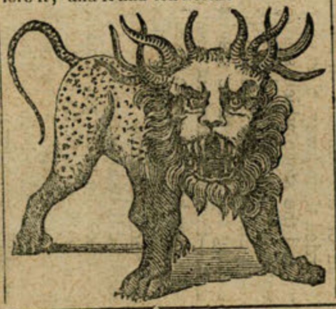
Verse 6.

After this, I beheld, and lo, ANOTHER, LIKE A LEOPARD, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.



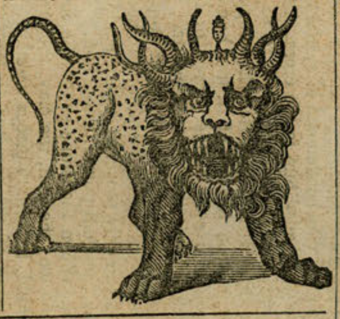
Verse 7.

And after this I saw in the night visions, and behold A FOURTH BEAST, DREADFUL AND TERRIBLE, AND STRONG EXCEEDINGLY; AND IT HAD GREAT IRON TEETH; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.



Verse 8.

I considered the horns, and behold, THERE CAME UP AMONG THEM ANOTHER LITTLE HORN, before whom there were THREE OF THE FIRST HORNS PLUCKED UP BY THE ROOTS; and behold, IN THIS HORN WERE EYES LIKE THE EYES OF MAN, AND A MOUTH SPEAKING GREAT THINGS.



Verses 9—12.

I BEHELD TILL THE THRONES WERE CAST DOWN, AND THE ANCIENT OF DAYS DID SIT, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: THE JUDGMENT WAS SET, AND THE BOOKS WERE OPENED. I beheld then because of the voice of the great words which the horn spake: I BEHELD EVEN TILL THE BEAST WAS SLAIN, AND HIS BODY DESTROYED, AND GIVEN TO THE BURNING FLAME. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

Verses 13, 14.

I SAW IN THE NIGHT VISIONS, AND BEHOLD, ONE LIKE THE SON OF MAN CAME WITH THE CLOUDS OF HEAVEN, AND CAME TO THE ANCIENT OF DAYS, AND THEY BROUGHT HIM NEAR BEFORE HIM. AND THERE WAS GIVEN HIM DOMINION, AND GLORY, AND A KINGDOM, THAT ALL PEOPLE, NATIONS, AND LANGUAGES, SHOULD SERVE HIM;

HIS DOMINION
IS AN
EVERLASTING DOMINION,
WHICH
SHALL NOT PASS AWAY,
AND
HIS KINGDOM
THAT WHICH
SHALL NOT BE DESTROYED.

Verses 15, 16. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him THE TRUTH OF ALL THIS. So HE TOLD ME, and MADE ME KNOW the interpretation of the things.

17, 18. THESE GREAT BEASTS, WHICH ARE FOUR, ARE FOUR KINGS, WHICH SHALL ARISE OUT OF THE EARTH; BUT THE SAINTS OF THE MOST HIGH SHALL TAKE THE KINGDOM, AND POSSESS THE KINGDOM FOREVER, EVEN FOR EVER AND EVER.

19. Then I would know the truth of the FOURTH BEAST, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20. And of the TEN HORNS that were in his head, and of the OTHER which came up, and before whom three fell; even of THAT HORN THAT HAD EYES, and a mouth that spake very great things, whose look was more stout than his fellows. 21. I beheld, and the same horn made war with the saints, and prevailed against them; 22. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23. Thus he said, THE FOURTH BEAST SHALL BE THE FOURTH KINGDOM UPON EARTH, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24. And the TEN HORNS OUT OF THIS KINGDOM ARE TEN KINGS THAT SHALL ARISE; and ANOTHER SHALL RISE AFTER THEM; and he shall be diverse from the first, and HE SHALL SUBDUE THREE KINGS. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until A TIME AND TIMES AND THE DIVIDING OF TIME.

26. BUT THE JUDGMENT SHALL SIT, AND THEY SHALL TAKE AWAY HIS DOMINION TO CONSUME AND TO DESTROY IT UNTO THE END.

27. AND THE KINGDOM, AND DOMINION, AND THE GREATNESS OF THE KINGDOM UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH, WHOSE KINGDOM IS AN EVERLASTING KINGDOM, AND ALL DOMINIONS SHALL SERVE AND OBEY HIM.

REMARKS.

The lion represents the first kingdom of the four. No other application is ever made of it but to Babylon, the same kingdom that is represented by the head of gold in the image. Its connection with the people of God commenced B. C. 677.

The bear corresponds with the breast and arms of silver in the image, and represents the kingdom of the Medes and Persians. Persia superseded Babylon, and became connected with the people of God before Christ about 538.

The leopard corresponds with the belly and thighs of brass in the image, and represents "the third" or Grecian kingdom. The four heads and wings denote the four parts into which the kingdom was divided after the death of Alexander. The Grecians conquered the Persians, and were connected with the people of God about 331 B. C.

The monster, so dreadful and terrible that nothing could be found in the whole domain of nature to express its character, corresponds with the legs of iron in the image, and represents the fourth or Roman kingdom. The conquest of Macedonia, the first division of Greece conquered by the Romans, took place B. C. 168, a few years after which the Romans became connected with the people of God. The most generally received date for the *division* of the Roman Empire is A. D. 476.

The dominion of the little horn, Popery, was taken away in 1798, when the time, times and half a time, or 1260 days, expired. It was, however, to make war and prevail against the saints, until the Ancient of Days came and judgment was given to the saints. In those countries which have formerly been the hot-beds of Popery it has been consuming since 1798; in some others it is now making war and prevailing. Both parts of the prophecy have been fulfilled. Its destruction comes at the end.

It is now forty-five years since the dominion of Popery was taken away. "The end" is the next event to be looked for,—when the kingdoms of this world will become the kingdom of our Lord and his Christ, who is the blessed and only Potentate, the King of kings and Lord of lords, and he shall reign forever and ever; and he will say to all the heirs, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,—and they shall come from the east and west, north and south, and sit down with Abraham, Isaac and Jacob in the kingdom of God. Then the promise to Abraham that he should be the heir of the world (*kosmou*) shall be fulfilled, and all who are of faith shall be blessed with faithful Abraham.

Before we inquire how much of this vision has been fulfilled, we would remark, that it corresponds in many important respects with the vision of Nebuchadnezzar. That contemplates the whole field of this world's history in its relation to eternal things, so does this. That exhibits the destiny of the kingdoms of this world, and the prospects of the church of God, so does this. This differs from that,

1st. In its imagery—the kingdoms represented by the different sections of the image are represented in this vision by great beasts.

2d. In the statement of the process which separates time from eternity. In that it is a smiting process. In this it is the judgment scene; perhaps the clearest view of it we have in the word of God, certainly the clearest in the Old Testament. He who could apply this to any other event might find little or no difficulty in blotting the doctrine of a future and general judgment from the Bible.

3d. We have a most striking and particular description of one of the powers brought to view in this vision, and of its relation to God and his church; it is the "little horn" in which Daniel felt so much interest.

And 4th. We have in this vision the first prophetic period, to be filled up in the history of the world, which is contained in the book of Daniel. It expresses the period during which the "little horn" should triumph over "the saints," or rather that they should "be given into his hand." He was to "prevail against them," from the time he arose "until the time came that the saints possessed the kingdom;" but this period of bloody and blasphemous despotism would be broken before "the end."

Now we are prepared to inquire—Where are we? Have we the broad ocean before us, or should we be looking out for land, and preparing for a part in the "inheritance that is incorruptible, undefiled, and that fadeth not away?"

How many parts or sections of this vision have been filled up by the events of history? That Babylon, Persia, and Greece, (represented by the lion, bear and leopard,) in their ancient forms, have risen and fallen, no one will deny. Their prophetic history is given in the 12th verse. That Rome, the 4th beast, was divided A. D. 476, and that ten kingdoms arose out of its fragments, is also admitted. But has the "little horn" come up and performed its part among these "first" kingdoms—have the saints been given into his hands during the time specified, and has his dominion been taken away?

That Popery is the power denoted by this "little horn" is clear, inasmuch as the description of it will apply to no other power. No Daguerreotype likeness can agree better with the original than this description does with Popery. Nearly all Protestant writers on the prophecies (excepting a few who have recently written with the avowed design of opposing Mr. Miller's calculations) agree in the opinion that Popery is intended by this power.

To ascertain the commencement of the prophetic period named for the triumph of this "little horn," we must take particular notice of the facts stated in the text upon its history prior to the saints being given into his hand.

1. He was to rise "*after*" the ten.

2. He was to "subdue" three "kings," or kingdoms.

3. These were to be "three of the first" kings, or kingdoms.*

Before A. D. 483 the following ten kingdoms had risen in western Rome.

1. The Huns, about A. D. 356.
2. The Ostrogoths, 377.
3. The Visigoths, 378.
4. The Franks, 407.
5. The Vandals, 407.
6. The Sueves and Alans, 407.
7. The Burgundians, 407.
8. The Heruli and Turingi, 476.
9. The Saxons, 476.
10. Lombards in the north of Germany, 483, in Hungary, 526.

Have we any account of three of these being "plucked up" (conquered) by, or in behalf of Popery? The wars in behalf of the Catholic faith (Popery) began early in the sixth century. The fall of the first of these kingdoms by the agency of Popery, and its date, is thus noticed by Du Pin, who was himself a Catholic. "Gaul was divided between the Burgundians and Franks. The Burgundians were Arians: the Franks were more happy, for most of the nation followed their king Clovis, who had embraced Christianity, and was baptized in 496. The power of the Burgundians having been *destroyed in* 524, the Catholic religion flourished throughout France, under the kings of the first race." Du Pin, vol. 2, p. 257, London, 1724.

The kingdom of the Vandals in Africa, who were also Arians, fell A. D. 533 before the arms of Justinian, emperor of the east; a war which was from beginning to end avowedly a Catholic war. See Gibbon, Decline and Fall, vol. 7, p. 150.

The war against the Ostrogoths, in Italy, commenced A. D. 534, by the same army which had conquered the Vandals, and in March, A. D. 538, the Pope was placed in quiet possession of the capital—Rome. See Gibbon, chapter 41. Here then we have the date of the fall *of three of the first kingdoms*, before the "little horn." In connection with these military movements in behalf of Popery, Justinian also declared the Bishop of Rome "*head of all the churches*," by the laws of the empire. Baronius, Cen. 6. Croly on Apoc. pp. 113—117. *By this law the saints were given into the hand of Popery.*

The little horn then has come up—performed its part among the first ten kings, and the saints have been "given into his hand." Has the period specified—"a time, times, and the dividing, or half a time," expired?

It is frequently asked—What does that period amount to? How do you know what "a time" is? And how many of them are meant in this period—two, three, a score, or how many—who knows? As God has explained what he means, let us see what light we have upon this question, which has puzzled so many. Turn to Rev. xii. 6, 14. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

These texts refer to the same portion of history, and the period assigned to it is expressed in a manner to explain the period now under consideration. In "a time, times and a half a time" then, there are 1260 days; but will that period, understood *literally*, cover the long history of papal usurpation, blasphemy and blood? Why, everybody knows, who knows any thing of the history of the church, that it would not be time enough for even *one* of the wars against the saints, whom Popery has always called "heretics." How then shall we understand it? The old Bible rule is, when a text cannot be understood literally, to apply it figuratively; and as days are used figuratively sometimes when years are meant, we should understand the period to signify 1260 years. Where will that bring us to? Let us see—538 + 1260 = 1798. And we find that the great change predicted to take place in the condition of the "little horn" occurred in that year. "THEY SHALL TAKE AWAY HIS DOMINION." In 1798 Rome was conquered by the French army; the Pope and cardinals were made prisoners, and the papal independence was abolished. See Allison, Theirs, Croly.

An extract from a work written by Edward King, Esq. F. R. S. A. S., and published in London in 1798, we believe gives the true idea of the prophecy. The author cannot of course be suspected of any partiality to "Millerism."

"Is not the Papal power, at Rome, which was once so terrible, and so domineering, at an end?

"But let us pause a little. Was not the end, in another part of the Holy Prophecies, foretold to be at *the END of* 1260 *years?* and was it not foretold, by Daniel, to be at the END of *a time, times, and half a time?* which computation amounts to the same period.

"And now let us see; hear; and understand. THIS IS THE YEAR 1798.—And just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of the Goths, at Rome.

"He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East, and had soon after made it tributary to him; leaving thenceforward from A. D. 538, NO POWER in Rome, that could be said to rule over the earth—excepting the ECCLESIASTICAL PONTIFICAL POWER."

"It is true, that after this entry of Belisarius, Rome was twice re-taken by Totila and the Goths. But instead of setting up any empire there, he, the first time, carried away all the Senate, and drove out all the inhabitants; and, the second time, he was himself soon defeated and killed, and Rome was recovered for Justinian, by Narses.

"Still, however, NO DOMINION, 'NO POWER RULING OVER THE WORLD, EVER HAD ANY SEAT THERE, ANY MORE, EXCEPT THE PAPAL.' For the Duke of Rome, appointed by Longinus, in 568, was no more than a subordinate civil officer; and even under the Exarch. Whilst the Exarch of Ravenna (at the same time that he was, in reality, no residing power at Rome) was, at most, himself only a subordinate officer under the Emperor of the East. And the dominion and power of the Emperor of the East was quite different and distinct from what could at all properly be called the Roman Power. For nothing could, by any means, fairly come under such a description, but either the dominion of the Western Emperor, or the dominion of the Kings of the Goths, or the Papal dominion.

"We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period, not, as most commentators have hitherto done, either from Pepin's giving the Pope Ravenna, or from Charlemagne's determining and adjudging the Pope to be God's Vicar on earth, but from the end of the Gothic power at Rome. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory and revenue,) mere augmentations of splendor, and confirmations of that state of Ecclesiastical Supremacy, IN WHICH THE PAPAL POWER HAD BEEN LEFT AT ROME BY BELISARIUS, ON HIS DRIVING OUT THE GOTHS AND RUINING THEIR KINGDOM."

'By a very common error,' says Mr. Croly, 'it has been conceived that the close of the 1260 years was to be the extinction of the Papacy, but the prophet says no more than that it shall be *the end of its power over the saints.* Its end is predicted to be subsequent, and cotemporaneous with the great battle of God Almighty. At this moment, the Popedom, shaking off the sackcloth and dust of the French Revolution, is rising into a haughty stature and strength, ominous of the part it is yet to perform, and in the midst of which it shall be extinguished by the last avenging judgments of heaven.'

Then we are living in that section of the vision which is to be closed up by the "CASTING DOWN OF THE THRONES"—the SITTING "OF THE JUDGMENT"—THE "COMING OF THE SON OF MAN IN THE CLOUDS OF HEAVEN," AND THE GIVING OF THE EVERLASTING KINGDOM TO CHRIST AND "THE SAINTS OF THE MOST HIGH."

The great chart of the voyage, and all the landmarks, tell us we are near its end. Friend, if you are on the *wrong course put the ship about, while there is time to clear the breakers*, and secure a safe harbor before the storm shall break upon us!

VISION OF THE JUDGMENT.

Dark brood the heavens o'er thee!
  Black clouds are gath'ring fast;
In awful power thy God has come,
  Thy days of mirth are past.

Dark brood the heavens o'er thee!
  Red flames are bursting round;
Bright lightnings flash, loud thunders roar,
  How shakes the trembling ground!

Dark brood the heavens o'er thee!
  Behold, the Judge appears:
Unnumber'd millions throng around,
  Rais'd from the dust of years.

Dark brood the heavens o'er thee!
  Sinner, behold thy doom;
Destruction opens wide for thee
  Thy chosen, final home.

Yet stay—the vision lingers;
  Why, sinner, wilt thou die?
Dark brood the heav'ns, but mercy waits,
  This hour to Jesus fly.

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* By comparing verses 37, 39 and 40 with verse 44 of the 2d chapter, and verses 17, 18, 23 and 24 of the 7th chapter, the reader will perceive that the word "king" is frequently used to signify "kingdom" in the prophecy of Daniel.

WATCHMAN'S WARNING – No. 3. DURATION OF EARTHLY KINGDOMS.

DURATION OF EARTHLY KINGDOM

THERE is one prominent peculiarity of the prophecy of Daniel which cannot fail of commanding the attention of every intelligent and thoughtful mind. It is most happily described by the prophet Isaiah, xxviii. 10, 13. *The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.* The prophecy, as a whole, may be looked upon as the different views of an extended scene, of which the first vision is the well-defined outline, while the grouping of the parties, and the expression of character, and the detail of objects, and place, and time, and catastrophe, are given in the after visions.

The first grand communication of prophetic light was expressly intended to unfold "what shall be in the latter days," and by connecting a succession of earthly kingdoms with the everlasting kingdom of God, time is connected with eternity, and of course the whole field of this world's history is comprehended in the first prophetic survey. The second vision contemplates the same ground, but with greater particularity in the description of some of the more important features of the scene. The kingdoms are the same. The fourth is here divided into "ten kingdoms." The catastrophe in this vision, though the same in its results, is not effected by *smiting*, but by "*the burning flame.*" This brings us to the END, in which THE ANCIENT OF DAYS SITS IN JUDGMENT—THE SON OF MAN COMES IN THE CLOUDS OF HEAVEN, "and there is given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. But perhaps the most interesting subject of this vision, (it certainly was to Daniel,) is the "little horn"—*the abomination that maketh desolate.* Here is its first portrait, with the chronology of an important period of its history in a form which can hardly be perverted or mistaken, and which gives an almost infallible clue to the correct application of the portrait itself, and of the other prophetic periods which do not admit of *a literal* application.

The subsequent visions of Daniel, in a similar manner, fill up the first general outline, by unfolding new features of the field first contemplated, or by showing the relations of its more important parts to each other. The visions are, therefore, necessarily involved in each other; and no person can obtain a full and clear view of the great panorama described by the prophet, in all its parts, unless he has the several sketches of the prophetic pencil before his eye at the same time.

As instances that each succeeding view of the scene adds to the first or previous, and more general view, the following examples cannot fail of being at once recognised. In the first vision, the four kingdoms are referred to only in the most general manner; in the vision of the eighth chapter the second and third of these kingdoms are called by name—*Persia and Grecia.* In the second vision the division of Greece into four parts is expressed by the four heads and wings of the leopard; in the third, by the four horns of the goat. In the more literal description of the eleventh chapter, (v. 4—15,) the particular history of two of the more important of those divisions is given. In this chapter, indeed, the particulars of personal and family injury and revenge—of intrigue and diplomacy—of the mustering and marching of armies—of defeat and conquest, as they have since taken place in Persian, Grecian, Egyptian, Syrian and Roman history, are all portrayed by the prophetic hand. In the first vision we are left merely to *infer* that the "kingdom of the God of heaven" is to be possessed at all, by the phrase "it shall not be left to other people." In the second vision it is repeatedly stated that "the saints of the Most High" are to possess it; but in the last and more literal description we are told that all "who are found written in the book," whether they "sleep in the dust of the earth," or "wait" among the living, "shall shine as the brightness of the firmament and as the stars forever and ever;" and the prophecy closes up with a particular promise to Daniel that he should partake of its rewards—"stand in his lot at the end of the days."

This feature of the prophecy is not confined to events; but is equally striking in reference to *the times* of the prophecy. We have not only the chronology of the whole vision from *Persia* down to the *end*, and of several other important events brought to view, with a double statement of the time when the end is to come, in the last chapter; but we have even the duration of the Saviour's ministry, noted exactly as it was fulfilled—"one week," which, according to the scriptural rule in the case, is seven years.

The vision of the eighth chapter is now to be considered, with which the ninth stands connected as a sort of appendix. It commences with the second of the four great kingdoms brought to view in the previous visions, as the first, Babylon, had nearly or quite run out its appointed time. Jer. xxv. 12.

This vision brings particularly to view the relation of the kingdoms of this world to the church and her inheritance, and the fate of the last of the four, (though other visions assure us that all the other kingdoms are to be destroyed at the same time,) in connection with the deliverance of the church and "the redemption of the purchased possession."

Dan. viii. 1, 2. In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Verses 3, 4.

Then I lifted up mine eyes, and saw, and behold, there stood before the river A RAM WHICH HAD TWO HORNS; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram PUSHING WESTWARD, AND NORTHWARD, AND SOUTHWARD; so that NO BEASTS MIGHT STAND BEFORE HIM, neither was there ANY THAT COULD DELIVER OUT OF HIS HAND; but he DID ACCORDING TO HIS WILL, AND BECAME GREAT.

Verses 5—8.

And as I was considering, behold, A HE-GOAT came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. THEREFORE THE HE-GOAT WAXED VERY GREAT.

Verses 8, 9.

And when he was strong, the great horn was broken; and for it came up FOUR NOTABLE ONES, toward the four winds of heaven. And out of one of them came forth A LITTLE HORN, WHICH WAXED EXCEEDING GREAT, toward the SOUTH, and toward the EAST, and toward the PLEASANT LAND.

REMARK. The divisions of Greece were, Macedon, in the west; Thrace, in the north; Syria, in the east, and Egypt in the south,—marked in the diagram, M. T. S. E.

Verse 10.

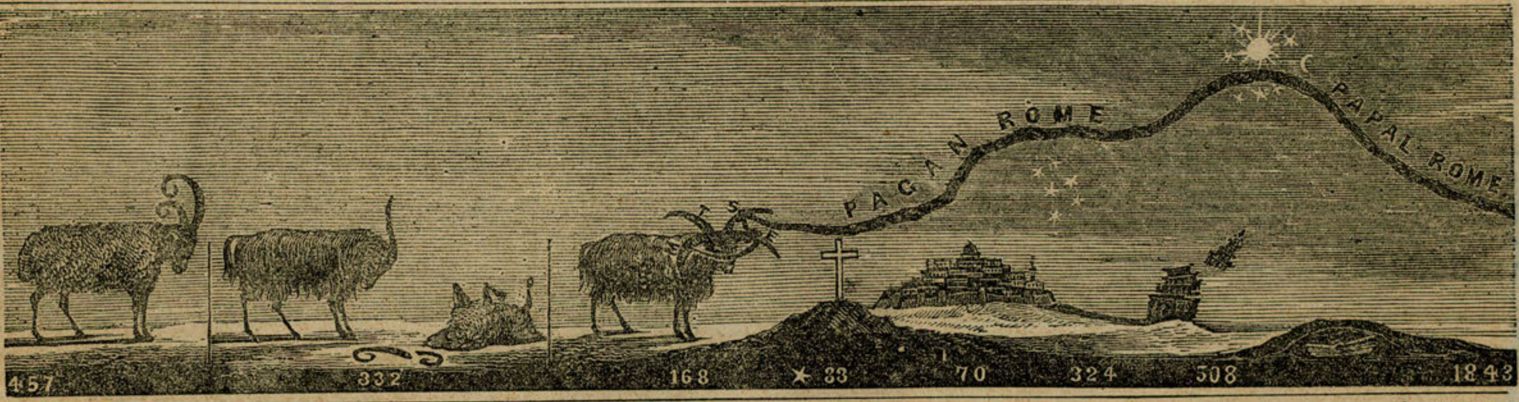
And it waxed great, even to the host of heaven; and IT CAST DOWN SOME OF THE HOST, AND OF THE STARS, TO THE GROUND, and stamped upon them.

[Dan. ix. 26. And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.]

Verses 11, 12.

Yea, he magnified himself even to THE PRINCE OF THE HOST, and by him the DAILY *sacrifice* was taken away, and the place of HIS SANCTUARY WAS CAST DOWN. And a host was given him against the DAILY *sacrifice* by reason of transgression, and IT CAST DOWN THE TRUTH TO THE GROUND; and it practised and prospered.

[Dan. xi. 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.]



Babylon, the first kingdom of the four brough to view in the former visions of Daniel, was conquered by the Medes and Persians, B. C. 538

13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, HOW LONG SHALL BE THE VISION *concerning* THE DAILY *sacrifice*, AND THE TRANSGRESSION OF DESOLATION, TO GIVE BOTH THE SANCTUARY AND THE HOST TO BE TRODDEN UNDER FOOT? 14. And he said unto me, UNTO TWO THOUSAND AND THREE HUNDRED DAYS: THEN SHALL THE SANCTUARY BE CLEANSED. 15. And it came to pass, when I, even I Daniel, HAD SEEN THE VISION, and sought for THE MEANING, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, MAKE THIS MAN TO UNDERSTAND THE VISION. 17. So he came near where I stood; and when he came I was afraid, and fell upon my face; but he said, UNDERSTAND, O son of man, FOR AT THE TIME OF THE END SHALL BE THE VISION. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. 19. And he said, Behold, I will make thee know WHAT SHALL BE IN THE LAST END OF THE INDIGNATION; for AT THE TIME APPOINTED, THE END SHALL BE.

20. THE RAM which thou sawest having TWO HORNS are the kings of MEDIA and PERSIA.

21. And the rough GOAT is the king of GRECIA; and the great horn that is between his eyes, is the first king.

22. Now that being broken, whereas four stood up for it, FOUR KINGDOMS shall stand up out of the nation, but not in his power. 23. And in the latter time of their kingdom, when the transgressors are come to the full, A KING OF FIERCE COUNTENANCE, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; HE SHALL ALSO STAND UP AGAINST THE PRINCE OF PRINCES; BUT HE SHALL BE BROKEN WITHOUT HAND. 26. And the vision of the evening and the morning, which was told, is true; wherefore, shut thou up the vision, for it shall be for many days.

WATCHMAN'S WARNING, No. 3. DURATION OF EARTHLY KINGDOMS.—(Continue d.

The first thing attempted in the interpretation of this vision, is to show that it extends to "THE END," (v. 17,) the exact meaning of which is explained to be "THE LAST END OF THE INDIGNATION," (v. 19,) and, that "the vision," and the *time given in it*, terminate together,—"AT THE TIME APPOINTED THE END SHALL BE. (v. 19.) All this was said by Gabriel before a word was said about the historical emblems of the vision—the ram, goat, &c., evidently implying that these points were the most important to be understood. We will therefore consider them first.

What, then, is "the time appointed?" It must be he time mentioned in "the vision;" for it was "the meaning" of "the vision" Daniel sought, (v. 15,)—it was the vision Gabriel was sent to "make" him "understand," (v. 16,) and it was the vision Gabriel "came" to explain to him, (v. 17;) the time appointed, therefore, must be the time given in "the vision," or Daniel's prayer was answered with mocking, Gabriel forgot his commission, and directed his attention to something foreign from the matter to be attended to. No other time is given in the vision but the "2300 days," (v. 14,) and that this was specially designed to be communicated to Daniel is evident from this fact: when the question was asked, "*How long the vision?*" though it does not appear to have been proposed by Daniel, the answer is addressed to him,—"*And he said unto me*," &c.

This, then, is "the time appointed," at the end of which "the vision" is to end,—"the sanctuary shall then be cleansed"—"the last end of the indignation" come, and the power represented by the "little horn" "shall be broken without hand."

What are we to understand by the "cleansing the sanctuary?" To "understand" this correctly we must ascertain what is meant by "the sanctuary." The word sanctuary is used by the inspired writers in the following significations. 1. It is the name of a particular part of the temple. Heb. ix. 2. 2. The different apartments of the temple. Jer. li. 51. 3. The temple itself. 1 Chron. xxii. 19; xxviii. 10. 4. Places of worship generally, true or false. Amos vii. 9; Ezek. xxviii. 18; Dan. viii. 11. 5. Heaven is called the sanctuary. Ps. cii. 19. 6. The promised land. Ex. xv. 17; Ps. lxxviii. 54; Isa. lxiii. 18. 7. The tabernacle of God in the heavenly state. Ezek. xxxvii. 26, 28. These are the principal significations of the word sanctuary, in the word of God. According to which of these significations is the word to be understood in the text before us? I think the most obvious sense is that which points out *the promised land;* for it must be evident to every one that the sanctuary here spoken of must be capable of being "*trodden under foot*," and of being "*cleansed*," and, as I think we shall see, of being cleansed *at the coming of Christ and the resurrection of the righteous dead.* The text should also be understood in a sense that will harmonize with other cases in which the word is used by Daniel in particular, with the views of the other prophets, and the word of God generally.

The promised land, of which *old* Jerusalem was the metropolis, was given to Abraham, (Gen. xvii. 4—9,) and to his seed after him, FOR AN EVERLASTING POSSESSION, in a covenant *established* with Abraham, and *to be established* with *his seed after him in their generations.* And this seed are thus to possess it as a peculiar inheritance when the promise to Abraham that he should be the heir of *the habitable earth* (kosmou) shall be realized.

There will be the "*city which hath foundations, whose builder and maker is God*," to which they have "*looked*" while "*strangers and pilgrims on the earth.*" *There* "*the king shall be seen in his beauty*,"—"*upon the throne of David, to order and to establish it with judgment and with justice, from henceforth even forever.*" "FOR THE LORD HATH CHOSEN ZION: he hath desired it FOR HIS HABITATION." "THIS IS MY REST FOREVER: HERE WILL I DWELL; *for I have desired it.*" Ps. cxxxii. 13, 14. "*This is the hill which God desireth to dwell in;* yea, THE LORD WILL DWELL IN IT FOREVER." Ps. lxviii. 16. See also Ex. xv. 17, 18; Isa. lx. 13; Ezek. xxxvii. 24—28; Rev. xxii. 3. On this territory the great battle is to be fought, which will make an end at once of the desolator and the desolations. Isa. xiv. 24—27. See also xxix. 5—8; xxxi. 4, 5; xxxiv. 1—8; lxiii. 1—4; Joel iii. 9—16; Zech. xiv. 3; Rev. xvi. 13—16; xix. 11—21.

"*Then shall the sanctuary be cleansed*," "*and the host*" *of* "*the ransomed of the Lord*," delivered from the power of death and the grave, and their oppressors on earth, "*shall return and come with singing unto Zion; and everlasting joy shall be upon their head.*"

This cleansing is to take place at *the last end of the indignation.* A remark or two will show that this is to come at the time of Christ's coming to judge the world, to raise the righteous dead, and to enter upon his glorious and everlasting reign. If there were any doubt whether this indignation were God's general indignation against a guilty world, or against the wicked and unworthy occupants of His "heritage"—the promised land, it would make no difference as to the events which are to take place at *the last end*, or termination of it. In the most general sense it must bring the last manifestation of God's wrath against sinners, and that we know will not be till "*the day of judgment and perdition of ungodly men.*"

But the indignation is evidently that which is so often spoken of by the prophets, which was poured out upon the covenant people of God on account of their sins, which first subjected them to the dominion of foreign masters, and afterwards removed them from the land of their fathers, to be fugitives among all nations. See Isa. v. 5—7, 13; x. 5, 6; xlii. 24, 25; Jer. vii. 17—34; ix. 13—16; Ezek. xxxvi. 17—19; Dan. ix. 7—12, 16.

Now we have the clearest proof that this condition of "the sanctuary"—"the holy mountain," which "*the Lord hath chosen for* HIS HABITATION TO DWELL IN IT FOREVER;" and which without doubt is to be the location of "the CITY OF THE GREAT KING," "when the LORD OF HOSTS *shall reign in* MOUNT ZION, AND IN JERUSALEM, *and before his ancients gloriously*," "KING OVER ALL THE EARTH;" and which "*the heirs*" are "*to possess as an everlasting inheritance*," together with "*the kingdom and dominion under the whole heaven*,"—we have the clearest proof, I repeat, that this condition of the sanctuary is to terminate at the coming of Christ, and not till then. Daniel, in the 9th chapter, the appendix to the 8th, where he gives us the fate of "the city and sanctuary," says "for the overspreading of abominations *he shall make it desolate*, EVEN UNTIL THE CONSUMMATION." And also xii. 1—7, the accomplishment of the predicted "*scattering of the power of the holy people*"—in other words, the desolation, or "treading under foot," of the inheritance—is the point at which the "wonders" before stated are to "be finished." What are "*these wonders?*"

1. "*At that time shall Michael stand up, the great Prince which standeth for the children of thy people.*" Michael is one of the names which is applied to Jesus Christ. It means, "*Who is like God?*" To "*stand up*," means, in this prophecy, *to reign.* xi. 2—4. The first of *these wonders*, then, is *the reign of Jesus Christ;* which is always stated to commence with the destruction of all earthly kingdoms. See Dan. vii. 9—14; Rev. xi. 15—18. When "He whose right it is" to reign takes the throne, his kingdom will be "*all the earth;*" and "the throne" of every usurper shall be "cast down," and their trouble shall come in one day, *death and mourning and famine.*

2. "*And at that time thy people shall be delivered, every one that shall be found written in the book.*" There is no other "time" in which the "deliverance" of "people" is to be determined by referring to "the book," but in the judgment scene. Dan. vii. 10; Rev. xx. 12, 15; xxi. 27. The second of *these wonders* is, therefore, the judgment scene, which brings "trouble" to the wicked and *deliverance* to the righteous.

3. "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*" This is a clear statement that *the resurrection*, particularly of the righteous, will take place when the predicted scattering of the holy people is "accomplished." It takes place "*at his* (Christ's) *coming.*" 1 Cor. xv. 23; 1 Thes. iv. 14—17. The *third* of "these wonders," therefore, is the resurrection.

4. "*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.*" This can mean nothing less than the glorification of the righteous. Paul uses similar language in speaking on the same point. 1 Cor. xv. 41, 42. The Saviour uses very similar language in his parable of the tares and wheat. Matt. xiii. 37—43. And he assures us that "at the end of this world" the righteous "shall shine forth as the sun in the kingdom of their Father."

Now "*all these wonders*" are to "*be finished*," "when he shall have accomplished to scatter the power of the holy people." The testimony of Christ, (Luke xxi. 24—27,) is equally clear, that the desolation of "the sanctuary, the holy mountain," is to end at his coming to judge the world, and to reign forever. "*And Jerusalem shall be trodden down of the Gentiles,* UNTIL THE TIMES OF THE GENTILES BE FULFILLED. *And there shall be signs in the sun, &c.* AND THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD *with power and great glory.*" Here the coming of Christ is intimately connected with the fulfilment of the times of the Gentiles, the period during which Jerusalem shall be trodden under foot. Of course the whole country follows the condition of its capital. It must continue in this condition till Christ comes. "*And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me.*" Isa. xii. 1. "*Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, that her warfare,* (APPOINTED TIME, *margin*,) *is accomplished, that her iniquity is pardoned: for she hath received at the Lord's hand double for all her sins.*" Isa. xl. 1. "*For your shame you shall have double, and for confusion they shall rejoice in their portion: therefore* IN THEIR LAND THEY SHALL POSSESS THE DOUBLE; *everlasting joy shall be unto them.*" Isa. lxi. 7. See also Isa. lxvi. 13—16.

By "the sanctuary," then, I understand to be meant, "the place which the Lord made for himself to *dwell in, the mountain of his inheritance*,"—*the land given to Abraham*, "the land wherein he was a stranger, *all the land of Canaan, for an everlasting possession;*" of which he received, during his life, according to the apostle, (Acts vii. 5,) "*none inheritance in it, no, not so much as to set his foot on;*" for it was the "place which he should *after receive for an inheritance.*" Heb. xi. 8.

In this sense Daniel seems to have used the word in the 9th chap. verse 17. He had just prayed, "*O Lord, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain*," *&c.*, and continues in this verse, "*Now, therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy sanctuary that is desolate.*" Can "Thy (God's) sanctuary" mean anything else here but "Jerusalem, thy holy mountain," the same as that to which Moses applies the word the first time it occurs in the Bible? Ex. xv. 17.

By the cleansing the sanctuary I understand to be meant, 1. Its purification from the wicked agents of its desolation, and, 2. The removal of the curse which is upon it, at the termination of its predicted desolation. Isa. i. 27, 28; xlix. 13—17, 19.

It may be asked, perhaps, how can this particular land be possessed in the eternal state? Will it survive the conflagration? To what extent the geological and geographical features of the earth will be affected, when "changed," or "melted" by the fire unto which it is reserved, we do not pretend to say. That it will exist in the same form in which it now exists, a globe, is evident from the fact that there is to be day and night, though "*the city* hath no need of the sun, neither of the moon, to shine in it;" (Rev. vii. 15; xx. 10;) and if it exist in its present form there must be the same diversities of latitude and longitude; and a portion of the new earth which corresponds with the latitude and longitude of the promised land in this old earth, may be selected for the location of the heavenly Jerusalem, "the city of the great King."

But from the repeated assurances that "the land promised to Abraham, Isaac and Jacob," "the mountains of Israel," "the holy mountain," "Mount Zion," &c. &c., are to be "possessed forever," "stand for ever," "never to be removed," &c., we may suppose that some of the present features of the earth will survive the conflagration.

It may be asked again, Will not the process of cleansing—"the great battle," and "the burning flame," &c. require a long time for its accomplishment? We cannot tell how long a time it will require to *complete* the work; it may be but a few days, it may be as many years as the Israelites were in conquering the

(*For continuation, see p 186.*)

THE MIDNIGHT CRY.

"FEAR NOT, LITTLE FLOCK."

THURSDAY, JANUARY 4, 1844.

1843.

THIS YEAR, beginning as years begun when the prophecies were uttered—with the Jewish month Abib, in March or April,—we believe is *the last year of time.* Our reasons for this belief are given in the Watchman's Warning, by Bro. Apollos Hale. The Lord has been faithful in fulfilling prophetic time hitherto. His first words, recorded by Mark, are, "The TIME is fulfilled." Paul says, "When the fullness of TIME was come, God sent forth his Son, made of a woman," Gal. 4 : 4 ; and in speaking of the great final gathering of all who are in Christ, he gives a prominent place to the fact that it shall be in "the dispensation of the FULLNESS OF TIMES." After careful study, we can see no other year in which to look for this "fullness," except this year. Nothing but the lapse of time can now show us a mistake, but for that we do not look. God's time will be accurately fulfilled, and his promise will also be made good, "The wise shall understand." "The fear of the Lord is the beginning of wisdom." In that fear we have come to our present conclusion, and in the same spirit we shall look for light as we may need it :—but all our present light inclines us to look daily for our returning Lord.

SIGNS OF THE LAST DAYS.

Are the prophecies which abound in Scripture describing the last days now all fulfilled? If so, we are in the last days. But let us be cautious in making up our minds. When the signs are all fulfilled, the fact *may* be seen, and yet it *will* be entirely unperceived by the vast majority. Hence, instead of looking for signs, which nobody can question, we may be sure they will all be of such a character that they can be wholly overlooked. The world, at large, is not going to be roused up by them. The bulk of mankind will continue to treat them all as the inhabitants of Sodom treated Lot's warnings. He seemed to them *as one that mocked.* JUST SO WE SEEM TO THE MAJORITY NOW. Reader, are you in that majority? If so, lay aside your scorn, and look at God's word and compare it candidly with these times, otherwise you may be condemned because you do not "discern the signs of the times," as the Jews were, upon whom such terrible judgments came, because they "knew not the time of their visitation."

That Christ's discourse in Matt. 24 and 25, Mark 13, and Luke 21, reaches to his coming in the clouds of heaven, we need only read to be convinced. Remember that these are all different accounts of one discourse. Its division into two chapters in Matthew, is the work of men and not of God. In one part of his discourse, Christ says: [Matt. 24 : 30] "They shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels with a trumpet and a great voice, (as it reads in the margin,) and they shall gather together his elect from the four winds, from one end of heaven to the other." Compare this with the account of the resurrection in 1 Thess. 4 : 16, then read on in Christ's discourse, [Matt. 25 : 31] "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another." Compare this text also with Matt. 19 : 28, 2 Tim. 4 : 1, and Rev. 20 : 4. Thus it will be seen that Christ's coming, the judgment, the "regeneration," or "making all things new," the resurrection and glorification of the righteous are different parts of the same great scene. This scene is future, and signs of its coming are specified, by which we are to know when all its grand realities are near even at the doors. When these signs are once exhibited, in connection with all the other characteristics of the "last days" or "time of the end," we may indeed KNOW that the kingdom of God is nigh even at at the doors. (Compare Luke 21 : 31 with Matthew 24 : 33.)

"But almost all things you mention as signs," says the objector, "have been seen in the world before." We admit that there *have* been times of "distress of nations with perplexity," and "men's hearts have failed them for fear," "the stars (in the popular and Scriptural use of that word) *have* fallen from heaven," "the sea and the waves *have* roared," at different times before. If it had not been so, it would be impossible for scoffers to say "all things continue as they were." But has there ever been a time when all these things, together with some fifteen or twenty other particulars, all united at one point?

Let us suppose a case, and the reader shall give a verdict.

A man has occasion to pass through a forest where, from a cause we need not explain, all objects *before* him are invisible, but those on either side and behind him, can be seen if he chooses to look at them. He is told by an omniscient guide, that his journey leads him to a fearful chasm in which he may fall to rise no more, but it has one narrow bridge, over which he may pass to a paradise of delight "where everlasting Spring abides and never-withering flowers." He is told to keep in a path which, though narrow and difficult, is the only path which can lead him to the bridge. If he walks out of it, he may find it less toilsome, but more dangerous, and will be liable to fall into pits, from which he can never get out. Yet if he should be out of the road, it would still be *possible* to return, even to the very verge of the chasm. Then it would be forever too late. That he may know when his toilsome progress is about to end, he is told that he shall come to a place, where a waterfall rolls down the sides of rocks surrounded by circles of oaks and cedars. When he sees them, he is commanded to shout for joy.

With this instruction, he starts and passes, successively, cedars, oaks, rocks and waterfalls ;—but none of them combined as his guide described. Has he, thus far, a sure sign that the end is near? No, you will reply.

He pursues his course, and at length finds all the objects in one group just as his guide led him to expect them. He considers within himself—"My guide is omniscient. He could see the end from the beginning. It is impossible, therefore that he could be mistaken. I have his description in writing. These objects exactly agree with it. He told me that when I saw them I might *know* the chasm was just before me." He examines all his guide's directions with intense solicitude to see whether he is pursuing the right path. Finding that he is, he shouts in praise of his guide, and in joyful prospect of the paradise before him.—Does he not do right?

But there are other persons who have the same book of instructions in their hands, and they neglect it, and carelessly rush on, in the broad way, passing by the objects described in it, to the brink of the fearful chasm. Are they not mad?

Now let us look at the state of the world. Instead of seeking for four specified objects, we must find a combination of more than FORTY. The Guide who referred to them has been proved to be omniscient by the precise fulfilment of all his predictions up to the present time.

Facts which must characterize the last days.

1. The fourth of the great kingdoms foretold in Dan. 2, must be in its divided state, partly strong and partly broken. *It is.*

2. This kingdom must have been divided into ten parts, as represented by the horns in Dan. 7. *It has.*

3. Three of the ten must have been "plucked up." Dan. 7: 8. *They have.*

4. A blasphemous power must have risen up, and had the saints given into its hand, when those three were plucked up. *It was so.*

5. The saints must have remained under this power for 1260 prophetic days. *They did from* 538 *to* 1798.

6. Its dominion must have been taken away. *It was, in* 1798.

7. The same power must be still prevailing. *It is.* For proofs, read the accounts of Popery and its image, Puseyism, in all parts of the world.

8. The Turkish Mahomedan government must have lost its power to torment and slay the third part of men. *It has.*

9. Scoffers must be saying, "Where is the promise of his coming?" *They do.*

10. Men must be saying, "Peace and safety." *They are.*

Universalism was never so zealously and confidently preached as now. And the tendency of the popular doctrine of a millennium, is to lull the impenitent in security. Hear a universalist editor, speak of the man who stands at the head of the oldest theological school in New England.

"PROF. STUART.—When we see such men as Professor Stuart, forced by the power of truth, to abandon the old, antiquated, erroneneous notions, concerning the *Apocalypse,* we are inspired with hope. In his zeal to overthrow Millerism, the Professor has involved himself in a dilemma, from which *he will find it no easy matter to retreat.* In his 'Hints on the Interpretation of Prophecy,' he confutes Miller's views of the second coming of Christ. *by taking Universalist ground,* and limiting the fulfillment of the predictions of the Revelator, to a time not far distant from that in which they were made. The utterance of such doctrine by Moses Stuart, is a new thing under the sun. It *tends,* as we are told by a Presbyterian paper of repute, the opinions of Prof. Bush do, *fearfully* to Universalism

Professors Stuart and Bush are liberalizing the minds, and enlightening the understandings of the 'Calvinistic party,' by administering *small doses of Universalism,* as remedies for the popular tumults and excitements.—*Hartford Universalist.*

11. It must be as it was in the days of Noah, "they ate, they drank, they married," in unsuspecting security. *It is so now.*

12. It must be as it was in the days of Lot, "they bought they sold, they planted, they builded." *It is so now.*

Remark. The distress and perplexity foretold, are not to be such as to prevent all these things. Let us look at a single item,—"building." In New York, we have just finished the grandest aqueduct ever constructed. In Boston, there has been three times the building the past year, that there ever was, in any year before. In London, the Thames Tunnel has just been opened. In Hamburgh, the city have borrowed 32,000,000 of crowns, to rebuild what the great fire consumed. In Russia, the emperor is constructing a railroad 700 miles long. The labor of uniting the Atlantic and Pacific Oceans, and the Mediterranean and Red seas, is either now in progress, or about to commence,—and we might mention thousands of other facts in illustration.

13. Notwithstanding all these things, there must be "distress of nations, with perplexity." Within the present generation, the French Revolution has spread misery among the nations of Europe, and though peace was restored in 1815, the perplexity continues. At home, we find a people, who were lately inquiring what to do with their "surplus revenue," now sinking yearly in debt,—with a government in three contending parties, growing worse and worse, and doing nothing to relieve a complaining people. Mexico and Texas are perplexed, in relation to each other, and we are perplexed about them. In South America, the people

have been struggling for independence, but have not established one free government.

"Every succeeding revolution," to use the words of a religious editor, "terminates in the ascendency of some military chieftain, and the restoration of the absolute and exclusive dominancy of the Romish hierarchy. Every succeeding tyrant calls the government he erects, a republic, while in fact, he only intends a military depotism; and to secure his power, he begins his constitution, by denying the first principle of liberty, the rights of conscience."

The same editor adds:

"Those who have mourned over the fruitless struggles of South America, for liberty, must look with great doubt and uncertainty, if not with despair, upon the state of Spain. Anarchy must have its day, or rather its night."

Concerning Spain, we read in the foreign news, "Espartero has fallen, and with him all hope of a speedy termination of the anarchy which now afflicts and desolates one of the finest countries in Europe." —Ch. Adv. and Journal, Sept. 27, 1843.

Respecting Switzerland, we lately read, "Some disturbances have occurred which the Zurich Gazette denominates civil war."

From Belgium, a correspondent of the N. Y. Observer recently wrote an account of internal dissensions, and added: "The relations of Belgium with foreign powers are equally PERPLEXED."

All Italy has been agitated. The Papal government is sinking in debt. It is so bad that despotic Austria advises to greater clemency. The Augsburg Gazette of Sept. 27th announced that "an insurrection has just broke out at Bologna, which has ramifications throughout Central and Lower Italy."

Willmer & Smith's European Times of Dec. 4th, on the authority of a letter from Italy dated Nov. 11th, says: "The people of Naples were in a state of GREAT EXCITEMENT, expecting some *sudden movement*, and the insurgents in the Papal States were not entirely dispersed."

The affairs of Greece have been approaching a crisis for several years. In the foreign news which was received Sept. 20th, was the following paragraph:

"The affairs of Greece appear to be in a MOST DEPLORABLE condition. So heavy are the exactions of government that they amount to a prohibition of trade. The people are absolutely in WANT OF BREAD, and a letter from Athens says they are worse off than during the struggle for independence."

The perplexed king at length yielded to the demands of an oppressed people, and the Government was revolutionized. Then some of the other governments of Europe showed their hostility, and the people were, in their turn, perplexed. It is thought, however, that this cause of apprehension has nearly ceased.

The Turkish Government,—kept in degrading submission to the Four Powers, and especially to Russia,—has been trying to show some independence, only to feel the chains of its bondage more galling.

Respecting Great Britain and its dependencies the truth is too complicated in its horrors to be seen, except in a long series of deliberate views. There is a Queen, whose murder has been three times attempted, living in luxury, which, with what is lavished on other favorites of Government, costs enough to sustain several millions of the people,—of whom ten millions never taste of wheat, the introduction of which is heavily taxed in order to sustain the farmers, who support the church. That church, with its fox-hunting readers of bought sermons, has a revenue extorted from the people larger than the whole expenses of the American Government, enormously wasteful as they are. England, for the past few years, has been the scene of intestine commotions. The Chartist riots convulsed the realm in 1841 and '42. But the people became disheartened and submitted to their oppression again, and are now in the condition of a smothered volcano, ready to burst with scarce a moment's warning.

In Wales, the people have this year broke loose in violence, but they have been reduced to the same condition.

All Ireland has been roused to obtain repeal, probably to find the length of their chain, and sink exhausted beneath its tightened folds. Since commencing this article, we have opened the Tribune of Dec. 30th, and read Mr. Weed's letter on Ireland. He says:

"An American who travels with unbandaged eyes through Ireland deserves no credit for being a Repealer. Every emotion of patriotism must be extinguished, and all the charities of nature and religion frozen over, if, in view of the wrongs of an enslaved nation and the anguish of a crushed people, his spirit does not rise in rebellion against their oppressors. Intelligence and industry secure no rewards there, and frugality and virtue languish and die unappreciated.—The pursuit of happiness' has been pronounced by the highest human authority as an 'inalienable right' of man. Ireland is peacefully but resolutely asserting this right. But her petitions have been disregarded, and her voice of supplication spurned; and yet mighty masses of down-trodden men, impelled to action by famishing wives and starving children, exhibit to the world the sublimest examples of enduring forbearance. The government has been kept steadily in the wrong, and until it can oppose some other arguments than regiments of troops and ships of war, to the righteous demands of an oppressed people, the judgment of the world must stand recorded against them."

In the contest of the government with the people of Scotland, they are equally in the wrong, and all their affairs at home must cause constant *perplexity*.

We naturally pass to the foreign relations of Great Britain. Here is a specimen of the horrible facts, copied from the Western Empire of Jan. 19, 1843:

"China refused to purchase *poison* of England, but has been taught by that government, at the point of the bayonet, the terrible penalties of not succumbing to the avarice of 'the most civilized and Christian nation of the earth.' An English officer writing from Ching Keang-feo, gives an awful picture of the destruction of life and property at that place. He says: 'We have lost officers and men enough, *but it is impossible even to compute the loss of the Chinese*, for when they found that they could no longer stand against us, they cut the throats of their children, or drove them into wells and ponds, and then destroyed themselves: in many houses there were from eight to twelve dead bodies, and I myself have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are a mass of ruins—whole streets have been burnt down.'

"Fathers, husbands, brothers, driven to 'cut the throats' of their daughters, wives and sisters, to save them from the horrible outrages that have marked the progress of the English marauders in China! Women, in the absence of a friendly hand, compelled to immolate themselves to avoid a fate worse than death! For 'the glorious progress and happy termination' of this war the English have been on their knees giving thanks! They have murdered thousands of unoffending human beings, sacked and burned up towns and cities, committed the most atrocious excesses, and finally compelled the Chinese to give them twenty-one millions of dollars to defray the expenses of their wholesale murder and robbery, and then—*they give thanks!*"

In respect to the movements of Great Britain in India, the London Times, the first paper in the kingdom, said, a few months ago:

"The usual routine of aggression, conquest, spoliation has been completed. Scinde is now annexed to the territory of the English empire.

"Such is the termination of our negotiations for the navigation of the Indus. We began by treating for privileges of traffic—we have ended in seizing a friendly territory. We first lulled the suspicions of the Ameers by professions of amity. We then stipulated for the residence of agents. We finally drove their princes from their hunting grounds, and worsted them in their attempt to vindicate the honor of their country. We have consummated by violence what we commenced in treachery."

The territories of Great Britian girdle the globe.—This is British testimony as to the effect of British power. It causes *perplexity* among those who feel it.

But we have not room for details. The N. Y. Sun of Dec. 8 says:

"The accounts from the East tell a lamentable tale of blood, assassination, and treason. The native governments are gradually crumbling to pieces from sheer inanition."

The foreign news received by the Hibernia, Oct. 18th, was summed up as follows in the New York Herald:

"The political state of Europe seems to be more critical and alarming than it has been for years. An under current of disaffection, long pent up by the force of circumstances, seems to have burst its fetters and is now careering its course onward among the nations. In Ireland, the repeal question shakes the country to its centre—Wales, from south to north, is in open rebellion gainst the laws—Spain hatches a new revolution about once a month—Italy is troubled with intestine broils, and is fast verging upon anarchy—France is hatching conspiracies against the regal power—and Poland is giving unequivocal symptoms that the yoke of the oppressor still sits uneasily upon the necks of her people."

Volumes might be filled with illustrations of the distress of nations with perplexity, but space fails.

14. In the last days, men's hearts must be "failing them for fear." *It is so.* From a host of witnesses, we can select but few.

In reference to our own country, no witness could be more unexceptionable than Dr. Spring, Presbyterian minister in New York, a man venerable for age, of great learning, living in the centre of observation, where he has surveyed the affairs of the nation for half a century. In preaching a thanksgiving sermon, he would of course look for causes of thankfulness.—Hear him. Speaking of the fearful inroads of Popery, he says:

"While we, as Protestants are exhausting our energies against one another, theirs are concentrated in favor of Rome. In the political dissensions of Protestants, Rome even now holds the balance of power; and in the use of the elective franchise, may decide every great political question, and almost upon her own terms.

"The designs of Rome are not limited to a single empire, but include the race under every parallel of latitude, and every form of government. Her stake is deep. Her game is high; and she is playing for nations. She spreads her great drag-net over the marshy and miry places of the earth, and gathers all manner of creeping things, and then she throws it over crowns and thrones. She aims chiefly at controlling human governments. She has her spies at every Court, and every University in Europe, and almost every town of the Hanseatic Confederacy; nor is there a treaty, nor any measure of universal interest, but she watches it with a jealous eye.

"One access to power in this land she has, and only one. And it is that avenue, which like the breach in the wall of Jerusalem discovered by Titus, invites the destroyer, and shows him a divided people. The policy of Rome is the very machinery which the demon of Party in the midst of us desires, in order to bring about those gradual changes in principle and legislation which will strike a fatal blow at our liberties. And though its influence is gradual, it is strong. It is like the first movings of the avalanche, and wo be to all beneath it. It is first like the smoke, and then like the lava of its own Vesuvius, burning over the rich and beautiful soil, and leaving not a green spot for the blasted trunk of freedom to stand upon. In a little while, without a more concentrated union of Protestant influence, the evil we prognosticate will have done its work. There will be no antidote to the mischief. The thought and eloquence of the Senate Chamber cannot arrest it: the Press cannot arrest it; the Pulpit will be silenced; and the Bible, as it recently has been, will be consigned to the flames. Nay, though it is adding lamentation upon lamentation, THE EVIL IS IN A MEASURE EVEN NOW DONE. A FREE PEOPLE ALREADY ACCEPT THEIR SUFFRAGES AT THE ALTARS OF THE PAPACY, AND THE EMPIRE STATE, SO JEALOUS OF ITS OWN CLERGY, PAYS ITS HOMAGE AT ST. PETER'S. IF WE WAKE NOT, ROME CARRIES THE DAY. THE REPUBLIC IS LOST."

Dr. Spring then sums up the state of the nation thus:

"Few think of God, and the high and mighty of this world forget that he ruleth in the midst of the earth. A partizan spirit inflames the minds of the people; the land is threatened with a deluge of immoral principles—turbulence and faction roar around us like the waves of the

[*Continued on page* 188.]

WATCHMAN'S WARNING—NO. 3. DURATION OF EARTHLY KINGDOMS.—(Continued from p. 183.)

Canaanites, after they entered the land—seven years; it may be more or less; but that it will be *commenced* suddenly, and by the personal interposition of the "King of kings and Lord of lords," and that its commencement will be decisive upon the hopes of mankind, is clearly stated in the word of God. See Zeph. i. 18; Isa. lx. 22; 2 Thes. i. 7—10; Jude 14, 15.

The vision *ends* when *the sanctuary is cleansed*, (or justified, as the margin reads,) *and the last end of the indignation comes*, *at* THE TIME APPOINTED—THE END OF THE 2300 DAYS.

When does the period terminate? To determine that we must ascertain "*the manner*" in which it is to be understood, and *when it began*. It is sufficient to settle the question whether this period is to be understood literally or not, to know that 2300 days, literally, will not cover the history of the power which continued for the shortest time of any one in the vision—the "king" represented by "the great horn" of "the goat"—Alexander.

If anything more were needed, the fact that all who have attempted to apply it literally, have failed to do so, many of them confessing it unequivocally, puts it forever to rest. It must, therefore, be understood symbolically, as equal to 2300 years.

The commencement of this period is indicated to us in two ways. 1. By stating the condition of Persia, the first kingdom in the vision, represented by the ram, at the time in her history when the vision began.

What was the condition of Persia at the point contemplated in the vision? 1. "*I saw the ram pushing westward, northward and southward, so that* NO BEAST MIGHT STAND BEFORE HIM." 2. "*Neither was there* ANY THAT COULD DELIVER OUT OF HIS HAND." 3. "*But* HE DID ACCORDING TO HIS WILL *and became great.*"

This must denote a state of complete triumph over all opposing nations, and of course Persia must have been at the zenith of her power and prosperity at the time. The vision cannot commence at any point in her history *after* she had passed the zenith. When was Persia in such a condition? I know of no historian whose statements will allow us to begin this vision at a later period than the reign of Artaxerxes Longimanus. Though the Persians were successful in many of their expeditions after his reign, there certainly is nothing in their history to correspond with the representations of this vision.

Rollin, in speaking of the "vices which first caused the decline, and at last the ruin of the Persian empire," says, "The death of Darius Codomanus, (B. C. 130,) may very justly be considered as the era, but not as the sole cause, of *the destruction* of the Persian Monarchy." * * "We easily perceive that this decline *was prepared at a great distance, and carried on to its end by visible steps which denoted a total ruin.*" Vol. 1. pp. 543, 544. Harpers' Edition.

The period of its decline is thus noted in the Encyclopedia Americana, Art. Persia: "Under Artaxerxes Longimanus, the Ahasuerus of the Scriptures, (until 425 B. C.,) *the first symptoms of decline became visible.*" The period, then, must be commenced prior to 425 B. C. But Artaxerxes reigned from 464 to 425 B. C. In the third year, B. C. 461, he reigned *from India even unto Ethiopia, over a hundred and seven and twenty provinces*; (seven more than there were in the time of Darius, Dan. vi. 1;) when he made a great feast unto all his princes and his servants; the power of Media and Persia, the nobles and princes of the provinces, being before him. Esther i. 1, 2.* But if the 2300 days, or years, had commenced earlier than the sixth of Artaxerxes, B. C. 458, they would have expired by this time. They must, necessarily, therefore, have commenced between the sixth and thirty-ninth year of Artaxerxes, a period of thirty-three years. How long before the close of his reign these "symptoms of decline appeared," we are not exactly informed.

The seventh of Artaxerxes, 457 B. C., was distinguished by some of the most remarkable events in the history of his kingdom, or that of the Jews. On that year Esther became his wife and queen, in the place of Vashti, on which occasion "the king made a great feast," "and he made a release to the provinces, and gave gifts, according to the state of the king." Esther ii. 16, 18.

On that year the famous decree mentioned Ezra vii. was issued in favor of the Jews.

And at that year *must* be dated the commencement of the seventy weeks of Daniel ix. And according to the vision and history of Persia before us, the 2300 days *may* begin there also.

2. But we have a more exact indication of the commencement of this period in the 9th chapter.

What are the reasons, it is frequently asked, for supposing the 8th and 9th chapters to be connected together, so that the latter is to be considered explanatory of the former? We answer,

1. That it must be, in the nature of the case, that the matters contemplated in the 9th chapter are included in the 8th, just as a part of a thing must be included in the whole. The vision of the 8th surveys the whole field from Persia to the end; the 9th, though its special burden is the 70 weeks, also reaches "even to the consummation."

2. But the nature of the view taken in both cases points out the special bearing of one upon the other. The vision of the 8th shows the particular relation of the kingdoms of this world to the church—"the host," and her inheritance—"the sanctuary." This, with what is said of the time, character and results of the mission and death of Messiah, is also the whole burden of the 9th.

3. The great question of interest to Daniel in the vision of the 8th, was, as we have seen, "*How long* the treading under foot of the sanctuary and the host" was to continue? It was this also which led him to the acts—"to seek by prayer and supplications, with fasting, and sackcloth, and ashes"—which introduce the 9th, and which called forth the communications contained in it. Read chap. 9th, verse 3d to the end.

4. From all the circumstances of the mission of Gabriel, as recorded in the 9th chapter, it is plain that Daniel labored under some mistake in the case. "While he was speaking in prayer, Gabriel, being caused to fly swiftly, touched him and talked with him, and said unto him, O Daniel, *I am now come forth to give thee skill and understanding.*" And again, "*I am come to show thee.*" There must have been something that was not understood by Daniel, or Gabriel would not have been sent thus, on express, as it were, "to show" him about it. But what could have been Daniel's mistake? It was not in supposing that the "70 years" predicted by "Jeremiah the prophet" had come nearly or quite to an end; no, that was understood. "*I, Daniel, understood by books the number of the years.*" v. 2. From Daniel's prayer, and the course taken by Gabriel, the mistake seems to have been this: Daniel supposed that "to accomplish 70 *years* in the desolations of Jerusalem" would make *an end* of her desolations. Mark the words as they fell from his lips in prayer. After confessing the sins of the "kings, princes, fathers and all the people of the land," and that "the curse poured upon them" by "the Lord their God," was "righteous"—being also a fulfilment of "his words," he proceeds—"I beseech thee, 1. *Let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain.*" 2. "*Open thine eyes, and behold our desolations, and the city which is called by thy name.*" 3. "*And cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.*" 4. "O Lord, *hear*, O Lord, *forgive*; O Lord, *hearken* AND DO; DEFER NOT, *for thine own sake, O my God.*" Such importunity brought Gabriel from heaven.—not to tell him his prayer should be answered, but to show him that "the city and sanctuary" should be "destroyed," and continue "desolate *even until the consummation.*" But why should Daniel make such a mistake? There does not appear to be anything in "the books" of Jeremiah, to which he refers, to warrant such an expectation. The most obvious reason which can be assigned is, that Daniel supposed that the vision of the 8th chapter, which brought to view the time when "the sanctuary should be cleansed, or justified," run out *at the same time with the* 70 *years* of Jeremiah. This appears still further evident from the first attempt of Gabriel "to show" Daniel. "I am come forth to show thee; therefore understand the matter, and consider the vision." How could he "give" him "skill and understanding," and "show" him, by telling him to "consider the vision?" Daniel could not but see that the vision had not run out with the 70 years, and of course there was no reason to expect the sanctuary to be cleansed, for it was to be 'trodden under foot' until the vision should end. "Consider the vision!" Daniel. Has the ram—the kings of Media and Persia, been conquered by the rough goat—the king of Grecia? Has Greece, after being a unit, been divided into "four kingdoms?" And have these been followed by a "king of fierce countenance," who was to arise "in the latter time of their kingdom—and who should "destroy wonderfully, and destroy the mighty and the holy people—stand up against the Prince of princes?" &c. CONSIDER THE VISION! So far is it from having run out, that "70 weeks (sevens) of the vision are determined, or cut off,* upon thy people, and thy holy city, to finish the transgression, and to make an end of sins, [fill up their iniquity by putting to death their Messiah, the event which shall] make reconciliation for iniquity, and bring in everlasting righteousness, [and by this also] to seal up the vision and prophecy, and to anoint the Most Holy."

Now the point to be settled is, what "vision" did Gabriel refer to? It must be evident to all that he refers to what is stated in the 9th chapter, or to some *previous* vision. This must be admitted, or Gabriel spoke nonsense. If what is said in connection with the 70 weeks may, with any propriety, be considered a vision, it is, to say the least of it, quite singular that Gabriel should call Daniel to "consider and understand" a vision before it had been given. In all other cases the vision is first unfolded, and then, after special prayer for its meaning, in most cases, the interpretation is given; but in this case, that uniform and natural order is departed from, unless *some other vision* besides that in the 9th chapter, (supposing it to be a vision,) is the one intended by Gabriel. Well, what other vision could it be? Why, the one speaking to Daniel in the 9th chapter is "the man Gabriel, whom he had seen in the vision at the beginning," but we have no account of his being seen in any other vision than that of the 8th chapter, verse 16; and there he is commanded to make Daniel understand the vision.

Here, then, is the *same messenger*, Gabriel, seen in the previous vision. *His work is the same*—to make Daniel "understand." The *manner of his address* implies that he had come to finish up the work assigned him in that vision—"to show" Daniel its commencement, the only point before omitted. The *words declare it.* "*Consider the vision*," Daniel, to "*understand the matter.*"

And, to put the last query in the case to rest, he adds,—"KNOW, THEREFORE, AND UNDERSTAND, that *from the going forth of the commandment* to restore and to build Jerusalem, *unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks*" = 69 weeks, "and he shall confirm the covenant with many for one week," which added to the 69 make out the 70. This makes "the matter" plain. The 70 weeks are made a part of the 2300 days, or years, by telling us they are to be "*cut off*" from the vision referred to; and being a part of that period, they fix its commencement. For the 70 weeks cannot be CUT OFF from the 2300 days, unless they were included in that period; and if cut off, they must be cut off so many weeks from *the beginning* of the period; and if cut off from the beginning, *they must commence together.* And from what we are told was to be done in the 70 weeks, they must have terminated at the death of Christ; and this settles the question that they are to be understood to express in *days* the *number of years* intended. There being 490 days in 70 weeks, we have only to go back that number of years from the *death of Christ* and we are brought necessarily to the year 457 B. C.† That year is the remarkable *seventh year of Artaxerxes*,

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*The reasons for supposing Artaxerxes Longimanus to have been the husband of Esther, may be found at length in Prideaux' Connexions. See also Dr. Clarke's Commentary, Pref. to Esther. Rollin declines the discussion of the point.

*A Hebrew scholar, of high reputation, makes the following remarks upon the word which is translated "determined," in our version.—"The verb *chathak* (in the Niphal form, passive, nechtak,) is found *only* in Daniel ix. 24. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinnical usage must give us the true sense of the word; if we are guided by these, it has the *single* signification of CUTTING, OR CUTTING OFF. In the Chaldeo-Rabbinnic Dictionary of Stockius, the word "*chathak*," is thus defined:

"Scidit, abscidit, conscidit, inscidit, excidit"—*To cut*, to cut away, to cut in pieces, to cut or engrave, *to cut off*.

Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinnical usage in the phrase chăthikah shelbasar—"a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan. ix. 24, by "præcisa est"—WAS CUT OFF.

In the literal version of Arias Montanus, it is translated "decisa est,"—WAS CUT OFF; in the marginal reading, which is grammatically correct, it is rendered by the plural, "decisae sunt"—*were cut off*.

In the Latin version of Junius and Tremellius, nechtak is rendered "decisae sunt"—*were cut off*.

Again, in Theodotion's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by συνετμηθησαν, "*were cut off*," and in the Venetian copy by τετμηνται, "*have been cut.*" The idea of *cutting off* is pursued in the Vulgate; where the phrase is "abbreviatae sunt," have been shortened.

Thus *Chaldaic and Rabbinnical authority*, and *that of the earliest versions, the Septuagint and Vulgate, give the* SINGLE SIGNIFICATION OF CUTTING OFF TO THIS VERB."

† The 70 weeks were closed up by the *cutting off of Messiah*, and the great transactions which were essential "to make reconciliation for iniquity, to bring in everlasting righteousness, and to anoint the

WATCHMAN'S WARNING—NO. 3. DURATION OF EARTHLY KINGDOMS.—(Continued.)

when the ram *did according to his will.* That is the year in which the decree of Ezra vii. was issued; and when, according to the plain declaration of the vision,—the undoubted testimony of history,—and the *evident* connection of the 8th and 9th chapters of Daniel, the 2300 years commenced, and of course they terminate in 1843.*

They make sure, "seal up," the vision; and they demonstrate "the manner" in which the whole period is to be reckoned. If the weeks are weeks, or sevens, of years, the days are of course to be understood in a corresponding manner. And you can no more cut 70 weeks of years from 2300 days literally, than you can cut 7 times 70 yards of broadcloth from 2300 inches of broadcloth.

5. From all these reasons, drawn from the most general character of the prophecy to the most minute particulars of the subject of the two chapters, we are assured of such a connection as we have supposed between them.

Again; without such a connection, one of the portions of the prophecy could not be understood, though an express command to "*make*" *it understood* was given; and the other is involved in the strangest difficulties.

We cannot therefore but regard the 9th chapter as a designed and indispensable appendix of the 8th chapter. As such, it gives the undoubted clue to the chronological period of the vision, both as to its commencement, and "*the manner of time* the spirit did signify" by that period. We also consider the exact fulfilment of the 70 weeks of the 9th chapter as a *pledge* that the *whole period, which reaches to the end*, will be as exactly verified *at the time appointed.*

HISTORY.

Having dwelt so long upon the chronological bearings of this vision, and the events which are to come at its termination, but little need be said upon its historical interpretation and application. No difficulties exist here, except in the case of the "little horn," and some of his transactions; upon the meaning of *the ram, he-goat*, or the *four horns* which came up in place of the *great horn*, there is no difference of opinion. Upon the meaning of the little horn, &c., I believe our opposers have become *united* in applying it *to Antiochus Epiphanes.* The absurdities of this application have been so often pointed out, not only since, but long before, the present agitation of the subject began, that I shall not state them here.

The prophecy gives us, 1st. The *origin* of his prophetic career, v. 9 and 23. 2d. His *character,*—geographical, v. 9; political, v. 10, 11, 24; military, v. 23, 24, 25; and as a persecutor, v. 10, 24, 25. 3d. Some of the most noted of his *operations* are stated, v. 11, 12, 25, 65. And last, we have his *fate*, v. 25 Now, whatever may be denoted by this little horn, it is the only power brought to view after the division of Alexander's kingdom, down to the time when the sanctuary is to be cleansed, and the last end of the indignation comes; enough, one would think, to assure us that it never could apply to *any single individual*, for the last end of the indignation has not yet come, nor has the sanctuary been cleansed.

As this vision evidently harmonizes with the other visions of Daniel in its scope and design, this little horn must correspond with the fourth kingdom of the other visions, as the ram and he-goat do with the second and third, and the fourth kingdom must be Rome—*Rome in its comprehensive character,—pagan and papal, a unit or divided.*

1. Can it be said that Rome "came forth out of one" of the four divisions of Alexander's empire? The design of the prophecies is not to give a history of the nations of which they speak, *in themselves considered*, but in their relation to the cause and people of God. It is in this sense *only*, therefore, that the power intended by this little horn can be supposed to be referred to.

The first connection of the Jews and Romans was by the league mentioned in 1 Mac. 8th chap., which took place about B. C. 160 years.

The four divisions of Alexander's empire, according to Rollin, were, "Syria, Egypt, Macedon, and Thrace." Macedonia was conquered by Rome, and made a province of the empire, B. C. 168. Rollin, Book 20, Article 1, chap. 4. The remainder of Greece shared the same fate B. C. 146. By this it will be seen, that Rome superseded one of the four divisions of Alexander's empire, a few years before the time of its first connection with the Jews. Now, if this were all that could be said, it would be true that Rome "came forth out of one of them," in the same sense that the ten horns of the fourth beast of Dan. 7th came out of the fourth or Roman kingdom; not that they were not independent nations before, but on the conquest of Rome, and the possession of her territory, they were first brought (the greatest number at least) into an important relation to the church of God. But it is a fact, of which all historians on the subject are full, that Rome owed all for which she became distinguished, except, perhaps, her military prowess, to the conquest of Greece. "The emperors themselves, who could not go to Greece, brought Greece in a manner home to them, by receiving the most celebrated philosophers into their palaces, in order to intrust them with the education of their children, and to improve themselves by their instruction." Rollin, Book 20, Art. 2, sec. 5.

"The conquest of Greece at once put them in possession of everything most rare, curious, or elegant." Guthrie, Int. Geog. p. 49. Their success in the conquest of Greece determined their future history as a nation, as it did their relation to the church of God. Thus it was that Rome arose out of one of the divisions of Greece, and also "in the latter time of their kingdom, when the transgressors had come to the full."

Egypt and Syria were the divisions of Greece which had exhibited the character of *transgressors*, in that form which always has, and always will, call forth the marked interposition of Divine justice; they were blasphemers of God, and persecutors of His cause and people. Rome was the instrument of their punishment.

2. Did Rome wax great geographically towards the *south*, the *east*, and the *pleasant land?* According to Worcester's Ancient Atlas, the Roman empire included all of northern Africa, from Thebes in Egypt to the 30th degree of north latitude on the Atlantic; the whole of Europe to the 60th degree; and all of Asia west of the Caspian sea, and north of the Euphrates, with "the pleasant land," Palestine. See Luke ii. 1.

3. Did Rome "wax great even to the host of heaven?" Was Rome the *conqueror* and *persecutor* the prophecy describes? These questions hardly need to be answered. Rome, in the person of the Pope, claimed to be "*God's vicegerent upon earth.*"

Rome was mighty, but not by its own power; for, 1st. It "could have no power except it were given from above." It was an agent and instrument, like other great nations, to effect the work and will of God. Or, 2d. By its "craft and policy," and "dark sentences," it made the conquered nations the instruments of its own designs. See Rollin, Book 19, chap. 1, sec. 7. "By this means their authority gained strength daily, and prepared the nations for entire subjection." Her armies were the terror of the world. The Romans did "destroy the mighty and the holy people;" they "took away their place and nation." Rome "cast down the truth, with some of the host and the stars, to the ground." Rev. xii. 4. Rev. xvii. 6. See Book of Martyrs, or any church history.

Did Rome "stand up against the Prince of princes?" A Roman governor condemned him, and Roman soldiers nailed him to the cross, "and one of the soldiers with a spear pierced his side."

Did Rome "take away the daily (*sacrifice*,) and cast down the place of his sanctuary?" and was there "a host given him against the daily (*sacrifice*) by reason of transgression?" If the Jewish worship were here intended, it is true of Rome. But the Jewish worship cannot be intended by the daily (*sacrifice.*) Our reasons for this assertion are as follows:

1. The Jewish worship is never so called in the Bible. There would be as much propriety in calling it the *yearly, monthly, weekly, evening*, or *morning* sacrifice, as the *daily* sacrifice.

2. The phrase occurs, as a proper name, only in the book of Daniel; and in each of the five places in which it is found, the word "sacrifice" is in italics, implying that the original would not authorize its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage.

Can anything be done, then, to determine the application of that word? Have we any other source of light? I think we have. It is the principle of analogy, or comparison; "*comparing spiritual things with spiritual.*"

The great subject of the vision, and to which the question of the vision refers, is, *the condition of the church and the chosen inheritance*, "trodden under foot." Now, what agents are brought to view, in the most clear and striking representations of the word of God, as sustaining this relation to the church and the promised land? Daniel, in speaking of the city and sanctuary, chap. 9th, says, "For the overspreading of abominations, (*plural*,) he shall make it desolate even till the consummation." As this prophecy, so far as the agents are concerned, has become history, there can be no mistake about its meaning. The desolation was completed by Rome, to whom Christ undoubtedly refers, Luke xxi. 20, as *one* of the agents of the work; it has been perpetuated by Rome, pagan or papal, and the Mohamedans, till the present time.

Paganism and Popery are also brought to view, as the great organizations of depravity by which *the church* has been "trodden under foot." The little horn of Daniel 7th (Popery) is to "make war and *prevail* against the saints *until the judgment;*" the same power that Paul and John saw "destroyed by the brightness of Christ's coming."

There can be no doubt that Paul spoke of Pagan Rome and Popery in 2 Thess. ii., or that the former is "*what withheld*," that the latter "might be revealed in his time."

John is still more clear. The "great red dragon," Rev. xiii. 3, is the admitted symbol of Pagan Rome. After he and his angels had fought and prevailed not, v. 7, 8, still, determined to make war with the woman and her seed, 17, he gives his seat, and power, and great authority, unto the beast, (Popery,) xiii. 2; and the same world that worshipped the dragon, worships the beast also, 3, 4; also chap. xvii.

All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "daily," or continual, denotes Paganism.

By the different forms of Paganism,—which was the *daily*, or *then existing* abomination of Daniel's day, and the "transgression of desolation," Popery,—"the sanctuary," (God's "heritage.") "and the host," (his church,) have been *trodden under foot* "from the days of the kings of Assyria unto this day." Neh. ix. 32.

If anything were wanting to confirm our views of the *little horn*, the daily, &c., it is found in the exact agreement of history with the words of the prophecy.

Was paganism "taken away by" the Roman civil power? We present the following statement of the most important and well-known transactions in the history of the church and the world, which we believe to be intended by this prophecy. It refers to Constantine, the first Christian Emperor.

"A. D. 324. His first act of government was the despatch of an edict throughout the empire, exhorting his subjects to embrace Christianity." Croly, p. 55.

What can be meant by the "sanctuary" of paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies "*the temple or asylum of all the gods.*" The "place" of its location is Rome. (Goodrich's Universal His., and Guthrie's Geog., p. 606.)

The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly "*his sanctuary?*" Was Rome, the city or place of the Pantheon, "cast down by" the authority of the state? Read the following well-known and remarkable facts of history:

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be *downwards and irrecoverable.* The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but of an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine *abandoned Rome*, the great citadel and throne of the Cæsars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, *and degrading the capital into the feeble honors and humiliated strength of a colony.*" Croly, p. 207–8.

Was there a host given to the state or government of Rome "by reason of transgression?" And, if so, what transgression? We should suppose, at first sight, that, if a host was given against Paganism by reason of transgression, the transgression must be on the part of Paganism. What particular enormity could it be? What is the transgression which God has uniformly interposed to punish? Is it not brought to view in the following brief but frightful item of history?

"A. D. 303. The progress of the faith stirred up the last paroxysm of expiring Paganism. The sovereigns, Maximian and Galerius,—ferocious soldiers, and owing their elevation to the sword,—had already been secret persecutors in their camps and palaces. The superstition of the mother of Galerius; the insolence of the tyrant himself, inflated by recent Persian victory; the artifices of the priesthood, dreading the rapid extinction of their shrines; and the cold and infirm nature of Diocletian, perhaps alarmed at the growing multitude of the Christians,—had worked together, until the whole vengeance exploded in one burst of popular, kingly, and military persecution. The 23d of February of the year 303, the day of the festival of the terminalia, was appointed for levelling to the ground the principal church of Nicomedia, the imperial residence. On the next day, the General Decree of persecution was issued, commanding (1) the *instant demolition of all the Christian places of worship;* (2) *the death of all who dared to worship;* (3) the delivery of *the Scriptures to be burned;* (4) the confiscation of *all property* belonging to the churches; (5) the *acceptance* by the tribunals of *every charge* brought *against* a Christian, the *refusal* of *every* complaint brought *by* a Christian, and, finally, the *exclusion of the whole body from the protection of the law.*" Croly, p. 209. See Fox' Book of Martyrs.

If ever the Almighty interposed to avenge the injuries of His people, might we not expect it in this case?

It only remains, then, to inquire whether Rome is reserved for such a fate as that contemplated for the little horn—"*to be broken without hand.*" The fate of Rome may be learned by referring to the doom of the image—"*broken to pieces by the stone cut out without hands;*" "destroyed, and given to the burning flame!" Dan. vii.

Here, then, we have a most literal and exact fulfilment of every part of the prophecy of this little horn in the history of Rome; and it cannot be found,—*it never has been found,—but in part, in the history of any other power!*

We have room only to remark, that, of the period given for the desolation of the sanctuary,—the 2300 years,—the 70 weeks is both the seal of its truth, and the pledge of its fulfilment in 1843.

Note.—We have not room to explain the date of the change of the ecclesiastical character of Rome from Pagan to Papal All the histories of the transition point us to A. D. 508 *as the time when it took place.* See Second Advent Manual

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Most Holy;" all of which were effected near the time—certainly in the same year—of the death of Christ.

In 70 weeks, or sevens, of years,
7
there are 490 years. The death of Christ took place A. D. 33.
From 490
deduct 33
and we have 457 for the year B. C. when the 70 weeks must have begun.

* From 2300 years, the whole period,
take 457, the year B. C. on which they began,
and A. D 1843 is the year for their termination.

(*Continued from page* 185.)

sea—unhallowed conspiracies, baptized with the Christian name, menace our liberties. The nation has reached a crisis."

He then shows that our only hope is in the direct interposition of God. He says:

"Who, but the God who is above us, is able to amalgamate and combine the jarring views, and more jarring passions of this great and free people? If, to the eye of reason this appears improbable, there are other eyes to which it is the ONLY PREVENTIVE OF OUR RUIN."

The Protestant Vindicator, edited by our zealous opponent, Dr. Brownlee, about the first of October last published an article headed "Protestantism endangered," which begins thus:

"In the political, in the commercial, in the ecclesiastical world, 'MEN'S HEARTS ARE FAILING THEM FOR FEAR, AND FOR LOOKING AFTER THOSE THINGS WHICH ARE COMING UPON THE EARTH.' The spirit of restlessness and change, as the genius of the storm which is now wildly sweeping over us, seems to be troubling the whole surface of society, and lashing into foam and fury, the agitated and clashing elements of the church and the world; and only He, whose almighty power once authoratively said to the angry surges of the deep, 'Peace, be still,' and immediately there was a great calm, can bring back purity and quietude to a distracted and divided church, or give solace and serenity to an excited and afflicted world."

15. "The latter days" must have come in which men "depart from the faith, giving heed to seducing spirits, forbidding to marry," &c. *They have.* Popery has precisely fulfilled that picture in all its parts.

16. The form of Godliness must abound without its power. *It is so.*

We pass over Papacy, which is a system of forms. Puseyism is like it, and has infected three-fourths of the Episcopal clergy in England, and a large proportion of those in America. A late London Watchman contains a protest against Puseyism, which the editor highly praises, written by Rev. Richard Marks, vicar of Great Missenden. He says:

"*Long have we as a nation mocked God with a form of religion, while destitute and hating the power of it.* And it may be that the Lord will scourge us back to himself by the rod of his just anger in the shape of Popish Puseyistic persecution.

"Should this downward movement go on but a few years longer, as *it has progressed through the last seven*, then *Ichabod* will be written on our church door; for she will not only fail to answer her intended purpose of enlightening and evangelizing the nations, but she will bring Popish abominations over it, and a DARKNESS, A SPIRITUAL DARKNESS, THAT MAY BE FELT!"

17. Men will be "traitors." *It is so.* When developments are daily made of knavery where it was least expected, it is a common remark, "We don't know whom to trust." In other words, "Traitors are so numerous that we don't know who is *not* a traitor." The various predictions of abounding immorality in the last days, need not be mentioned separately. Read 2 Tim. 3 : 1—5, and James 5 : 1—9, and 2 Pet. 3 : 1—7, and Luke 17 : 26, 27, compared with Gen. 6 : 13, and Luke 17 : 28, 29, with Ezekiel 16 : 49, 50. Then turn to the following testimonies:

"The signs of the times are in many respects fearfully ominuous of change, revolution and overturn. The minds of men seem to be remarkably restless, excitable, heady and eager for something strange and new. On the one side Popery is making rapid strides —erecting colleges, establishing schools, building churches, and flooding the world with Jesuits; while on the other, the giddy multitudes are restless of all restraint—all order, [" heady, high minded,] and their leaders, under the rallying cry of *reform*, *reform*, are dashing the agitated elements of unsanctified mind, into anarchy and chaos. Crime is on the increase, licentiousness, Sabbath-breaking, and a scepticism baptized with a kind of Quaker mysticism, are rising like a flood. In many sections of our country it is painfully evident that the temperance reform is on the retrograde."—*Christian Herald.*

HORRIBLE STATE OF SOCIETY.—The following facts are gathered from the National Intelligencer:

"Respectable citizens of Georgia and Florida are implicated as being concerned in murders in the territory, hitherto attributed to the Indians. Circumstances are detailed of their personal participation in deeds of outrage and murder upon their neighbors, in the disguise of Indians."

Boston is considered the most moral city of its size in the world. The following is the language of the Boston Female Moral Reform Society, in their Report for 1843:

"The billows of pollution roll, and the dark waves of licentiousness threaten our destruction. This dreadful vice, it is feared, is awfully on the increase in our city. It is said, and we believe with truth, that the number who frequent the outposts of hell on the Sabbath.* is greater than those who cross the threshold of the sanctuary. Could we for a single hour know all the secret plots, the actual transgressions with which this city abounds—could it for a single night be illuminated, could all the secret moans and lamentations of the slain ones be heard, how should we be filled with consternation! How would our eyes weep tears of blood, and our hearts melt within us! Should we not seem to hear the voice of God saying, 'Shall I not visit for these things, and shall not my soul be avenged on such a city as this?'"

"We fear that the crime of murder is increasing among us, and we attribute the increase to the flooding of the country with cheap literature of a corrupting tendency." —*Baptist Advocate.*

The city is swarming with thieves and felons; ruffians stalk through the streets in bands by day and by night, and so strong have they become, that magistrates themselves are not unfrequently caught betraying the cause of Justice in order to court their political influence.—*Sun.*

Violence is spreading throughont the land with fearful rapidity, and unless those entrusted with the administration of the law are more faithful in the discharge of their duty, we fear that we will yet have to record many deeds of horrible wickedness.—*Sun, Oct.* 3.

In looking over our exchanges, we have concluded there is some truth in Miller's prophecy. Every paper brings us some account of murders committed and every other thing enacted going to fill up the catalogue of crime.—*Free Press* (*Ala.*) *May* 20, 1843.

From Bangor to New Orleans, from St. Augustine to Milwaukie, the newspapers teem with accounts of the most daring burglaries. We seem to have been suddenly invaded by an army of house-breakers.—*True Sun, Dec.* 29, 1843.

The following has come to hand since the preceding was written. It is from the Aurora, (of Dec. 27,) printed at Norwich, Ct., a city which is famous for having furnished more foreign missionaries than any other place of its size in America.

THE FORTY THIEVES, OR A JUVENILE BANDITTI IN NORWICH.—It seems to have been reserved to the present age to outstrip all that have preceded it in its exhibition of the deep depravity of the human heart; and those nations upon whom the gospel of Jesus Christ has poured its light in the greatest effulgence, are infected most with the moral leprosy, which has swept over the earth. Nay, more; if a single community has been found in which the standard of virtue has been raised higher than elsewhere, there depravity has shed its foul miasma, and fruit of the most loathsome and revolting character has sprung into existence. The men who have been honored most as statesmen, have been found steeped to their arm-pits in corruption —the lights that have shone brightest in the church, have been obscured by the densest darkness—and over the whole face of society, a blighting mildew has crept, to blot out the traces of innocence, and efface virtue from the heart of man. William Miller must be true, if not in fixing upon the precise year of the world's overthrow, at least in proclaiming that day to be near. God is just; let mankind tremble.

Within the past fortnight, there have been developments of a system of thieving, which has been carried on in this city for some time past, upon a somewhat extensive scale.

As to the state of things on the other side of the Atlantic, we have room for but few of the thousands of testimonies. "The Right Rev. Richard Bagot, D. D. Lord Bishop of Oxford, in his visitation charge, May 23, 1842, says:"

Believe me, that what we most need is peace—peace, in order that the church may 'lengthen her cords, and strengthen her stakes,' *and provide spiritual sustenance for her population*, RAPIDLY HEATHENIZING *through want of religious instruction.*

Our readers will spare us the task of going into the horrible details which confirm this statement.

Respecting France, the New York Evangelist of week before last, says: "No Sabbath has been known there for years." In Mr. Weed's Letter's from Paris, dated Sept. 27, 1843, he describes his visit to the Foundling Hospital, and says:

There is a lodge in the gateway of the hospital, through the wall of which a box is exposed to the public street. The persons depositing infants in this box ring a bell, when a nurse, who is always waiting inside, turns the box on a pivot inwards, receives the helpless foundling, and the guilty parent goes away undiscovered. The number of children thus unnaturally abandoned within the last ten years, is 44,243! Only about 100 infants are kept in the hospital at once. Of this number when we visited it, ten had had been received within the last 24 hours, and six of these were deposited in the box during the previous night. More than half of these helpless innocents were ill; and all but such as slept, were weeping in voices so feeble and plaintive that the most rugged nature could not restrain its tribute of tears. I never before saw, nor can I conceive of a scene so keenly touching as this.

Surely this is an index to a state of society "as it was in Sodom." But this is a Popish, or rather an infidel city. We turn to Sweden, where the national church is named for Luther, but they have the form of godliness without the power.

In the editorial correspondence of the New York Express, by E. Brooks, there is a letter, dated Stockholm, June, 1843. Here is an extract:

"In a record before me, the deaths of one year in the city are put down at 895 more than the births. Many die from destitution, and some from intoxication, induced by misery as well as from a vicious propensity. In the capital, there is about one illegitimate birth for every two and a quarter of a legitimate character. Here is an appalling picture!" The mothers of illegitimate children are employed as nurses, and there is therefore a premium for wickedness. We have now taken glances at the most enlightened Christian conntries in the world. Surely our readers will not ask us to pursue the subject farther. Those who desire more proof, will read the criminal statistics of London, or New York, the chief cities of the two countries which are expected to take the lead in converting the world. Who can contemplate the fact that all these things are daily growing worse and worse, without saying, Come, Lord Jesus?

18. There must be signs in the sun, moon, and stars. *There have been.* For proof, see Modern Phenomena in the Heavens, in Bible Reader, No. II.

19. "The sea and the waves roaring." The word sea is sometimes used in Scripture to signify people. There are some who so understand it here, and apply the text to modern popular excitements, but we see no need of this. The storms within a few years have been terrible and destructive, as our readers know. See the frightful accounts from the Commercial Advertiser, in the Cry of March 3. Those who had supposed themselves familiar with the most awful storms, declared that they had seen nothing equal to that of Jan. 12, 1843.

20. One terrible item more must conclude this catalogue. There must be MANY, in the last days, who are confident of salvation, until Christ comes, and the door is shut. Horror-struck, they will plead their professions their privileges, and their wonderful works, but the Lord will answer, "DEPART; *I never knew you.*" Instead of quoting ten thousand testimonies as to the state of the professedly Christian world, we have room for but one Mr. Harris, its author, has, deservedly, a high reputation. In his celebrated work, entitled Mammon, he says: "The GREAT MAJORITY of Christian professors may be seen pursuing their own ends as eagerly, and wasting their substance as selfishly, as the world around them. They seek their worldly prosperity—EVERY THING IS MADE TO GIVE WAY TO THAT. While God has to complain of them as slothful in his service, MAMMON CAN BOAST OF THEM AS AMONG HIS MOST DILIGENT AND DEVOTED SERVANTS."

Reader, when 'one is taken, and another left," in the swiftly-coming day of separation, in which class will you be? Rest not another moment in uncertainty. PREPARE TO MEET THY GOD.

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* By the "outposts of hell," we do not mean exclusively, houses of infamy, but places of dissipation and vain amusement.

Midnight Cry Jan 4 1844

ERRORS CORRECTED.

The New York Evangelist lately published a reply to some charges made against the believers in its favorite theology, and properly showed the injustice of judging doctrines by the faults of all who hold them.

The glorious truth of Christ's coming this year is treated with double injustice. Stories are circulated which, if true, would be no real argument against our faith, but most of them are false. It is painful to refer to them now, but fidelity to truth requires us to notice the most prominent.

THE THOUSAND YEARS HOAX.

The Journal of Commerce published the story that "Mr. Miller and his associates footed up their columns and found an *error* of a thousand years." This falsehood was written for amusement by a clerk in the office, but it was widely copied as a serious reality, and the professedly Christian editors of the Journal of Commerce never explained the facts to their readers; and probably hundreds of editors who sent it to their tens of thousands of readers, never published a contradiction.

THE FICTION ABOUT ASCENSION ROBES.

The New York correspondent of the National Intelligencer seriously stated that the Second Advent believers had provided themselves with ascension robes. The New York Churchman said: "Some of Mr. Miller's followers, we understand, array themselves at night in grave clothes, in order to be found ready." From such weak falsehoods multitudes have formed their opinions respecting a subject of momentous interest. Large rewards have been offered for the sight of an ascension robe, but none have been produced, for none existed.

THE INVENTION OF THE 23d OF APRIL.

We have never been able to trace this to any higher source than the New York Sun. That date was never fixed upon by any Second Advent writer; but the publishers of the Sun instead of correcting their falsehood, when a denial was furnished them, republished it with additions and aggravations. The following item, from a recent National Intelligencer, shows that the falsehood is still in circulatiou:

"Father Miller lately visited Rochester, New York, and devoted one whole week to dealing out exhortations and admonitions in relation to the awful destruction which awaits this sinful world on the 22d of March next, according to the improved reckoning, which 22d day of March, Gentile time is equivalent to the 23d of April Jewish."

For the true time, see another article in this paper.

THE TABERNACLE AT BOSTON.

This has been the subject of many falsehoods. The following, which is travelling the rounds of the papers, is the latest:

"*Grand Transmutation.*—The Miller Tabernacle at Boston has been converted into a Jim Crow establishment."

Those who read this, supposing they have the whole truth, are sadly deceived. It is largely attended on the Sabbath, for Second Advent lectures, and on week evenings is sometimes let for good objects.—Once, the committee who let it, were deceived, and it was used for an improper exhibition. When the advertisement came out, they were shocked, and resolved to remove it as soon as it could be done. This they did, remitting the rent for the time it had been occupied, except the mere expenses of the house.

Does not the eagerness with which such stories are circulated, show that "false accusers" abound?

Second Advent Conference in Canada, near Fingal Corner, in Southwold, Jan. 10th, at 2 P. M., to continue one week, and as much longer as Providence may permit. We hope there will be a large attendance.

EXTRACT OF A LETTER FROM ENGLAND.

The writer of the following is a native of England, who embraced the Second Advent faith in this country, and returned to preach it, about a year ago—

The Advent doctrine is chiefly the talk in this country now,—the newspapers often contain sketches about the people in America, especially Mr. Miller. Various reports have been circulated about this country in reference to him,—some say he is in prison—some say he is dead—some say he has denied his doctrine, and altered his calculations—some say he and many others have turned infidels; and that America is in such a state as it never was before. But, bless God, none of these things move me—I am perfectly satisfied on the point myself, and all that is said and done against this doctrine goes to confirm the truth:—and those who are crying peace and safety, will soon have their reward, for I am certain sudden destruction will soon burst upon them, and they shall not escape.

The midnight cry is sounding to nations far and wide; the Second Advent cause is doing well in this country—thousands are now looking for the coming of the Lord, and believe it is at the door—and preachers of all denominations are now giving the midnight cry. I have travelled into the Shires in many other counties, and many have turned to the Lord through hearing this doctrine preached. The midnight cry has produced such powerful effects in some parts of this country, that nearly whole villages have turned to the Lord.

Our London mission is doing well—the Lord has raised up several good laborers, and two or three are now lecturing on this subject in London in different chapels—and many of our friends are holding Bible meetings, and reading our Second Advent books to the people, and others are sending those books and papers about, and others are writing letters to their friends, and sending those books and papers about the country. So they are all at work in some way, and try to do the best they can to send the midnight cry through England. Many good holy men and women have embraced the doctrine of the Second Advent since I came to England. When I came, I could not find one who understood the time, and but very few the nature of this doctrine. Most of them believed in the return of the Jews, and many other things which are contrary to our views of the Bible; but by our labor, and the reading of the writings of the American brethren, their views are altered, and they have examined our views and embraced them.

Our Norfolk mission is doing exceedingly well. Near 1000 have embraced this doctrine in Norfolk of late. We had one of the largest and most powerful camp-meetings at Litchar, of any in this country. I am now travelling in Norfolk, and the chapels are thrown open to me in many places; my friend, Mr. Burgess, is travelling with me, and several other ministers are travelling about and giving the midnight cry. We supply them with books and papers, and they are scattering light and truth abroad through the length and breadth of the country.—But we want more laborers, for the fields are white already to harvest. The people in this country are continually calling out for some of the lecturers from America.

All the papers and letters you and your brethren send me must be directed to "Dereham in Norfolk," as this is our depot for Second Advent business. We have a depot in London; but if they are sent there, it will be some time before I can get them, and the expense is more.

Yours in the blessed hope of soon seeing our Deliverer come to Zion,
ROBERT WINTER.

East Dereham, Norfolk, Nov. 6, 1843.

LETTER FROM BRO. I. R. GATES.

MONTROSE, Pa. Dec. 23d, 1843.

Dear Brother Southard,—On my return from Penn's Valley, where I delivesed my last course, I stopped at Harrisonville and gave two discourses, found many happy Christians, who are anxiously looking for the Lord, and baptized nine happy souls. I am now at this place, the county seat of Susquehannah, where I have been lecturing one week. I gave most of my discourses in the Baptist meeting-house. The ministers of this place are all (except Elder A. Post.) opposed to the doctrine of the Adventists. Bro. D. F. Reed, late of Canada, had closed a course of lectures here, a few days before my arrival. The teachers of the place of course had to preach on the Jews' return, and the old stereotyped fable of the Spiritual Millennium, but, thank the good Lord, my way was directed to this place in season to counteract the cruel influence of the doctrine upon the hearts of the dear people. I closed last night, giving eleven discourses in the village. The interest manifested to know the truth is very great, as you will see by the number of signers for the Cry, [17] and I do not think it will die, nor can it be extinguished by persecuting priests, until the Lord comes.

Yours, in the blessed hope,
I. R. GATES.

P. S. Bro. Lowell (who baptized about 200 in a few weeks, in Centre, Co.,) lately spent one week at Canton, Bradford Co., and there baptiz- 72. He is quite favorable to the Advent, and doing much good.

* * *

MEETINGS IN THIS CITY.—Bro. Storrs left us on Thursday of last week, after an interesting series of meetings, in which there were several conversions. On the Sabbath, Bro. Jacobs preached, and in the evening, (it being the last night of the year,) religious exercises were continued till 12 o'clock. From twenty to thirty, including the gray-headed and the youth, came forward for prayers, of whom, before the meeting closed, all but four or five testified that the Lord had blessed them. It was a delightful season, though saddened by the thought, that brother Jacobs was with us for the last time. He left Tuesday morning, on his return to Cincinnati, where, we trust, the Lord will continue to bless his labors.

Bro. N. N. Whiting lectured at the corner of Grove and Hudson streets. A "watch-meeting" was also held at the close, in which the presence of the Lord was signally manifest.

* * *

TO CORRESPONDENTS.—Many valuable communications are deferred, to make room for the Watchman's Warning.

Bro. Miller is in Western New York. Bro. Himes is at Buffalo. Bro. Israel E. Jones is lecturing at the Tabernacle in Boston.

BALTIMORE, Md.—Bro. Litch, who has been lecturing there several weeks, writes, Dec. 26, "The work goes on well here, and the interest increases every day."

CHICOPEE FALLS, MASS.—Bro. P. Hawkes writes, "Our hopes were never brighter than now. Our meetings are well attended, backsliders are returning, saints are rejoicing, and some poor sinners are finding pardon."

EVANS CENTRE, N. .—The Postmaster writes, Dec. 26, "Rev. Edwin Hoyt, Cong. minister wishes to have the Midnight Cry sent to him. He has recently been examining the subject of the Advent, and listening to the lectures of sister Rice, now here, and adopts the doctrine of the 'kingdom of heaven at hand,' and is ready to proclaim it."

Bro. Storrs writes from Providence, Jan. 1st:

PROVIDENCE, R. I., January 1, 1844.

Dear Brother Southard,—I wish you a happy new year; and the happiness I wish you is, that you may have a part in the glorious and everlasting kingdom which we believe is now on the eve of being set up. Have we at length arrived at the year so long looked for by apostles and martyrs? Yes; it is even so. Praise the Lord.—*This year*—very soon this year, I do expect our glorious Lord to appear to gather all his redeemed into their eternal inheritance. May we all be found watching and doing our Master's work faithfully when he comes. I have given four lectures in this place, and design to give several more. Some of the notable "Mr. Dowling's" church-members are out to hear, and I learn are like to become converts, not to "Millerism used up," but to "Millerism" itself. What a pity the Philistines could not bind Sampson: but their "*green* withs" and "new ropes" are no better than "rotten wood." They must try again; but they will succeed no better unless they can get us into the lap of some of their modern "Delilahs," where most of our opponents have had their "heads shaven," not of their "hair," but of sound Scriptural theology.

BLOW YE THE TRUMPET IN ZION; SOUND AN ALARM IN MY HOLY MOUNTAIN!

Another of the series of prophetic events by which we are brought down to the end of all earthly things, and to the setting up of the everlasting kingdom, is brought to view by the seven trumpets.

"The great leading features of Daniel's visions were the four great governments of antiquity, beginning with the Babylonian, and ending with the Roman, in its papal form. Not so, however, with John, he lived when three of these governments had passed away, and the fourth and last was in being, and in the height of its glory, as an universal monarchy. Under that government John was in banishment in the isle of Patmos, 'for the word of God, and the testimony of Jesus Christ.' Accordingly, instead of predicting the rise and triumph of either of those four great governments, it was his part to give the prophetic history of the fall of the last, and the various means by which that great persecuting system should come to ruin."

"The sounding of the seven trumpets I understand to shadow forth the instrumentalities by which the Roman empire was to be overthrown and subverted, and finally ruined."

For a full explanation of the whole series of trumpets, see Litch's Exposition, vol. 2, from which the above extracts are taken. Our present plan will allow us only to refer to the last three of them, and of course, if we can show you that the events of the 5th and 6th have taken place, it will follow that the former ones have been fulfilled also.

But first we wish to know what is to come at the end of the series. We have a double statement of the events which are then to take place. Their awfully important character is first intimated by the declaration of a mighty angel who comes down from heaven, on purpose, it would seem, to apprize the world, or at least the church, to look out for the change in her condition which is to be realized, by the events of the seventh and last trumpet. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x. 5—7.

"The mystery of God," here referred to, is made more plain by the translation of the original text, as given by some of the best writers—"The mystery of God shall be finished *according to the glad tidings* which he hath declared," &c. &c. That to which the glad tidings, the gospel, under all its various forms, has pointed, is then to be realized. But the revelator makes it very plain by what he says of the sounding of the seventh angel, Rev. xi. 15—18. Here is a distinct statement of several very important particulars.

1. THE KINGDOMS OF THIS WORLD BECOME THE KINGDOMS OF JESUS CHRIST, and HE BEGINS HIS GLORIOUS AND EVERLASTING "REIGN."

2. It announces THE TIME OF THE DEAD THAT THEY SHOULD BE JUDGED.

3. THE TIME TO REWARD GOD'S SERVANTS, THE PROPHETS, &c., and

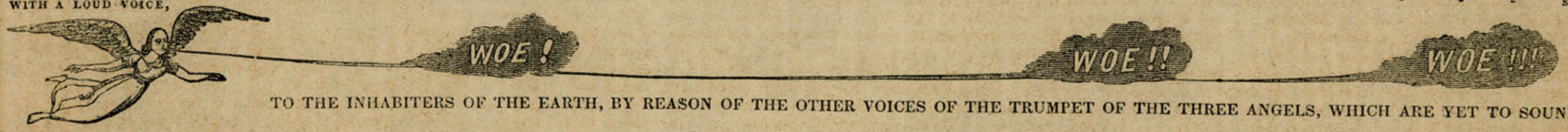
4. HIS WRATH IS COME, AND THE TIME TO DESTROY THEM THAT DESTROY THE EARTH.

There can be no doubt then of the events which are to come at the sounding of the seventh trumpet. Have we any reason to believe that the prophecy has all been filled up but these events? Let us see. We will go back to the fifth trumpet, chapter ix. 1—12.

It is generally agreed by commentators that the fifth and sixth trumpet give the prophetic history of Mahomedanism.

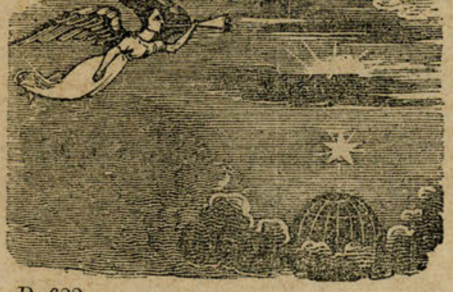
The manner in which these trumpets are introduced denote the afflicting character of the events of which they speak. They are thus announced by the celestial messenger, who acts the part of a herald in the case.

Rev. viii. 13.—And I beheld, and heard an angel flying through the midst of heaven, - - - - - - - - - - - - - - - - - - saying,
WITH A LOUD VOICE,



TO THE INHABITERS OF THE EARTH, BY REASON OF THE OTHER VOICES OF THE TRUMPET OF THE THREE ANGELS, WHICH ARE YET TO SOUND.

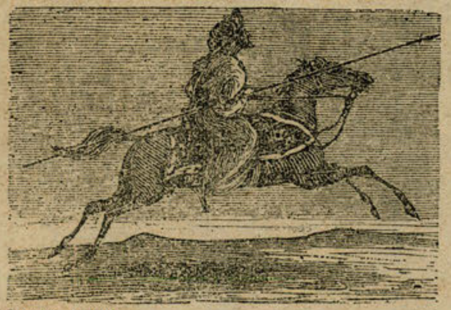
Rev. ix. 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.



A. D. 622.

2—4. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

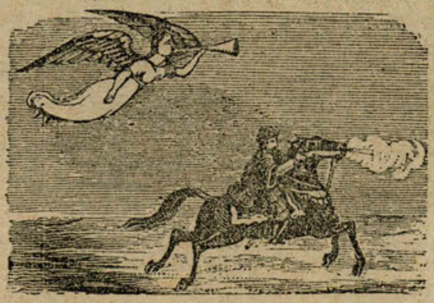
5, 6. And to them it was given that they should not kill them, but THAT THEY SHOULD BE TORMENTED FIVE MONTHS; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.



July 27, 1299.

7—12. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. ONE WOE IS PAST; *and behold, there come two woes more hereafter.*

13—15. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared FOR AN HOUR, AND A DAY, AND A MONTH, AND A YEAR, FOR TO SLAY THE THIRD PART OF MEN.



1449.

16—21. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Chap. xi. 14. The second woe is past; and behold, THE THIRD WOE COMETH QUICKLY.

15. And the seventh angel sounded; and THERE WERE GREAT VOICES IN HEAVEN, saying,

THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER.

16—18. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. AND THE NATIONS WERE ANGRY, and THY WRATH IS COME, and THE TIME OF THE DEAD, THAT THEY SHOULD BE JUDGED, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; AND SHOULDEST DESTROY THEM WHICH DESTROY THE EARTH.

Aug. 11, 1840.

We have here several important particulars stated, a few only of which we shall be able to notice.

1st. The origin of Mahometanism.

The bottomless pit.

2d. Its character and effects.

And the sun and the air (*Christianity*) *were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*

3d. Their commission.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months.

4th. The description of their appearance and operations.

And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails.

5th. The time of their operations under the king named.

And their power was to hurt men five months. And they had a king over them, which is the angel of *the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath its name Apollyon.*

The date of the Hegira or flight of Mahomet, is A. D. 622. Abubeker, who succeeded Mahomet as the leader of the locust armies in 632, was the first Caliph. The government of the Caliphs continued till the thirteenth century. In the latter part of that century Othman united the Mahometan clans and provinces into one grand monarchy, since known as the Ottoman Empire. The first assault made upon the Greeks under this kingly form of Mahometan power, was, according to Gibbon, on the 27th July, 1299. It was under this form of power that the terrible mission of the Mahometans, during the period specified, was to be effected. Five months understood prophetically, 30 days to the month, would express 150 days, or years. Add 150 to 1299, it brings us to 1449.

"During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople."

"ONE WOE IS PAST, AND BEHOLD THERE COME TWO WOES MORE HEREAFTER."

The events of the sixth trumpet differ from those of the fifth in several important particulars.

1. Instead of an *army of locusts from the smoke of the bottomless pit, four angels are summoned to the work of this woe.*

2. Instead of *tormenting, they slay* the third part of men.

3. Their work is effected by different agencies.

4. The period assigned them is, "an *hour, a day, a month, and a year.*"

This period, understood prophetically, or symbolically, would amount to three hundred ninety-one years and fifteen days.

A prophetic year, 360 days = 360 solar years.
A prophetic month, 30 days = 30 solar years.
A prophetic day, - - = 1 solar year.

A prophetic hour, being a 24th part of a day, is equal to a 24th part of a prophetic year, or -		15 days.
This period amounts to -	391	15
To which add 150 days or years,	150	
Whole period of these trumpets,	541 y'rs	15 days.
Commencing, A. D. - -	1299 July	27
		42
		31
Brings us to - -	1840 Aug.	11

Did the predicted, or implied, change in the Ottoman power then take place? In answering this question, let us inquire what the change was to be? It was not the *destruction* of the Mahometans or their empire. We should suppose at first sight that the change would place the Mahometan power and the Christian powers, as to their relation to each other, in a condition similar to that in which they stood prior to the commencement of the sixth trumpet, 1449.

"In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. *But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.*"

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the *last Greek emperor*, without doubt, because he did not consider as such a prince who had not *dared to reign without the permission of his enemy.*"

"Judging from the manner of the commencement of the Ottoman supremacy in Constantinople, that it was *a voluntary acknowledgment on the part of the Greek emperor* that he only reigned *by permission of the Turkish sultan*, we should naturally conclude that the *fall or departure of the Ottoman independence* would be brought about in *the same way;* that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.*"

Has such a change taken place? Hear the following testimony:

"*First testimony.*—The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald, for April, 1841, p. 160:—

"*The power of Islamism is broken forever;* and there is no concealing the fact even from themselves. *They exist now by mere sufferance.* And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. *How wonderful it is*, that, when all Christendom combined together to check the progress of Mahomedan power, it *waxed exceedingly great in spite of every opposition;* and *now*, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, *down it comes*, in spite of all their fostering care."

Second.—"The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says: 'We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done aught to restore strength to the Ottoman empire?* WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.

"'If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia.'"

Other testimony might be introduced, but this is sufficient.

When did this change take place? Everybody has heard of the troubles of the Turks by Mehemet Ali. The loss of the Sultan's army and fleet in 1839, involved him in such difficulties, that in 1840, England, Russia, Austria and Prussia, interposed and proposed to put a stop to the operations of Mehemet.

A conference of these nations was held in London, July 15th, 1840; their ambassadors at Constantinople notified the Sultan of their intention, and he "*accepted the intervention of the great powers.*" *Moniteur Ottoman.* The Sheikh Effendi represented the "Sublime Porte" at this conference. The doings of that conference, and the anticipated result, were thus noticed at the time:

"The powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the Sultan *offers* the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. *A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification*, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault."

This proposal of the Sultan and the great powers was forwarded to Mehemet by a government steamer, which left Constantinople, August 5th. As soon as this proposal was put into the hands of Mehemet, *if he refused to comply with its terms of peace*, the Sultan must withdraw from the contest, and leave Mehemet in the hands of the "great powers." If he accepted the terms, of course the Sultan would be a party in the settlement. THAT DOCUMENT WAS PUT INTO THE HANDS OF MEHEMET ON THE 11th AUGUST, 1840, AND HE REFUSED TO COMPLY WITH ITS TERMS. ON THE SAME DAY "A NOTE DELIVERED BY THE FOUR AMBASSADORS, IN ANSWER TO A QUESTION PUT TO THEM BY THE PORTE, (Sultan,) as to THE PLAN TO BE ADOPTED IN SUCH AN EVENT, simply states, that *provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise.*" Correspondent of Lond. Morn. Chron. at Constantinople.

Now, let us suppose a case, and ask a question.

"Imagine an ambitious politician at the south-west part of the Union. He draws around him the heterogeneous French, Spanish, and English population of Louisiana and Florida, and becomes their leader in rebellion against the general government. Our navy is manned and sent against him, but he captures it, and sets our armies at defiance. Our President is reduced to such extremity that he is compelled to accept the intervention of friendly powers. They, by their ambassadors at Washington, agree upon terms to be offered to the bold rebel. They tell him if he will give up the fleet he has captured, and withdraw his troops from the rest of the Union, they will give him Louisiana, to be held by him and his family forever, and Florida to be his during his life. The President agrees to these terms, with the further humiliating proviso that, if they are not accepted by the rebel, the friendly powers may take the matter into their own hands. After the messenger has left Washington, the President sends to the ambassadors of the friendly powers to know what is to be done, if the successful rebel refuses even this offer. The ambassadors answer,—'WE WILL TAKE CARE OF THAT!' Would not every one feel that the independence of this country had departed?" Midnight Cry, Nov. 25, 1842.

From that time the power of "the Turks has been sinking lower and lower, with fearful velocity."

The exact agreement of events in the history of the Turks with the statement of the prophecy, has fixed in our mind the belief, that there is no mistake in the application of the trumpets, and that the period of the sixth terminated Aug. 11, 1840. The tenth chapter, and the eleventh to the thirteenth verse, may be regarded as a parenthesis in the regular series, in which the revelator gives a description of events which were to take place prior to, or at the same time with the events of this trumpet. The earthquake mentioned, (xi. 13,) which undoubtedly refers to the French revolution, is included in the second woe. "THE SECOND WOE IS PAST; AND, BEHOLD, THE THIRD WOE COMETH QUICKLY."

"But is not the world to be converted when the seventh trumpet sounds?" If the conversion of the world would be a 'woe,' perhaps it will be converted. But we do not think that God would announce that as a woe. The other woe trumpets have, by their fulfilment, exhibited to the world those scenes which have associated all that is cruel and savage with the name of a Turk; and all that is brutal and blasphemous and infernal with the French revolution; and with such specimens of what is meant by the 'woe' in connection with these trumpets, what may we not expect when the woe that cometh quickly shall burst upon us? If to "destroy them that destroy the earth" means the conversion of the world, the world may then be converted. If that may take place which the word of God has repeatedly assured us never can take place this side of the judgment, the world may be converted.—No, reader,—that men should ever have supposed that the seventh trumpet announces the conversion of the world, is one of those cases that go to show how they have "turned away their ears from the truth, and have turned unto fables;" being ignorant of God's arrangement in the case, and going about to establish their own, they are looking for that which will *never come!*

We must be converted before that trumpet sounds, or we shall remain unconverted forever!

Then the judgment shall sit—the righteous dead arise, and with the righteous living receive their reward, and the wicked be destroyed, and the glorious and everlasting reign of Jesus Christ begin.

We have nothing, therefore, to look for, according to this portion of prophecy, but the events of the seventh trumpet—the third woe!

In the mouth of two or three witnesses shall every word be established. Here are three portions of prophecy, each of which carries us down to THE END; and by the clearest evidence from the history of the world, all the events of each series are past, except that great event to which all the others point; and to make known which, God has given us His "*sure word.*" And while these portions of prophecy all declare that the end of all things is at hand—the signs foretold by Christ are all speaking as so many witnesses for the truth—and messengers of mercy to man to warn him to be ready; *watch, therefore, and pray always*, that ye may be counted worthy to escape all these things, and TO STAND BEFORE THE SON OF MAN.

Dark brood the heavens o'er thee!

Abridged from the Signs of the Times.

NEW YEAR'S ADDRESS.

TO THE ADVENT BELIEVERS, WHICH ARE SCATTERED ABROAD—GREETING.

" The curfew tolls the knell" of forty-three.
Another New Year's hallow'd Morn we see !
Another year ! How thrilling is the thought,
That ere its close this world may come to nought,
The quick be chang'd, the sainted dead awake,
Prophets and patriarchs their graves forsake,
And all the blood wash'd throng with pæans sweet,
Ascend in air, their glorious King to meet !
Another year has fled ! Here let us pause
And mark how God has own'd this glorious cause.
A few short years, and all were slumbering o'er
The advent of the Lord, just at the door :—
Engross'd with pleasures, settled on their lees,
And only dreaming of inglorious ease,
But, suddenly a sound broke on the ear,
And thousands started from their sleep to hear :
The Bridegroom cometh, was the midnight cry ;
Go, trim thy lamp, the Master draweth nigh !
The voice of one alone, for years, was heard ;
But God his message bless'd , 'twas the sure word.
For that cry years was pass,d by as a dream,
An idle tale—a visionary scheme :
But few believ'd ; men heard and turn'd away,
Pursu'd the business of each passing day,
And vainly dream'd, while counting o er their gold,
That time would never end, as is foretold.
A change came o'er the spirit of their dream,
And men began to love the glorious theme.
Sinners that came to scoff, remain,d to pray ;
And cold backsliders cast their sins away.
The bold blasphemer paus'd in his career,
And infidels drew nigh, the word to hear,
And all who lov'd th' appearing of the Lord,
With joy and thankfulness receiv'd the word.
Men search'd the word of God, that they might know
Whether the Scriptures taught these things were so ;
And there they found, written by holy men,
Inspir'd of God, that Christ would come again,
To change the living, judge the quick and dead,
And raise the saints from out their dusty bed,
The elements should melt in that great day ;
The heavens with a great noise should pass away ;
The earth should be dissolv'd, and all therein
Should be burn'd up to make an end of sin.
Nevertheless, the promise standeth sure :
The earth renew'd forever shall endure.
These truths were seen, but then the TIME, how near?
Is it reveal'd *when* Jesus will appear ?
Yes ! FOUR GREAT KINGDOMS must arise and fall,
And then God's kingdom triumph over all.
Great Babylon and Persia o'er the world,
With Greece and Rome, have each their flag unfurl'd ;
Fulfill'd the prophecy, which God has given ;
And now the kingdom waits her King from heaven :
Waits, till the Man of Sin is made to yield,
And all the tares are gather'd from the field :
And waits, until the Bridegroom shall appear—
The Saviour, whom we hope to see this year.
The " DAYS" are ending, signs in earth and heaven,
Which Christ hath promised, have to man been given,
So those who saw believed, and ran to give
The midnight cry, that all who would, might live.
Like magic spread the word from north to south,
From east to west the messenger went forth ;
On swiftest pinions flew the joyful sound,
And far and wide the tidings spread around.
Where'er the cry was given, men paus'd to hear,
Surpris'd to think the END could be so near ;
Their Bibles read ; to their astonish'd sight,
The Lord unseal'd the word : they saw the light.
The Bible now another book became ;
Nor seem'd to those who knew it best, the same.
Parts of one perfect whole, each part was seen,
With no link wanting to connect between.
A beauty and a glory, thus came o'er
The sacred page that ne'er was seen before.
The glorious kingdom, that will soon be giv'n
Unto the children of the King of heav'n,
Was brought to view ; and paradise restor'd,
Taught men to love the appearing of the Lord,
The doctrine spread, believers multiplied,
Thousand confess'd the truth on every side,
And willing men went forth to give the word,
And preach the speedy coming of the Lord.
The labors of these self-denying men,
Were bless'd of God, and souls were gathered in,
A harvest rich, who trust their sins forgiven,
And joyfully await the Lord from heav'n.
As on the crumbling verge of time we stand,
And cast our eye on towards the wish'd for land
How bright the prospect ! how o'erwhelming too !
How awful, and how glorious the view !
The Lord himself we soon expect to see
Descend from heaven with royal majesty,
With the Archangel's voice—a fearful sound,
And which will wake the righteous under ground.
He, who was once for dying sinners slain,
Will come again, a mighty King to reign ;
To bruise the serpent's head and earth restore,
That it may bloom as Eden evermore ;
To make the wilderness with joy to sing,
And every desert waste, its increase bring.
Then, the dominion "under the whole heav'n,"
Will to the saints of the Most High be giv'n,
Then, all the godly ones of Adam's race.
From Abel, down to the last child of grace,
Raised incorruptible, and rob'd in white,
Will dwell forever in eternal light.
Our father Abraham will then no more
A stranger be on promis'd Canaan's shore ;
He and his seed, in number as the sand,
Who died and saw in faith the promis'd land,
They who were tempted, mock'd scourg'd, ston'd, and slain.
Will then for earthly loss, receive the gain.
This mortal, then, immortal will put on,
And all the ills and woes of life be gone.
In darkness, then, the blind will grope no more :
The sufferings of the sick will then be o'er ;
The dumb will sweetly sing, the deaf will hear ;
The lame will leap as speeds the bounding deer ;
All tears will then be wiped from every eye,
And the grim tyrant, death itself shall die.
The New Jerusalem—our happy home,
Like to a bride adorn'd, from God will come.
Zion with her fair mansions will appear.
With gates of pearls, and walls like crystal clear,
Her streets all pav'd with pure transparent gold,
And precious stones : transporting to behold !
The city then will need no more the light
Of Sun, or Moon ; and there will be no night.
The glory of the Father there will shine :
The light thereof will be the lamb divine.
The nations that are sav'd will there attend,
Walk in her light and to her Sov'reign bend ;
And kings their glory there will freely bring,
In humble adoration of her King,
From out the throne a river pure will flow,
And on each side, the trees of life will grow ;—
Their leaf for medicine, their fruit for meat,
Of which the promis'd seed may freely eat.
The wilderness like Eden then restored,
The desert, like the garden of the Lord,
And barren vales with roses blossoming,
All deck'd in beauty, then will sweetly sing.
The curse remov'd will prove his promise true,
Who said, " Behold, I now make all things new."
The Tabernacle of the Lord will then,
In the new earth, forever be with men :
The will of God will then on earth be done,
As now in heaven ; and all shall serve the Son.
The knowledge of the Lord will cover o'er
The world, as waters spread from shore to shore ;
And no man, then, shall to his neighbor say
Know ye the Lord, or walk ye in His way ;
For, all shall know the Lord, both small and great,
Who gain admittance to that heav'nly state.
Beside still waters then the Lord will lead,
And in green pastures all his flock will feed ;
He in his arms, the gentle lambs will bear,
And ere they call, will answer every prayer,
In all God's holy mountain there will be
Nothing to mar its full felicity.
Such is the happy state for which we sigh,
And such the kingdom which is drawing nigh.

Reader, are you a trav'ler in that road,
Which leads so soon to glory and to God ?
If you've begun the journey, ne'er give o'er
Until you reach fair Canaan's happy shore.
Faint not, nor be discouraged by the way,
Though sceptics sneer, and fools refuse to pray ;
Though watchmen on the walls who will not look,
Can find no warning in God's holy book,
His household like the evil servant treat,—
Withholding from them seasonable meat,
And in their hearts delight themselves to say,
My Lord his promis'd coming will delay ;
And though the last-day scoffers claim that all
Things now remain, as ever since the fall,
And ask what signs denote that Christ is near ?
Or where the promise that he will appear ?
They willingly are ignorant, that God
Destroy'd the old world by a mighty flood ;
And that the heavens and earth by the same word,
Are kept unto the coming of the Lord.
In store, to be dissolv'd by fire, and then
Will be the judgment of ungodly men.
The narrow path, men never will despise ;
'Tis shunn'd by all the proud and worldly wise ;
An humble few delight therein to go ;
The multitude take the broad road to woe,
As 'twas in Sodom, and before the flood,
They mock'd the messengers and word of God,
They revel'd on, and knew not till the day
That God destroy'd and took them all away ;
So will the coming of the Saviour be,
When to the rocks and mountains they will flee.
Then fear not little flock, the watchful care
Of Him who made all things, is yours to share.
And though the lamps of many may go out,
Keep yours well trimm'd, and loins well girt about ;
And live like men that for the Master wait,
That you may enter through the heavenly gate ;
For though all men prove liars, yet sure the Lord
Will vindicate his ever faithful word ;
And soon, what Adam lost, Christ will regain,
His kingdom then forever shall remain.
Boston, Jan. 1st 1844. B.

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THE MIDNIGHT CRY!

Vol. V.—No. 25. NEW-YORK, THURSDAY, JANUARY 11, 1844. Whole No. 104.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

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"What I say unto you I say unto all, Watch."

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THE BETTER LAND.

BY MISS H. F. GOULD.

Who can read the following simple and touching lines, says a brother editor, or hear them sung, without having their thoughts elevated to that "better land," where "sorrow and death may not enter," and where the turmoil and strife of this world are altogether unknown? They are so excellent that we have adopted them with no alteration except in the last two lines.—Ed. Cry.

"I hear thee speak of the better land,
Thou callest its children a happy band;
Mother! where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows,
And the fire flies glance through the myrtle boughs?"
"Not there, not there, my child."

"Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?
Or 'midst the green Islands of glittering seas,
Where fragrant forests perfume the breeze:
And strange, bright birds, on their starry wings,
Bear the rich hues of all glorious things?"
"Not there, not there, my child."

"Is it far away in some region old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine;
And the pearl gleams forth from the coral strand,
Is it there, sweet mother, that better land?"
"Not there, not there, my child."

"Eye hath not seen it, my gentle boy,
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom!
In the earth made new, 'twill shortly come,
And be here, yes, here, my child!"

The Watchman's Warning.—The excellent sheets, with this title, which were prepared with so much care by Bro. Hale, and a timely sheet by Bro. Hersey, entitled, "Prepare to meet thy God," have just been printed for distribution. Price 37 1-2 cts. per hundred, for all but one, which is double size. We hope they will be scattered over the land, and placed in vessels, steamboats, railroad cars, and wherever there are minds to be roused.

Cincinnati, O.—The Western Midnight Cry of Jan. 6 was issued in Bro. Jacobs' absence. Bro. Kent was with them, and there were many conversions. The meetings increased in interest, and on the last night in the year, between 50 and 60 presented themselves for prayers; and many of them arose and testified before the immense congregation that Jesus had pardoned their sins.

CONVERSION OF THE WORLD.

Last Monday was the day appointed by the [New School] General Assembly as a day of fasting and prayer for the conversion of the world. The fifteen churches in this city had a union meeting at the Central Church in Broome street. Four or five hundred persons, only about one-tenth of them males, and most of them clergymen, were present. There was an amazing disagreement, however, in their sentiments.

The first prayer was offered by E. F. Hatfield, who prayed that the "heathen might be given to Christ for his inheritance," &c. He then read the 7th chapter of Daniel. Dr. Cox soon after made some appropriate remarks on the nature of prayer, alluded to the case of Daniel's praying and studying the prophecy of Jeremiah, and also of his *computing the time*, when the captivity would be at an end. He then commented on the 7th of Daniel, in a way which must have been peculiarly trying to Mr. Hatfield, and all others who agree with Prof. Stuart. Dr. Cox said the 4th beast represented Rome, the "man of sin," [Beyond all doubt Antiochus, says Prof Stuart,] and that the prophecy of this chapter reaches *to the end of the world*. Now we need not follow the Doctor in his arguments for a temporal millennium. His own premises show that it cannot come, for the blasphemous horn continues to make war and prevail, and is speaking great words, till the Ancient of Days comes and the Judgment is set. The Dr. thought the time was *very near*, when the man of sin, would be destroyed, and *then* the kingdoms of this world become the kingdom of our Lord.

Again and again we have heard this same application of the language describing the scenes attending the last trumpet, but never have we heard any of the learned men who thus use it, quote the succeeding words, which say that it is the time of the dead that they should be judged, and when the prophets and those that fear God receive their reward. This *must* be after probation ends Is it not so, Dr. Cox? Will you please explain?

New Lisbon O.,—The Aurora of Dec. 30, says:

The Second Advent, or Millerite preacher who was to be here on last Saturday evening, came, and held forth at the Disciple's church on Sabbath three times, also on Monday and Tuesday evenings. Whether right or not, he seemed to be very candid in what he said, and secured full meetings to the last.

Episcopal Missions.—Bishop Onderdonk had a salary of $5000. He asked for an *increase* of $1500:—$1200 was granted. A huge stone building is being erected in this city, for an Episcopal church, to cost $500,000. While facts like these abound, the Episcopal Missionary periodical talks feelingly of impending bankruptcy, and calls upon all, to rescue the society from its *imminent peril*. The same article says that if each baptized member of the church had contributed *three cents during the year* (!) the present crisis would have been averted. The amount needed, then, was only $48,000—less than the tenth part of the cost of Trinity Church, and less than eight times the present salary of one bishop. If a few stones less were piled on their magnificent steeple, all the present missionaries might be supported. Who can doubt that we are in the last days?

CONTROVERSY.

It is a very pernicious error, that controversy *necessarily* causes alienation of feeling. We are all learners, *seeking light*, and while we know, *but in part*, it is not strange that we see differently. But each one can express his convictions without any hostile feeling towards those whose opinions are not the same. Two warriors once met near a statue with a hand extended holding a shield. It was brass on one side, and iron on the other. As they were on opposite sides of it, one spoke of the iron shield. The other, seeing the brass plainly before his eys, instantly told him it was a brazen shield. Now if they had candidly asked one another's reasons, and each placed himself in the position of the other, they would both have gained knowledge, and continued friends. But the first speaker felt insulted, and angrily repeated that it was iron. The other was still more angry, and, from offensive words, they came to blows, and fought, till, faint with loss of blood, they sunk exhausted, falling on opposite sides of the shield from where they first stood. Each saw, with mortification and surprise, that his antagonist was right, and that he had fought and shed his blood against the truth. This is a lesson to us all. Bro. Storrs and Bro. Litch take different views of the words death and sleep. We will candidly hear them both, and will love neither of them less, because we do not see alike.

INTERMEDIATE STATE.

Dear Bro. Southard,—I was surprised to find in the Cry a labored article from the pen of Bro. Storrs on the intermediate state, in which he has labored hard to establish his well-known sentiment of the unconsciousness of the dead. I did think of "*replying*," but on more mature deliberation, I have concluded not to approach the question so much in the form of a controversy, as that of an exhibition of my own views, as though there were no other party concerned.

But before I proceed to the question, I will *preface* it by saying, that some four years ago, before the question was agitated at all, and indeed before the Second Advent question was much discussed, I became a strong and zealous advocate of the doctrine of the unconscious state of the dead. I have still a roll of manuscripts discussing the question. But considerations of so much weight in my own mind presented themselves that I was forced to abandon the doctrine. Some of those considerations I will give for the benefit of others.

I shall begin my remarks by introducing the question—What is death? I shall not give John Milton's answer, but turn to Moses to know what is life. In Gen. 9:4—6, we read, "But the flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." From this we learn that blood is the life of man, as well as beast. Death, therefore, I would say, is the cessation of the flow or action of blood. The *effect* of death is the unconsciousness and decomposition of the body, so that it returns "*to the dust as it was; and the spirit shall return to God who gave it.*"—Eccl. 12 : 7. The body decaying, the thinking, sentient, and uncorporeal part of the man must take its departure—it is left houseless. I would say of that whole man, in one sense, *he is dead.* He is dead, because *the man*, as God made him, consisting of soul and body, is deranged, decomposed, and ceases to act as God made THE MAN to act. But I would not say that the soul is dead in the same sense, or rather to the same extent with the body, because the latter is entirely unconscious, the former is not. I hope to be understood on this point: *the soul is dead in the sense of a separation from the body, but* NOT *in the sense of inertness, or unconsciousness, as is the body.*

1. I shall endeavor to show that the Scriptures do *distinctly* teach the *consciousness* of MAN distinct and separate from the body. The first passage I will give is 2 Cor. 12 : 2—4, "I knew a man in Christ about fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth,) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth,) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Paul here affirms of this individual that either in or out of the body, he did not know which, he was caught up into Paradise, and heard unspeakable words. If there were no such thing as consciousness out of the body, why, when he did hear and was conscious even in PARADISE, why did he have any shadow of doubt whether he was in or out of the body? If there be no consciousness out of it, and yet he was conscious, he must have been in the body still. Foolish man that you are, Paul, to talk of *hearing* out of the body. I consider this text as a strong and positive testimony that Paul believed in the actual, sensible existence of some part of man out of the body.

Consider next, that declaration of our blessed Saviour, Luke 16 : 19. The story of the rich man and Lazarus has often been repeated, and to some it may appear an old story: but still it is in God's word, and I must press it again. "*The rich man died, and was buried.*" His body, then, it must be admitted, was entirely unconscious; that is settled. But "in hell *(hades)* he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom." There was, therefore, a part of him intelligent and active, it was in *hades.* Will it be said, it is only a parable? I answer, parable or no parable, its teachings cannot be false, positively so; for they are the teachings of truth itself. It may be said, it is designed to teach us that we should care for the future rather than the present—that we should look beyond the present world both for our good and evil—that the scenery is described where the rich man and Lazarus both possessed bodily organs, &c. True; but yet it was in *hades*, that the rich man lifted up his eyes, being in torment; it was in death, Lazarus was comforted and the rich man tormented. For in their "*life time*" one received his good things, the other evil. Did our Lord, by a parable founded in falsehood, design to deceive the world? Will it be answered, the parable was founded on Jewish opinion? I reply, if that Jewish opinion was false in itself, then he took a most strange way to correct it, when he predicated a parable on it, and left that parable without one word of explanation. That the Jews did, in that age, hold just the sentiment expressed by our Lord, Josephus has fully informed us. Can we believe that our Lord would confirm it, if it was radically wrong?

I know the advocates of the doctrine of the soul's unconsciousness acknowledge this a difficult passage to dispose of, on their hypothesis. It is so, indeed. It is so difficult that it never has been gotten over, except by jumping over it.—Whether it is designed as a parable or reality, it seems to me to teach a positive falsehood, if the whole man is unconscious the moment the breath leaves the body. Paul, then, believed in a state of consciousness distinct from the body, and Christ positively taught the same doctrine.

2. I shall endeavor to show that the Bible does teach a distinct and separate existence of the SOUL, while the MAN *is dead.* 1 Kings 17 : 21, 22, "O Lord my God, I pray thee, let this child's soul come into him again! And the Lord heard the voice of Elijah; and the soul of the child came into him again." That child had a soul; it existed without the body, while the body was dead; it came into the body and the child lived.

Again: Rev. 6 : 9—11, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." The *souls* of them that were slain for the word of God and the testimony which they held. The *bodies* of them were dead of course, and unconscious. But, says one, the whole man is represented by the soul. I grant it is thus used sometimes, but not here. It is here the *souls* OF them, &c.; and implies that the soul is the property of something else. That something else had been slain. The body had been slain, therefore the soul is the property of the body. These *souls* were under the altar. Hence, they must have a real existence, or they could not have place. But they acted also; for they cried, "how long O Lord;" so then they must have a consciousness of time. It is not merely for them to die, and know nothing of time until they wake up in the resurrection. They received an answer. "It was said unto them that they must rest *yet* for a little season," &c. "And white robes were given unto every one of them." To this it may be replied that they were only seen by John in vision, but had no actual existence until long after John's day. Indeed! but had they not an actual existence before the fifth seal was opened? Did not John see in vision what actually took place when the fifth seal was opened? If so, then, under that seal, those souls "OF THEM that were slain," &c, were conscious and acted.

Once more: we will loook at that passage in 1 Thess. 4th chapter, where Paul affirms that "them also, which sleep in Jesus, God will bring with him." He will not bring their bodies, for they are already here and will arise to meet him instead of being brought down with him. If any should say (which I do not think they will) that it is the saints who are already raised, whom he will bring with him, I answer, that they do not sleep in Jesus, they have already awoke. It must, therefore, be some part of the dead which God will bring with him. What part is it, which will come then, it is not hard to determine.

Yet again: we are told by John, Rev. 20 : 12, that in the judgment, which Bro. Storrs admits to be before the resurrection of the just, "I saw the DEAD, small and great, stand before God," "and the dead were judged," &c. Now either he did see the dead before God or he did not. If he did, then some part of them was alive and active before the resurrection: but if he did not see them, then he has made altogether a false statement. I believe he saw the *souls* of the dead there, and that they are in a state of activity in order to stand there.

I would give several other passages directly to the point, but my sheet is nearly full, and I must hasten to a conclusion.

A few words on the term sleep. It is argued, that in sound healthy sleep the man is in a state of utter unconsciousness--both body and mind are insensible. I grant it to be so ordinarily. and it is necessary that it should be so; for whilst the mind acts through the bodily organs, it must cease to act on them that they may rest, otherwise sleep is no rest. But it is equally true that the mind is sometimes awake while the bodily senses are closed up. I grant that in sleep, the *bodily* functions do cease, but not always the *mental.* Hence the term sleep, as applied to the dead, refers to the state of the body which sleeps in the dust, not to that part which God will bring with him. "That the dead know not any thing" is affirmed of them as men, whole and entire, and does by no means prove that the rich man did not "lift up his eyes in hades, being in torment;" nor yet that the souls under the altar did not cry, "how long," &c. I do not admit that "hades" means the grave in any instance in the New Testament; nay, more, I deny that it does. It is the receptacle of souls. There Christ's soul was, and there the rich man was when dead. In itself it is neither a place of happiness or misery, but it is paradise, or a place of delights to the righteous, but of torment to the wicked. As to the resurrection, I think I appreciate it as highly as Bro. Storrs or any who think like him of the intermediate state.

Yours, J. LITCH.

MIDST OF THE WEEK.

"*And in the midst of the week he shall cause the sacrifice and oblation to cease.*" *Dan.* 9 : 27

Brother Southard.—It is contended that this text teaches that he (the Messiah, v. 26,) should be cut off or crucified in the middle of the last week of the 70, (v. 24,) and therefore 490 years of the 2300, (chap. 8: 14,) did not end until three and a half years after that event. And further, that this will carry the end of the 2300 years yet future three and a half years. My opinion has been, for eighteen months, that this text does not allude to his death merely, but to his personal labor while on earth. From all that I can learn, Christ did "confirm the covenant with many for one week," or 7 years, i. e. from A. D. 26, to A. D. 33 It is clear that he commenced his ministry immediately after his baptism and temptation, which Luke says was when he "began to be about 30 years of age," 3 : 23. which is well proved to be in the year A. D. 26. The 27th verse. Dan. 9; begins by saying: "And he shall confirm the covenant with many for one week," which is well understood to be seven years, which would bring us to A. D. 33. The word midst does not mean middle in every case. See Phil. 2 : 15; That ye may be blameless and harmless the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Here we see that "*midst*" is *among.* Matt. 18 : 20; "For where two or three are gathered together in my name, there am I in the midst of them." This must be in spirit—in them,—through them. Jer. 14 : 9; "Yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not." See also John 20: 19, 21; Isa. 6 : 5; and 2 Sam. 18 : 14. From these texts and others, it is clear that the word midst may mean within the bounds of, or from beginning to end, or from centre to circumference. Let us see now where the 'sacrifice and the oblation," contained in the ceremonial law, did

Midnight Cry, Jan 11, 1844

cease to be of use. "For one jot, or one tittle, shall in no wise pass from the law till all be fulfilled." Matt. 5: 18. But "Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4. When he came to John to be baptized by him in Jordan, he said: "Thus it becometh us to fulfill all righteousness." Matt. 3: 15. Here John was made to believe that he was the son of God. John 1: 34. The law was fulfilled. Here the gospel dispensation has commenced. Mark 1: 1; "The beginning of the gospel of Jesus Christ, the son of God." Mark then gives an account of John's labors as the beginning of the gospel. Christ says: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16. Paul says, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that FAITH IS COME, we are no longer under a schoolmaster." Gal 3: 24, 25. Christ, when he read from Isa. 61: 1; in the synagogue, said: "This day is this Scripture fulfilled in your ears." Luke 4: 21. This was the first of his public teaching after his baptism, as Luke informs us. Surely they were no more under the schoolmaster, i. e. the law. This is made the more sure, inasmuch as faith took the place of the law, at least so far as offerings, sacrifices and oblations were of use. He taught faith from beginning to end for forgiveness of sins, and healing diseases, and then sealed it with his blood, (as the antitype of all sacrifices and oblations,) when he said "it is finished." He never required sacrifice or oblation in any case, for any purpose, but in one instance, and that was for a testimony to the priests, after the man was cleansed of leprosy. Matt. 8: 4. Mark 1: 44. Luke 5: 14. Now let us see what Christ taught. Mark 1: 15; "The time is fulfilled, and the kingdom of God is at hand; repent ye and *believe* the gospel." John 3: 14—18. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever *believeth* in him, should not perish, but have eternal life. For God so loved the world, that he gave his only begotten son, that whosoever *believeth* in him, should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved. He that *believeth* on him, is not condemned; but he that *believeth* not is condemned already, because he hath not *believed* in the name of the only begotten Son of God." Here we see that the destinies of men turned on faith, as much then as since his crucifixion. John 6: 69; "And we *believe and are sure*, that thou art that Christ the Son of the living God." Here is an expression of faith, that amounts to an assurance. Matt. 8: 5—13. In this case, through the centurion's faith, (not sacrifice) his servant was healed of the palsy, in the self same hour, although at a distance. Matt. 9: 2—8. In this case, a man was healed of the palsy, and his sins forgiven, and he enabled to take up his bed and depart to his house, through the faith of those that brought him. vs. 20—22. Here a woman was made whole by touching the hem of his garment in faith. Matt. 15: 22—28. Through the faith of a Gentile woman, her daughter, who was vexed with a devil, was made whole the same hour. Luke 7: 37—50. Here a noted sinner was forgiven, saved and went in peace through her faith. Was not the schoolmaster, i. e. the law, superseded by faith under Christ's ministry as much as it ever has been, since he was nailed to the cross?

But it is contended from Heb. 9: 17 that Paul did not view it in that light. He says "For a testament is of force *after men are dead:* otherwise it is of no strength at all while the testator liveth." Here a familiar occurrence is used to enforce the New Testament. We know that a man's "last will and testament" is of no force until his death. And then it takes the place of his own personal management. No one will deny his right to manage as he pleases while he lives, although he has a will made out, and in safe keeping. So with Christ during his ministry, but after his death his "testament" takes the place of his personal presence.

Col. 2: 14 is also claimed as favoring the opposite view. But the whole passage goes to prove it to be a work that had required time and effort, and was finished by his being nailed to the cross.

It is also contended that Christ did acknowledge the validity and obligations of the sacrifice of the law by observing them to the last. But which of them did he observe? I have seen it stated that he kept four passovers, and the following passages referred to. We will see how much they look like his keeping it.

1. John 2: 13: "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money and overthrew the tables: and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise." Surely that was not the way the Jews kept the passover, nor were they directed so to keep it. See Exodus 12th chapter.

2. John 5: 1. It happens that the passover is not once mentioned in this chapter, but a feast of the Jews, on which occasion he healed the impotent man at the pool called Bethesda, about which the Jews made so much ado because it was on the Sabbath day.

3. John 6: 4. Here again is no intimation of his keeping the passover, but only that it was nigh, and that on this occasion he performed another miracle, viz: fed five thousand with five barley loaves and two fishes. It is evident then that these passovers and feasts were mentioned because on those occasions he did some remarkable miracle. Others might have occurred during his ministry which are not recorded because no such miracle was performed in connection with them.

4. John 13: 1, 2. This was the evening he was betrayed, and the time he instituted the supper to be attended to in remembrance of him till he comes. This is the only passover the other evangelists mention. From the account they all give, it appears likely that he observed this more for the purpose of establishing that ordinance by which we are reminded that he is the lamb our passover, than to observe the ceremonial law, or he would have observed the true time. It is believed by some that Christ "confirmed the covenant" three and a half years, and the apostles the other three and a half years, to make the seven, ending with the conversion of Cornelius a centurion. But this looks like guessing at both time and event. The most positive Scripture that I have seen quoted for proof, is Heb. 2: 3. But this looks more like the apostles' doing *all* the *confirming*, than the Messiah any part of it. He only began to speak it. But did not the apostles confirm the word (or covenant) as much after the conversion of Cornelius as before, even to their death? But he was to do it one week. No intimation that others were to be delegated to accomplish any part of it. Others were sent forth to preach while he was preaching, and commissioned anew after his resurrection. But why end the week with Cornelius? Because he was a Gentile? A Gentile woman had enjoyed, the benefits of faith long before, Matt. 15: 22, and also a centurion, (Matt. 8; 5, and Luke 7: 1—10,) undoubtedly a Gentile.

If the text should be translated, as some insist, "in the half of the week, he shall cause the sacrifice and oblation to cease," in that case the foregoing argument proves with equal force that it was his ministry and death that accomplished it, and not his death merely.

From the foregoing, we learn the following facts, *to wit:*

1. That the ceremonial law ended with John or at latest with the commencement of Christ's ministry.

2. That faith superseded the ceremonial law by Christ's ministry.

3. That during his ministry until his ascension, he taught faith, and thereby caused the sacrifice and oblation to cease.

4. That in that time he sealed his testament with his blood, as the antitype of all sacrifices and oblations. And

5. That the text is no evidence that he was crucified in the middle of the week, but with the first part of the verse, and the context, it is very evident he did confirm the covenant seven years.

Yours in the blessed hope.

H. V. TEALL.

Brooklyn, 1843.

OUR PRESENT POSITION.

In speaking of the beginning of the civil year 1844, Bro. Bliss, in the Signs of the Times, makes the following just remarks:

> At the commencement of the past year, we regarded it as more than probable, that ere the present time, the Lord would have gathered his true Israel, and given them the promised land. We however find ourselves still waiting for the coming kingdom. Although the Jewish year is not ended, yet we are like one of the Atlantic steamers fifteen days at sea. It may not therefore be amiss in us to examine our reckoning, and ascertain our true position. When one of the Atlantic steamers sails from Liverpool for this port, they calculate on a voyage of from twelve to fourteen days. At the *earliest* period when they may expect to reach their port, they examine their reckoning, and keep a continual and sharp look-out for land. If, however, they do not reach their desired haven at the expected time, do they turn back? No. Knowing their port must be just ahead, and that their course has been continually towards it, although their reckoning is up, they sail boldly onward, in continual expectation of land. When Columbus was sailing due west in search of a New World, he expected to find land long before he did; and when his men almost mutinied, his faith failed not; for he knew by the floating sea weed, and other signs, that land must be near; and as the evidences thickened, he kept a man at the mast head, continually on the look-out, till the land appeared. This then is what we are to do when similarly situated; and like them we shall in due season enter into our rest, if we faint not.
>
> Let us therefore in this matter act as rational beings act respecting any event in life, when satisfied of the correctness of their position; persevere to the end.—The doctrine of a temporal millennium has been shivered to the winds, and shown to have no foundation in the Scriptures. The precious promises which have in times past been adduced in support of that theory, have been demonstrated to have reference only to the new earth wherein dwelleth righteousness, which, restored to its Eden state, is to be the eternal residence of those who attain unto the first resurrection. We have demonstrated that the only restoration of Israel yet future, is that which will be consummated when the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord; when all Israel, the full number of the Jews and the full number of the Gentiles, constituting the whole house of Israel, shall be gathered in and saved; when God will open their graves, take them up out of their graves, place his spirit within them, and they shall live in the land which God has promised to our father Abraham, forever and ever.

These being thus removed, there remains no unfulfilled prophecy, only such as has respect to the great consummation: with nothing to delay the coming of Christ. We therefore have a continued chain of fulfilled prophecies, reaching to the present moment, in the past; and the predictions which have reference to the scenes of the judgment, as the next in the future; and this fact alone would be sufficient to warrant us in keeping a man at the mast head to mark the first appearance of land. This fact alone, independent of chronology, would be sufficient to induce us to press forward towards the end of our voyage, till we enter the desired haven.

We have however more decisive tokens of the nearness of that event. All the foretold signs of the approach of that day, have been seen in the moral, political, and physical world; and they have been hung out in the heavens, so that we know, as we were commanded to by our Saviour, that the generation which witnessed the darkening of the sun in 1780—63 years since, will not pass away, until all these things be accomplished. And as we see the little remnant of that former age dropping away one after another, we are admonished that the last sands of time are fast running out, and that any moment may usher in eternal realities.

We have also reached that circle of time, within which, the prophetic periods all appear to terminate. We have weighed well, and carefully, and prayerfully the evidences which mark the commencement and end of the prophetic periods; we find a consistent and harmonious termination of them all about the Jewish year 1843. We can find no error in our calculations; our opponents have been unable, with all their skill and tact, and shrewdness, to point out any; their arguments have been shown to be the veriest sophisms, and we are fully satisfied that no man can begin to show even a plausible argument to extend any of these periods beyond about this time. We can therefore, as honest men, do nothing less than to continue our course as we have begun. We are satisfied of the correctness of our course, of our proximity to the port, and of the reality of the approaching events. We shall therefore continue on, full in the faith, patiently waiting, earnestly desiring, and continually expecting the appearing of the Lord.

While we would exhort all to prepare for the coming of Christ, we would also exhort them to be faithful stewards over God's heritage, to occupy till Christ come, and do good as you have opportunity. Let none fold their arms and sit down in ignoble ease, for your work is not done till the Lord shall gather his elect.—Let all who have a gift to teach, instruct those who are perishing for lack of vision; and let all others improve the talents and means which God has given them, to the noblest purposes. Idleness is a sin in the sight of God; and we are therefore to be continually giving the household such meat as we have in due season; and blessed is he who shall be found so doing. Then if we are at our work on the housetop, in the field, or in the mill, if we are travelling by the way, in the cars or stage, or if we are proclaiming, Behold the Bridegroom cometh, go ye out to meet him, we shall be ready to ascend to meet our Lord in the air. Let us therefore not sleep as do others, but let us watch and be sober, for Jesus testifieth, "Surely I come quickly. Amen, even so come Lord Jesus."

Saying Mass.

A family removed from Boston to the Western States, to which belonged two interesting daughters of 15 and 13 years of age. As it was a new settlement where they chose to reside, there was no school near by, excepting a boarding school, kept by a Catholic; thither the two daughters were sent. At the expiration of two quarters, they returned to their parents. One day the mother observed her youngest daughter in the garret kneeling before a cross, and counting some beads.

"My daughter! what are you doing?" said she

"Saying mass."

"What does this mean."

"Why, mother, I have joined the Roman Catholic Church"

"But why did you not consult me before taking such an important step?"

"Do you think I would consult a *heretic?*"

The reader can judge what must have been the feelings of that mother.

THE MIDNIGHT CRY.

"FEAR NOT, LITTLE FLOCK."

THURSDAY, JANUARY 11, 1844.

CONVENTION IN NEW YORK.

At a full meeting of the New York Second Advent Association last Monday evening, it was resolved that a Convention be invited to assemble in this city, consisting of believers in the pre-millennial advent of our Lord as nigh, even at the doors. The time is not positively fixed, but it will probably commence the last week in January. Brn. Miller and Himes are expected in this city about that time. It will be remembered that Bro. G. A. Sterling, of Ct., suggested the holding of such a convention, several weeks ago, but the engagements of our brethren have been such that no convenient time could be fixed.

One or more of the largest and most commodious places in the city will be secured for the meeting, and we shall expect a large attendance from the country, and we have no doubt the meeting will be a blessing to those who may come, as well as to the brethren in the city, who will exercise their hospitality to the utmost of their power. In addition to those named above, the following brethren will consider themselves specially invited, if they can make it consistent with their views of duty to attend, viz: Elon Galusha, N. N. Whiting, Josiah Litch, Geo. Storrs, Israel E. Jones, S. S. Snow, Joseph Marsh, S. C. Chandler, L. D. Fleming, A. Flavell, L. C. Collins, M. Batchelor, M. Stoddard, H. V. Teall, B. Matthias, T. F. Barry, F. G. Brown, Apollos Hale, S Bliss, J. S. White, I. R. Gates, I. C. Goff. These are named, because they are supposed to be in places from which they can most easily be spared for a week, or more, and we shall expect them and many other fellow-laborers, to unite with us, that we may edify and strengthen one another. The precise time will be named hereafter.

Editors with whom we exchange will confer a favor by noticing this call.

METHODIST POPERY IN CANADA.—Bro. Geo. Hamilton, of Cobourg, Canada West, recently received the following note:

"COBOURG, Dec. 4, 1843.

"Sir: As I understand you still adhere to those notions which were propagated here last winter, and as you have been using language respecting *me* and *my knowledge of the Bible* altogether inconsistent with your duty as a member of MY CHURCH, I wish to know whether you think you can conscientiously do so, and yet remain in full communion? If you think you can, then I must decline visiting your family, but if you and the rest are inclined *to give up those notions*, and speak more respectfully, then I shall visit you as usual; this I wish to know before Wednesday afternoon.

I am yours truly, THOS. ALEXANDER."

Brother Hamilton replied to the above, stating that he had nothing to retract—that he was now more confirmed in his belief of Mr. Alexander's blindness to the truth, and concluding by a pious godly appeal to him to search the Word, and a rebuke for past heedlessness, when he received the following:

"COBOURG, Dec. 16, 1843.

"Dear Sir: As the session are anxious to hear from your own lips the views which you entertain, and the course of conduct which you mean to pursue, you are invited to meet with them in the church to-morrow after the forenoon service. We trust you will not hesitate to come, as we shall then know upon what grounds you think you could remain in connection with us and yet entertain these views. I think that the words of the Apostle, quoted in your letter, about persecution, are not applicable to your circumstances.—And I fear that in calling the restoration of the Jews, and a Millennium, *fables*, you are GUILTY OF NO SMALL SIN,—for they are taught in the Bible, and we are BOUND TO BELIEVE THEM.

I am yours truly, THOS. ALEXANDER."

Brother Hamilton made no further reply, neither did he attend the session, as required; therefore himself, his wife and family were expelled.

Our blessed Saviour seems to have had just such cases in view, when he uttered the words recorded Luke 6: 22. Doddridge, in his translation, and paraphrase, seems to have been of precisely the same mind. He renders the passage thus, (Luke 8: 22, 23, 26.) the words in Roman letters being his comments.

Happy are you when men shall hate you, and persecute you; *when they shall separate you* [*from their assemblies,*] as unworthy of communion with them; *and shall reproach you* in their private conversation, *and cast out your names as* infamously *evil* in their public acts of civil or ecclesiastical judgment, on *account of* your professed adherence to *the Son of man,* (see John ix. 22, 34,) for that glorious and sacred person is able abundantly to repay all you can suffer for him: And therefore, far from being dismayed or overwhelmed with trouble and distress at such abuses and assaults, *be glad in that day, and* with holy alacrity even *leap for joy; for behold, your reward in heaven is great* in proportion to your sufferings on earth: *for thus their fathers did to the prophets* of old, who now are in seats of distinguished glory. (See Matt. v. 11, 12.)

And again, I may generally say, in so corrupt an age as this, *Woe unto you when all men speak well of you! for* such universal applause is seldom to be gained without sinful compliances; and *thus did their fathers to the false prophets* of old, who soothed them in their idolatries and other crimes, with smooth addresses, and vain assurances of security and happiness.

The passages in John, which Doddridge refers to, by way of illustration, relate to the abominable proceedings of the Sanhedrim in the case of the blind man. They are exactly to the point. He paraphrases John 9: 22, 23 thus:

These things his parents said in this cautious manner, not that they had any doubt of the cure as wrought by Jesus, but *because they were afraid of the Jews; for the Jews,* in this their highest court, *had already agreed, that if any one should* show regard to Jesus of Nazareth as to *confess him to be Christ, should* immediately *be* excommunicated and *cast out of the synagogue,* a censure which was reckoned very infamous, and attended with many civil incapacities and penalties. Not knowing *therefore* but such an interpretation might be put on their owning the truth of this miracle, *his parents* declined giving any particular testimony concerning it; and rather chose to refer them to their son, and *said, He is of age* sufficient to be heard as an evidence, and it will therefore be most proper that you should *ask* the particulars from *him.*

The blind man was then called a second time, and from the proceedings against him, which our readers can refer to, we extract the following scene, which is the paraphrase of verses 30 to 34:

But, not discouraged by their unjust reflections, *the man replied* with a becoming freedom of spirit, *and said unto them, Why in this respect it is strange that ye know not from whence he is, and yet* it is plain that *he has opened mine eyes. Now we* all *know* in general *that God heareth not sinners,* and that persons of infamous characters and immoral lives cannot expect the divine acceptance in any common petition which they offer, much less for the performance of a miracle; *but if any man be* truly *devout, and* faithfully *do his will, him* indeed *he heareth* with a favorable regard: whom therefore God is found to hear a man in such an extraordinary instance as this, there seems the greatest reason to believe he is a person whose temper and character are approved by him. And this is plainly an extraordinary instance; for, *from the beginning of the world it was never heard that any man had opened the eyes of any one who,* like me, *was born blind.* It is surprising, therefore, that you, who allow that Moses was a prophet on the authority of his miracles, should in this case judge so hardly of my deliverer, whoever he be. But every unprejudiced person may easily see that *if this man were not* sent *of God, he could do nothing* of this kind.

And, not being able to endure so plain and forcible a reproof, which even stung them to the heart, *they answered and said to him,* with great hatred and scorn. Thou vile, presumptuous wretch, *thou wast entirely born in sins,* and didst bring into the world with thee most evident tokens of divine wrath and vengeance; *and dost thou* insolently take upon thee to *teach us,* the guides, of the national faith, and members of the supreme court of ecclesiastical judicature? We shall find out a way to correct this arrogance. *And* immediately *they cast him out* of the synagogue, passing a solemn sentence of excommunication upon him, though there was no shadow of proof that he had deserved it.

In his "Improvement" of this subject, Doddridge says:

We see this poor illiterate creature, (for such he doubtless was,) with the advantage of truth on his side, baffles all the sophistry of his most learned antagonists.—Great is the truth, and it will prevail. Great is this truth, so fundamental to the gospel, that *Jesus is the Son of God:* and this also, which is so important to natural religion and revealed, that *God heareth not sinners; but if any man be a worshipper of God, and do his will, him he hears,* and most favorably regards. May we be truly devout, and add to our devotion an obedient regard to the divine will, and *the eyes of the Lord will be upon us, and his ear be open to our cry!* (Psl. xxxiv. 15.) Then, being favorably owned of God, we shall have no reason to fear the censure of men. If they cast us out, Christ will receive us, and perhaps reveal himself to us with more freedom, in proportion to the injuries we sustain from them.

Who should dread Christ's coming?—The proud, the rich, the great of this world, are among those to whom the day of the Lord is terrible. The last of the Old Testament Prophets says:

> But who may abide the day of his coming?
> And who shall stand when he appeareth?

In the name of the Lord he adds:

> And I will come near to you to judgment,
> And I will be a swift witness against the sorcerers,
> And against the adulterers, and against false swearers,
> And against those that oppress the hireling in his wages.

What multitudes, in all the world are included in this awful catalogue, on whom the "swift witness" will execute "swift destruction!" Reader, turn your thoughts inward. If you are one of them, instantly obey the injunction in Isaiah 1· 16, 17, and you shall inherit the glorious promises of the succeeding verses. "But if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." If you are injuring or defrauding any poor child of Adam, instantly be reconciled to thy brother, for his Redeemer is mighty, and "he executes judgment for all that are oppressed." "He shall judge the poor of the people, and break in pieces the oppressor."

Do not imagine that the giant sin of slave-holding is the only sin here rebuked. Every man who grows rich on the labor of others has reason to tremble. He who is soon coming as the Judge, once said: "Wo unto you that are rich," and "blessed are ye poor, for yours is the kingdom of God." That kingdom will soon be enjoyed by those who are "faithful unto the end." "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him"

Reader, do not expect this glory because you may be poor. Miserable as your inheritance in this world is, if you set your heart upon it, God will leave you to perish with it. It is "to them that look for him that he shall appear unto salvation." The "crown of righteousness" is sure to "all those that love his appearing." Do you really love the thought of his coming! If so, look up for your redemption draweth nigh." But if you love the world, the love of the Father is not in you." "If your heart condemns you, God is greater than your heart and knoweth all things."—Therefore humble yourself before God, confess your sins and seek pardon of the crucified Intercessor, before he comes suddenly as an avenging Judge.

"Abundance of Idleness."—This is an item in the description of the state of Sodom, before its destruction. The Tribune says: "A clerk who comes into this city for a situation, must enter into competition with ten thousand, to see who can starve the longest."

To Correspondents.—The article on Babylon cannot be inserted at present. We have given considerable space to a kindred view of the subject, of which our brother was not aware, when he wrote.

W. M's.—Exposition, we have not room for, this week. We must examine it further, before inserting it.

THE CHRISTMAS DIALOGUE.

Nothing in *this* world's treasures would please us more than to be able to please everybody, but this is impossible, and if it were possible, it would be wrong, for the friendship of this world is enmity with God. Illustrations of the perfect agreement of these times with the prophecies of the last days, are very abundant; yet it is possible that a well meaning man may make a mistake in persons or places, when gathering up those illustrations.

In the Cry of Dec. 14 there was an article headed "Strange Dialogue for Christmas," furnished by a correspondent in whom we had full confidence, and we did not feel called upon to inquire what steps he had taken before sending the article. *He* prefixed some portions of Scripture. If they were applicable, they were in their right place If they were not applicable, they need not hurt any one, for they contained important truth, but our regret is not therefore the less if they were misapplied. A person connected with the school called on us, and we referred him to our correspondent, who has sent us the following

CORRECTION.

Mr. Editor—I wish to correct a statement or two made in a communication of mine in your paper of the 14th Dec. relating to a Dialogue written by the assistant Editor of the Christian Advocate and Journal. The dialogue was read by the Committee, and *adopted by vote,* with only *one dissenting voice.* One of the Committee then brought it to the author, to know if the objectionable part could not be left out. *The dialogue was taken back, and another one written.* I was therefore wrong in stating that it was rejected out of respect to the feeling of the Superintendents, who were looking for the Lord. The persons were *teachers* and not Superintendents, out of respect to whom the dialogue was returned.

I make these corrections cheerfully; and I have some hope of procuring a copy of the *last* dialogue. If so, I will furnish it to you.

Yours, &c. A Methodist.

We have received a letter from the author of the dialogue, speaking in severe terms of our correspondent, which we showed to him before the foregoing was written. He says "the dialogue was *principally* on other subjects, and that Millerism was brought in only incidentally, and that he was not conscious of having turned "the subject of the blessed Saviour's speedy coming into ridicule." On this point, different minds might naturally be supposed to see differently. His "hard words" about our correspondent would not conform to our taste, even if they were applied to our opponents, and we do not feel under the least obligation to publish them.

"The Voice of Truth."—We have received the first number of this paper, published at Albany, by Bro. J. Marsh, who resides at Union Mills, N. Y. He announces its object thus—

The object of this sheet is the proclamation of truth, as we understand it. In the entire history of the world, there has never been an age when it was more highly important than the present, for truth to lift up her voice like a trumpet, to show the church and the world their sins, and the swift destruction to which the vast throng of each class are blindly hastening. We are aware, however, that truth will, to the great mass, cry in vain; for the time has come, when the church, to say nothing of the world, will not endure sound doctrine; but after their own lusts have heaped to themselves teachers, having itching ears; have turned their ears away from the truth, and are turned unto fables. 2 Tim. 4; Again. None calleth for justice, nor any pleadeth for *truth;* they trust in vanity, and speak lies, they conceive mischief and bring forth iniquity. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart, words of falsehood. And judgment is turned away backward, and justice standeth afar off; for *truth* is fallen in the street, and equity cannot enter; yea, *truth* faileth; and he that departeth from evil, maketh himself a prey. Isaiah 59. Again. A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof Jer. v. 30: 31.

Such are the characteristics of these last days—these perilous times, in which the "Voice of Truth" commences its fearless, and we fervently pray it may be true and faithful testimony in justification of truth and holiness, in whatever sect, it may exist: but against every species of sin, whether found in high or low places; in or out of the church; under the hypocritical surplice or gown of modern scribes and pharisees, or unblushingly exhibited by the highest or the lowest dignitaries of church or state, or their blind and deluded devotees.

We need not say that he clearly and ably defends the doctrine of the advent at hand. He issues a sheet of four closely printed and well filled pages, once in two weeks—13 numbers for 25 cents.

Correction.—In our paper of Nov. 23d, we stated, from one of the daily papers, that "Hon. Robert W. Lansing, receiver of public moneys at Mineral Point, Wisconsin, had absconded with an unknown sum." We are happy to learn that he is not a defaulter, but has been faithful to his trust, being a rare and honorable exception to the general profligacy and dishonesty in the management of public property.

A colored Methodist exhorter recently visiting this city from Maryland, was asked if the colored people there knew any thing about the Saviour's coming?

"Mr. Miller's system, you mean?" said he, "O yes, they know all about it."

"How do the slaves feel about it?" he was asked.

"Some of them feel that they are not ready for that day; but others are hoping it is true."

When inquired of respecting his own feelings, he said he longed for the day to come.

When passing through Maryland, last summer, we gave papers to every colored person we met. One respectable looking woman, as she took a Clue to the Time, remarked that she could not read, but that she would get somebody to read it to her. We remarked that we were expecting the blessed Saviour to come soon and receive his children to himself. Her countenance brightened up as she replied, "I hope it is true."

Sudden Death.—Our Bro. Dr. Thomas Pitts, formerly known as a Methodist preacher, returning from a visit to his friends in Orange Co., on Friday evening, Jan. 5th, was instantly killed by the discharge of a double-barrelled gun, which was in the carriage with him, occasioned by a sudden jolt in crossing the rail-road track. He has left a widow and two married daughters, to whom we trust this affecting bereavement may prove one of those afflictions which work out a far more exceeding and eternal weight of glory. He spent the night of new year's day in religious conversation at his own house, and while absent, distributed Second Advent publications. His wife was expecting his return to supper, when the intelligence of his death was suddenly brought to her. She has the prayers of God's children, and she is sustained by the faith of soon meeting him, to part no more.

The Convention.—We wish to have the visit of several of our brethren to this city made an occasoin of great good. Knowing that Bro. Miller, and others were making arrangements which would call them here, we have therefore proposed a convention. We do not desire our brethren at a distance to leave fields of labor, where they are evidently doing good, to spend time and money merely for the gatification of seeing each other, but we wish to have a gathering here of those who are not prevented by manifest duty, from enjoying the privilege.

Poughkeepsie.—Bro. G. B. Hutchins, 45 Main-street, invites a lecturer, who is a workman that can rightly divide the word of truth, to come and sound the alarm in that large town.

Prospect Ridge, Pike Co., Ala.—Bro. W. E. Murfee writes: "Is it possible that time is so short, and not one of you can be spared to come this way to preach to us? I have circulated the Midnight Cry. But alas! if there is a neighborhood of people where precious souls are sleeping in their sins more than another, perhaps it is in this region. O come to our help, and cease not to pray for us."

Litchfield, Ct —Bro A Benedict, who has been for years a deacon in the Congregational church, writes: "I am more and more interested in the Midnight Cry the longer I read it; and I wonder how any Christian who loves the appearing of our blessed Lord, and is looking for that event, can live without a Second Advent paper. I have great reason to fear, that if I had not received from week to week that faithful monitor—which by its welcome visits, and blessed admonitions, has brought up God's holy word, and kept it constantly before my mind, and thus my faith has been increased and strengthened by the sure promises of God, the fulfillment of prophetic periods of time, and the sure signs of the times, which our Saviour gave to all his dear people to let them *know*, when he was at the door—perhaps I should have drawn back to perdition. The cause in this place, I believe, is taking a firmer hold on the Advent brethren, and many are anxious to learn the truth on this subject; while scoffers are more bold, 'Saying, Where is the promise of his coming?' We have several meetings every week, and I know we have the presence of our Saviour and the Holy Spirit with us. They are similar to the meetings which the primitive disciples held when the Saviour came and said, 'peace be unto you.'"

Bro. Charles Dealtry.—We are happy to see that the Hottinguer, in which he sailed from this port, on the 18th of November, had arrived at Liverpool, sometime before the 9th of December, making a very quick passage.

Myers' Mills, Somerset Co., Pa.—Bro. Bueckly writes: "Could you not persuade some lecturer to visit this section? I doubt not thousands might yet be saved. A large field will be opened from Philadelphia, Lancaster, Harrisburgh, Chambersburgh, Bedford, Berlin, Somerset, &c. The harvest truly is great, but the laborers are few. Many desire to hear Mr. Miller himself. If he cannot come, send some one else, *before it be too late*." The writer mentions that his brother, E Bueckly, a minister of the gospel, is proclaiming the midnight cry in Donegal, Westmoreland Co.

Cheshire, Ct —A Brother writes: "The copies of the Midnight Cry are hailed as welcome messengers. In the hands of God, they serve, in a good degree, to keep up the glowing interest awakened here last winter and spring. Some 40 or 50 lectures were then delivered in this town. A goodly number gave heed to the word preached; souls were converted, and in our conference meetings, are heard to thank God that they ever heard the midnight cry. A chosen few are daily looking for the blessed Jesus to appear and change our vile bodies. A larger number have given up their temporal millennium views, and tell us, 'when the vision runs out, Christ will come.'

"A Bro. just from New Britain informs me that the Advent brethren—not a few—are all alive. They have meetings about every evening. The cause is the same in Plainville."

Trenton, N. J.—Bro. James Wise writes: "We have had no lectures since Bro. Litch and Caldwell left. If you can send one he will meet warm friends, though few in number."

Alabama.—Bro. Silas M. Wooton writes from Mt. Moriah: "Thanks be to God, there are some few who say they have been studying the Scriptures for forty years, and have learned more in a few months than they have in all that time, and that the Bible seems like a new book since they have seen your expositions, and who seem to believe the end is not far distant."

Blandford, Mass.—Bro. David Bates writes: "There is a little band in this place, who are looking for the blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ. The Lord is doing wonders for us in filling our hearts with the peace of God that passeth knowledge."

Bro. James Reed writes from New Hartford, N. Y., Dec. 20: "I feel much pleased and much edified in reading your valuable paper. It is food to the hungry soul. Oh how I rejoice in view of the prospect before us! I feel that soon we shall be, by the grace of God, beyond the reach of scoffers and gag-law makers. My faith grows stronger every day. I am confined at home the most of the time week days, and can't enjoy myself as well as if I could be out proclaiming the truth. Still, I lecture at home and abroad as the door opens. I am out the most of the Sabbaths, confirming the brethren and teaching others, and many are coming out.

"I have many calls by those who wish to converse with me. Some embrace the truth at once, and some cannot see. A Methodist minister came this morning to get more light. He could not be satisfied as to the commencement of the 2300 days; I referred him to Dan. 9: 24, 25, and Ezra, 7th chapter. After looking at this carefully and seeing the 70 weeks bring us to the crucifixion, A. D. 33, just 490 years from the decree, 457 B. C. 'Oh,' he says, 'that is the proof: there it is; now I will preach it.' Would to God more would do likewise for that day hasteth greatly."

Cincinnati, O.—Bro. D. Boyer writes: "God is still with his people. The brethren in this city are strong in the faith, looking for the speedy appearing of the Lord. Our congregations are large and attentive. The Second Advent cause in this city has never been so prosperous as at the present time."

Brockport, N. Y.—Bro. Galusha writes: "Bro. Arnold, a Methodist minister in Brockport, is lecturing on the second advent with good success."

LETTER FROM BRO. H. F. HILL.

Geneseo, Liv. Co., N. Y. Dec. 28, 1843.

Brother Southard,—Among a number of publications which we receive, there are none so eagerly sought as the Midnight Cry and the Signs of the Times. We used to read the Youth's Cabinet, edited by N. Southard, designed for the benefit of children and Sabbath Schools. A cause which lies near my heart; which I have felt a deep interest for the last eleven years. During part of this time I have had charge of a number of different schools at the same time; riding from place to place, and meeting them at different hours, and so have spent the whole Sabbath day with children, pointing them to the Lamb of God. Now this was a high, holy, and heavenly work, to tell the story of a crucified and risen Saviour, to little children. But for the last ten months I have been engaged in a higher and holier calling, if possible. I now feel called of God to cry, Behold the Bridegroom cometh, just as much as ever I did to witness that he has power on earth to forgive sins.

I have just returned from the "hill country," southeast part of this county, where I have given twenty-five lectures on the Second Advent. The Spirit of the Lord was there to convince the people. The aged sire and the child, together with middle aged men and women, kneeled at the anxious seat for prayers. I have been in many revivals, but do not remember of seeing converts come out more clear than on this occasion. Some touching scenes occurred during the meetings. Appeals from the wife to her husband, from children to their parents, and from parents to their children. One evening three women arose for prayers, with each an infant in their arms. There were four of this class who professed to find peace by believing in Jesus. One of them carried her child a mile and a half on foot to the meeting, pressed also with the burden of sin; but she returned happy in God. The Holy One of Israel was there to quicken his people. In one of our speaking meetings a sister arose and said, "I trembled, I feared this doctrine was true; but I thank God, my fear is gone; the love of God has cast out all fear that has torment, and I can now say, come Lord Jesus, come quickly."

There are a number of living Christians in this part of the country (Springwater) who testify that they were awakened to seek the salvation of their souls through the lectures given by brother J. D. Johnson, last winter. The church in Springwater followed his lectures with a protracted meeting, and the consequence was a glorious revival. Some say his lectures did no good, but the converts speak the truth. This same society voted (I was informed) last Sabbath without one exception to have me come and give a course of lectures in their meeting-house. O may as much good result from them, as there did from the truth when proclaimed by brother Johnson last winter. I do not know of any place where brother Johnson gave a course of lectures but that a revival followed unless the doctrine was opposed by the ministry.

I have seen members of six different denominations together in one meeting, their hearts all united under the power of this truth.

But some of those who hate this doctrine, are making calculations to have a grand triumph when the time passes away. If the Caraite Jews are correct, and the Jewish year does not terminate until barley harvest, and time should pass the 21st of March, what a general triumph the ungodly will have! Some professing Christians have already said, "How we shall laugh at you Millerites when the time passes by."—When the wicked are triumphing, and God's people are suffering a reproach, and a rebuke, will be the time that he will appear to "swallow up death in victory; and the Lord God will wipe away tears from all faces; and the REBUKE of his people shall be taken away from all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; *we have waited for him*, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 8, 9.

Let those who feel disposed to take a part in this triumph (should time permit it) read the type of their doom in the destruction of old Babylon; the type of the present mystical Babylon."

BELSHAZZAR'S FEAST.

God had set the time. Jer. 24: 12. It had been the theme of much prophecy. The learned of Babylon were not ignorant of this prophecy. They feared the God of Israel. They knew that he had accomplished wonders for his people. Babylon was made secure by three walls. The outer one 360 feet high and 80 feet through. The river Euphrates passed through this great metropolis of the world; and they had arched the wall over it. Why so much caution? such high and strong walls? They had conquered the nations and carried their gods away captive to their temple in Babylon. They feared Israel's God. Though they had carried away the vessel's of his temple at Jerusalem, and reduced his people to bondage, they had not carried him away. The seventy years was nearly up. They had made great calculations on a feast if Babylon passed this prophecy; for then they would have nothing to fear. But Cyrus had heard of the design of this feast: and he laid his plan to enter in the midst of the confusion it occasioned, and subdue Babylon. He cuts a new channel, to turn the water-course of the river another way, that he might enter with his army under the arch. in the bed of the river. On the last day of the seventy years—the sun had set, and all was safe. "Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand." Dan. 5: 1. The common people followed the example. Their fear was over; and the guard laid down their watch, and joined in the general feast. It was a festive night. They felt the word which had gone forth from Israel's God had failed. That night Cyrus the nephew and general of Darius let the water from the river into the new channel, and entered the city with his army under the wall. Instead of finding a strong guard to contend with, he found the people wrapped in one scene of revelry and drunkenness, paying their devotions to their idol gods.

What is now passing in the palace of the proud monarch of Babylon?

The mighty golden palace is lighted with unusual splendor, where the host of the high ones are assembled. What thoughts of future greatness are now passing in the minds of the lords and nobles; while their proud monarch whose grand-father had reduced Israel to slaves; to show his contempt of their God, orders the vessels once consecrated to the service of Jehovah, in the holy temple at Jerusalem, that they may together profane them, in drinking to the honor of their gods, and triumph in their uncircumcised hearts over the God of Israel. Exultingly they exclaim! What power shall harm us? None dares dispute the mandate of thy will, O Belshazzer. Thy reign shall be a triumphant and glorious one. The nations shall obey thy command, and pay homage at thy feet. Thy name shall be exalted with the holy gods. "Babylon is the glory of kingdoms." We had none to fear but

Israel's God, and his word has failed, and we have subdued his people.

Where are God's suffering people, the Hebrews, during this feast? They took no part in it. "By the river of Babylon there we sat down; yea, we wept, when we remembered Zion." Their enemies now tauntingly inquire of the prophecy of the seventy years; demanding of them a song, in their merriment. "For they that carried us away captive required of us a song, and they that wasted us required of us mirth,' saying, sing us one of the songs of Zion." (Read 137th Psalm." "How shall we sing the Lord's song in a strange land? . . . O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us." The poor Hebrews are now the servants of the servants, who carry the vessels of their Lord's house from the idol temple where they had been kept sacred, that "the king and his princes, his wives and his concubines might drink therein," in this triumphant feast. O what a proud night for Babylon. In the height of their joy—"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."

Silence reigns throughout the palace. All eyes are fixed upon the wall. O what has that unearthly hand written? Consternation fills every breast. Has not Israel's God awaked to fulfill his word? None of the king's wise men are able to read the writing. But Daniel, the Hebrew captive is sought. He comes with the dignity bcoming a prophet of Israel. He disdains the king's gifts and rewards, but boldly reproves him for his sins—and reads in the hand-writing before the king and his proud assembly (now chilled and deadly pale) the king's death warrant and Babylon's doom. That night Belshazzar was slain, and proud Babylon was humbled at the feet of the prince of Media.

Reader, would you be glad to have the vision fail? Remember that those who love his appearing receive a crown of life. Are you calculating to take a part in that triumph? I know of but one sign to appear before "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God." That sign will not be mistaken. Matt. 24: 30. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn." Is not the last sign reserved for the hour of your triumph? When MENE will be written in the palaces of every monarch on earth. "God has numbered thy kingom and finished it." And will not TEKEL be written upon thy forehead in the hour of thy triumph? "Thou art weighed in the balances, and art found wanting."—But "beloved," who love his appearing, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his *glory* shall be revealed, ye may be glad with exceeding joy." That we may be partakers in that joy, is the prayer of one who is expecting him who is our Life soon to appear.

H. F. Hill.

Letter from brother Moses Chandler.

Lancaster, Pa., Lancaster Co., Dec. 30, 1843.

Dear Bro. Southard,—I have been lecturing for a few days in Lebanon county. The people tried hard to keep the word out of the vicinity. They had been taught that the Advent doctrine was all a humbug, but when they came to hear on the subject they were greatly disappointed. Many declared it to be the Bible doctrine. I lectured in two villages, and it has awakened a great interest on the subject. The people are found searching their Bibles, in the taverns and stores, and almost every place. Many have embraced the doctrine of Christ's speedy coming, and are striving to be ready that they may be found without spot and blameless. Sinners are made to tremble, and some of them to cry out, What shall I do to be saved? Calls are numerous for lecturers.

O! what a thought, when we look for a moment and see what a mass of precious souls must be lost. Oh my God what can be done more to save them? My soul is pained. We must do what we can, and they must be left without excuse. I cannot wish for the Lord to delay his coming, for we see the world is growing worse and worse. I would to God that the watchmen all would awake. How many will come to judgment with their garments stained with the blood of souls. Oh my God, shall I be one? I am resolved to free my skirts from the blood of all men, by the grace of God.

My dear brethren and sisters in Christ, have we done our duty to our children, to our parents, to our brothers, to our sisters, and to our neighbors, and the world at large? Have we not kept back part of our influence, or money, or some part of the price! God search us out, and let us see ourselves in the light of eternity.

Port Hope, Canada West.—Our devoted correspondent, Charles Friend, writes, Dec. 27: "I have given the bundle of papers you sent me, such a circulation, that I hope they are, and have been doing good far and near. . . . The clergy are growing very angry—the people are more inquiring. Mockery, though not abated, has changed ground,—professing people are reading—and scoffing is mostly confined to the priest, the infidel, and the drunkard. I have had another local Methodist preacher twice with me, serious in his inquiries, though two months ago, a decided opposer. Should he be brought to the knowledge of the truth, he will make the third local preacher on the Hope Circuit. We want an efficient minister. Pray do not cease letting God's laborers know our wants." In the same letter was $2. from Bro. Fowk for the mission to England. He inquires Bro. Dealtry's address. It is, "Charles Dealtry, care of John Macqueen, Westbourne Grove, Westbourne Terrace, Bayswater Road, London, England."

We do not know the residence of the other brother inquired for.

"GO INTO THE STREETS AND LANES."

We are very happy to receive the following, and hope multitudes in this city and elsewhere, will do likewise."

Dear Bro. Southard,—The time is fulfilled, evidently indicated by every thing which meets the observation of that servant who is "wise" to watch, and "faithful" to the important trust committed to him, to obey that last injunction of our Lord, who has commanded us through his word that last of all we should "Go out quickly (no time for delay) into the streets and lanes of the city, and bring in hither the POOR, and the MAIMED and the HALT. and the BLIND, and into the highways (meaning country places) and hedges, and compel them to come in (by teaching, instructing, warning and exhorting) that my house may be filled," saith the Lord, "For I say unto you that none of those men which were bidden (and have made light of it) shall taste of my supper."—Luke 14th chap. In obedience to this command, Bro. Flavel and myself yesterday visited a number of families in this place, where we endeavored to sow the good seed of the word of God. We found one woman who had once enjoyed the light of God's countenance, but she frankly acknowledged the salt had lost its seasoning power—she seemed to be somewhat affected with our visit, and very ready to receive the word. During a residence of about five years in this city, she informed us, not a minister had visited her, and during the sickness of her family, she had none of the consolations of them who are commanded to "rejoice with them that do rejoice, and weep with them that weep." How those at the present day, who bear the name of Christ, in view of numberless instances of the kind, every where, can escape the indignation of Him, who in that day will say, "sick and in prison, and ye visited me not," we cannot see. We also visited the jail, and exhorted the prisoners, who were gathered round a stove in the hall. Some seemed quite serious, but a few appeared to "care for none of these things." There was *no Bible* (!) in the prison, and there had been *no preaching* there for *upwards of a year*, (!) as we learned from them. O how necessary that we should follow the beloved Paul in our ministrations, teaching "publicly and from house to house." Acts 20: 20, and God will surely repay us abundantly. "The harvest is great, but the laborers are few. Let every one be engaged in this work that loves God and precious souls as time, and opportunity will admit, for you will not be gone over all the houses of the poor until the Son of man be come. Go to the poor, and remember the Scriptures which says, "Not many wise men after the flesh, not many mighty, not many noble are called," &c. 1 Cor. 1: 26—30, and again, James says, 2d chap. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" May the blessing of God attend all those who are engaged or shall engage in this blessed work. Amen and Amen.

G. W. P.

Newark, Jan 6, 1844.

Let us rather consider what we ought to do ourselves, than hearken after the doings of others.

Extract of a Letter from Bro. J. Marsh.

My late visit to Albany and Boston, served in no small degree to confirm my mind on two very important points, viz: that our cause is the Lord's own cause, and will therefore speedily triumph; and that our opponents have no better arguments with which to oppose it than contumely and misrepresentation.

For one I can say that I never have been more grounded in the faith of the coming of the Lord at the end of the 2300 days, which evidently terminate next March; and so far as I know, this is the case with *all* in this place and elsewhere, who have like precious faith. I found it so in Albany; a more devoted band of brethren I never met with. Their meetings are well attended *every* evening, and on Sabbath days at the house of prayer, and many are daily rejoicing in the full hope of soon seeing their glorious Lord.

In Boston I found the cause more prosperous than I had anticipated. Perhaps there is not a larger congregation in the city than meet at the Tabernacle.—Their prayer-meetings are frequent, orderly, spiritual, and highly interesting. A more heavenly communion I never enjoyed than the one I attended in the Tabernacle. It is thought there were five hundred communicants who were confidently expecting soon to eat and drink with their Lord in his glorious and everlasting kingdom.

I found Bro. Himes indefatigable in his labors, in the pulpit, the prayer-meeting, and office of the Signs of the Times. But few if any men are capable of doing more. Good order reigns in every department over which he presides. Strict economy, commendable liberality, untiring perseverance, with sound discretion, mark his course, and I feel the fullest assurance in saying, that the glory of God is the ultimate object of all his labors. I speak this not by way of flattery; for this I hate; but knowing that the degraded press and pulpits of our country have left no means untried to sink into disrepute the Advent cause, by impugning the motives and honesty of brother Himes, and by circulating the most ridiculous reports about our brethren, and the Tabernacle in Boston, I felt it due to the cause at large, to say what I have.

Our faith and works should harmonize. If we believe the present church organizations, the ministry and the press are opposing the truth, we should not lend our influence, or aid in any way to assist in carrying on that opposition. He that is not for me, says Christ, is against me. They are not for Christ who oppose his coming at any time. Our duty therefore seems plain to me, that our entire influence and support should be withdrawn from all, and every opposing interest to the coming of the Lord near, and given to sustain and further this despised, yet blessed cause.

At *this* important crisis, when the weak need to be made strong, and the strong strengthened, we should do all we can to aid in strengthening one another. If there is an Advent meeting convenient for us to attend, we should attend it in preference to any other. If we have any thing to give for the support of the ministry, bestow it on those who are proclaiming the coming of the heavenly Bridegroom. If we have any thing to impart for the spread of the truth, be sure and not give it for the propagation of the fables and traditions of men, but for the spread of the glad tidings of the kingdom at hand. And if we have a dollar to spare for a religious paper, give it for the Signs of the Times, the Midnight Cry, or some Advent paper, if we have not already done it; and if we have, order another or more for the benefit of those who are unable to spend a dollar for one of these valuable heralds of truth. In this way we can and should serve God with our *substance* as well as with our lips—prove a lasting blessing to others, and secure a rich and eternal reward in the everlasting kingdom of God. Finally, let us *hope*, and *do* unto the *end* of the days; for the vision is sure, it will not tarry.

Union Mills, N. Y., Dec. 11, 1843.

Bro. R. Hutchinson, from Montreal, Canada, is now in Boston, and we shall expect him soon in this city.—Those who wish to contribute for the cause in Canada, will have an opportunity. He has published the Voice of Elijah, and scattered it widely through the British Dominions.

Bro. Geo. Storrs has been laboring nearly a week, and is now in this city, where his family at present reside. Bro. S. S. Snow, of Ct., and Bro. W. S. Campbell, from Mass. are also in the city.

RETRENCHMENT.

We publish the following at the request of its author, because we think many readers need to have their minds stirred up to the subject of which it treats. We hope it will induce "YOU and ME," dear reader, to inquire, "Lord, what wilt thou have me to do?"

Read by H. Jones, before the Black River Association, (Congregational.) Presented by their request, and approved by their Resolution, at Rodman, Jefferson Co., N. Y., Aug., 1836.

Rule 1. Christians should retrench from the consumption of the Lord's goods for their own enjoyment so far as required by the perfect EXAMPLE of Christ their divine Lord, for this is scriptural and right. Though he had all the world at his immediate disposal, he retrenched, from choice, so far as to be born of the most obscure and humble parentage, in the manger of a stable, wrapped in swaddling clothes, apparently on purpose for our example of retrenchment, or humble life. By the sweat of his face, instead of speculation, or expending the hard earnings of others, he earned his own livelihood in the useful and humble occupation of a carpenter, with his father, for thirty years before his public ministry. And during his ministry, he retrenched so far as apparently never to have expended a fraction of property either for fashionable or costly apparel, his garment wove and worn without seam, being, it seems, like John's, not sewed at all, but a piece of cloth otherwise kept upon the body, as John's was, by a girdle of skin. He retrenched so far as not to prepare food for himself nor his followers when alone by miracles, more dainty or costly than fish and coarse bread, without the expense of an article of trimmings, so called. tables, or table furniture, though miraculously he could have given sumptuous dinners with equal ease, had he wished it for an example on record. And he actually retrenched or abstained from this world's goods or personal possessions for his comfort, or indulgence, so far as to be even poorer than the birds and foxes, in not having "where to lay his head," as they have.

Rule. 2. Christians should retrench just so far as COMMANDED to do by the Lord Jesus, for this is certainly scriptural and right. He commanded them to forsake all as he did, to sell all, and consecrate all to the Lord, as the poor widow did, even to her last two mites, for which he commended her; or faithfully to use all if entrusted to them for a time, only in his service and to advance his cause in the world, like the faithful doubling of the talents by the good servants without appropriating a particle of it for self indulgence, or in any way not actually bringing constant increase to the rightful proprietor.

Rule 3. Christians should retrench so far as taught to do both by the precepts and EXAMPLES of the inspired APOSTLES, and primitive saints their coadjutors; and surely this is scriptural and right. Luke 10: 28, Acts 2: 44, 45, leaving or selling all for the needy, &c. 2 Cor. 6: 10, "Poor, yet making many rich," &c. Heb. 11: 37: "They wandered about in sheep-skins." &c. i. e. this should be the spirit of their retrenchments.

Rule 4. Christians should follow the EXAMPLE of JOHN THE BAPTIST in their retrenchments for the cause of Christ, the greatest human prophet ever on earth before him, who expended not a particle of his Master's goods, for the gratification of his appetites in buildings, equippage, apparel, meats, drinks or any other things for his own personal indulgence in conforming to the world, though he died a martyr for his self-denying, bold and faithful labors in reproving an ungodly king.

Rule 5. Christians should expend not one particle of the Lord's goods, for their present enjoyment, except to preserve human life, and health, to avoid bodily sufferings, and to promote the everlasting interests of themselves and others in glorifying the Lord the Proprietor of all things. This rule, certainly scriptural and right, forbids, like the others now given, the expense of all eating, drinking, dressing, equippage, building, &c., merely for present indulgence, or beyond what the love and honor of God absolutely require.

The Groton Conference.—The Conference which has been in progress here for the last four days, has been a good time to believers. The Lord was indeed with us; many believers were here from the neighboring towns, and we can truly say, *the saints* were *quickened*, and their faith increased. Sabbath afternoon we had a communion season; from one hundred and fifty to two hundred communicants were present, expecting that this might be the last time they should show forth the Lord's death till he *come*. It was indeed a time of deep interest. The notice of this meeting being so limited as to prevent many who were desirous of attending, therefore with united voices we concluded to adjourn till the first Friday in Feb., if time continues; when we hope our brethren will come up in the name of the Lord of hosts, expecting a time of refreshing from the presence of the Lord. Thy brother in hope of soon seeing the Saviour. L. Boutell.

Groton, Mass., Dec. 11, 1843.

John Fox.—The celebrated author of the "Book of Martyrs," was remarkable for his piety. But among all his excellencies, none was more conspicuous than his liberality to the poor. What was sometimes offered him by the rich (for he was himself sometimes distressed) he accepted, but immediately gave it to those who had less than himself. So entirely did he give his goods to the poor, that when he died he possessed no ready money. This benevolence was maintained by a sense of the love of Christ, and was shown with a view to his glory. A friend once inquiring of him if he recollected a poor man, whom he was accustomed to relieve, he replied, "Yes, I remember him well, and would willingly forget lords and ladies to remember such as he."

LETTER FROM BRO. S. HOPKINS.

Dear Brother Southard,—Enclosed I send you two dollars in payment for the Midnight Cry. Never did I receive so much for so little money before. Next to the Bible do I prize that paper, for without it I should yet have been in the dark with regard to much that is contained in the Bible. But, praised be the Lord, what I have so earnestly desired, for the thirteen years last past, since I became, as I trust, savingly acquainted with Jesus Christ, I have at length obtained, i. e. a knowledge of the time that appeared to me to be set in the Scripture; the time when we might expect a visit from our Lord. I have ever been a believer in the personal coming and reign of Christ, and I cannot see how any body that reads the Bible can believe otherwise. During the summer of 1842, I frequently heard of the Millerites, as they were called, that they were holding meetings and lecturing in the east, and having read some of Bro. Miller's lectures about six years before—although many were scoffing and sneering at it—I had a very strong desire to know more about it; but I could see no one to converse with that could give me any light, and I knew not where to obtain any publications upon the subject until about the first of January, when Providence threw before me a number of the Bible Examiner containing an exposition of Matt. 24; also one or two numbers of the Christian Palladium containing something on the subject. My hungry soul devoured every word, and was hungry still; but bless the Lord, the hungry soul shall be filled, and so it was, for it was not long before my brother, residing near, received a package of six numbers of the Midnight Cry. I hailed them as a message from heaven—I perused them and re-perused them, and the more I read the more I wanted to, and still the paper comes fraught with the richest blessings.

I expect soon to see my Saviour face to face. I have fully committed myself to 1843, and although strongly opposed by many, both in and out of the church, and forbidden to say any thing on the subject in our meetings, yet as the Lord has helped me, I have been trying to help my brethren sound the alarm, and at present there seems to be a waking up to the subject in the minds of some that belong to the society of which I am a member. My brother is a firm believer, and there are some in whose hearts the good seed sowed by brother G. W. Adams has been growing ever since, and it is just about coming to maturity.—We live in the neighborhood of brother W. D. Cook, who has lectured among us. But it appears to me that the churches occupy the same position with regard to the second advent that the Jews did with regard to the first; they seem determined to suppress it altogether. The preachers preach against it and the people pray against it. "The prophets prophesy falsely and the priests bear rule by their means, and my people love to have it so; and what will be done in the end thereof?"

I wish that some good lecturer might come this way. Above all things don't discontinue the paper while time continues.

Sodus, N. Y., Dec. 21, 1843.

Died—In Auburn, N. Y., on the 23d of Dec., Caroline Hotchkiss, eldest daughter of Clark B. Hotchkiss in the 18th year of her age.

In her brief sickness, she gave very marked and decided evidence of having *that Bible faith and hope* which Paul expressed—"having a desire to depart and be with Christ, which is far better." After parting with her parents and friends, and sending messages to her associates to meet her in peace when Christ comes, she sweetly went to sleep in Jesus, by faith, expecting "the Master" to come and "awake" *her* "out of sleep" in the morning of the great day; and then to behold him in his glory, when he comes to give Paul "a crown," with "all them also, who love his appearing." "Blessed and holy is he that hath a part in the first resurrection; on such the second death hath no power."

LETTERS RECEIVED DURING THE TWO WEEKS ENDING JANUARY 9.

Postmasters.—Salina, N. Y.; Burlington, Vt.; Brandywine, Md., each 50 cts.

Rice Creek, Mich.; Harrodsburg, Ky.; Tully, N. Y.; Troy, Mich.; Allen's Fresh, Md.; Kingsville, O.; Weedsport, N. Y.; West Granville, N. Y.; Northfield, Vt.; West Grentham, Mass.; Salisbury, N. H.; Roosevelt, N. Y.; Juliett, N. Y.; East Bradford, Mass.; Burrillville, R. I.; Montgomery, Vt.; Hornby, N. Y.; Harrodsburg, Ky.; Attica, N. Y.; Akron, O.; Montrose, Pa.; Fort Ann, N. Y.; East Granville, Mass.; Baldwinsville, N. Y.; Mountjoy, Pa.; Brookville, N. Y.: Three Rivers, Mass.; Albion, N. Y.; Buffalo, N. Y.; Gallatin, Tenn.; Auburn, N. Y.; Ithaca, N. Y.; Derry, N. H.; Middletown, Ct., each $1. Montrose, Pa.; Hamden, Ct.; Comstock's Landing; Cheshire, Ct.; Hudson, O.; Cambridge Borough, Vt.; Northfield, Vt., each $2. Bell River, Mich.; Lockport, N. Y.; Saratoga Springs, N. Y., each $3. Reedsville, N. Y.; Holden, Mass., each $4. Akron, O.; Sardinia, N. Y., each $5.—Montpelier, Vt., $6. Montrose, Pa.; Geneseo, N. Y., each $13. Remington, N. Y.; Greenville, N. Y.; Gardner. Mass.; Waterbury Centre, Vt.; Jamesville, N. Y.; New Lebanon Springs, N. Y.; Evans Centre, N. Y.; Sennett, N. Y.; Middlebury, O.; Peekskill, N. Y.; Alum Creek, O.; Warrior Bridge, Ala.; Oxford, Mass.; Waterbury, Conn.; Hamilton, N. Y.; Centreville, Pa.; Binghamton, N. Y.; Dewittville, N. Y.; Milford, N. J.; Dedham, Mass.

Individuals.—Thos. Watson, 50 cents. Philo Hawkes; F. S. Adam; D. C. Tourtelbot; P. Aldrich; G. B. Hutchins; C. B. Hotchkiss; C. Mattven, each $1. James Wise; Lucy Carvan; Chas. Friend, each $2. Andrew Benedict, $3. Geo. A. Sterling. $4. C. Greene, $5. A. P. Barringer, $6. Moses Chandler; G. S. Miles, each $10. Chas. Friend, $16. Philadelphia S. A. Association, on account, $50.

J. V. Himes; J. W. Fenton; Anthony Pearce; R. T. Price; Josiah Litch; Wm. Murrells; H. Law; A. Doolittle; Wm. H. Scott; Wm. E. Benham; Elias K. Buechley; David Plumb; Dyer Austin; L. D. Fleming; S. Dayton; J. Litch; Geo. Hossler; E. Westbrook; E. C. Galusha; Nathaniel; J. W. Larna; John Kilton; Chas. Greene; Geo. W. Price; Joshua D. Mitchell, Lewis C. Gunn, Raymond Whitney, J. V. Himes, Ali Andrews, Stephen Gregory, L. D. Fleming, Geo. Storrs, H. H. Gross, Richard Hoyt, J. McChesney, F. W. Emmons, S. T. Vanderbeck, G. F. Hill, John Dresser, David Bates, Wm. J. Ripley, H. Patten, John Starkweather, John Hall, J. Ludlow, E. N. Hoag (postage 25 cts.,) E. Heith, B. Matthias, I. E. Jones, W. Stewart, H. Lye, M. E. Murfee, S. Dayton, I. E. Jones, A. A. Bentley (package,) David Baker, Hugh Hancock,

THE MIDNIGHT CRY!

VOL. V.—NO. 26. NEW-YORK, THURSDAY, JANUARY 18, 1844 WHOLE NO. 105.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS
$5 for Six Copies—$10 for Thirteen Copies.

"What I say unto you I say unto all, Watch."

LECTURES

At Franklin Hall, Chatham Square, three times on the Sabbath, and on Monday, Tuesday, Wednesday, and Thursday evenings; prayer and conference meeting on Friday evening. Bro. S. S. Snow narrates his conversion from deism by the influence of the Second Advent faith, this (Thursday) evening.

ST. LUKE'S SCHOOL ROOM, corner of Grove and Hudson-streets. Lectures three times on the Sabbath, and Tuesday, Thursday and Friday Evenings.

BRIDGEPORT, CT.—W. S. Campbell lectures next Sabbath.

CHRIST COMING TO JUDGMENT.[*]

TUNE—*Indian Philosopher.*

"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him."

On that sublime, eventful day,
When heav'n, and earth shall pass away,
And Jesus shall appear,
With angels bright, encompassed round,
Then Gabriel's trump, in tones profound,
Shall tell to every ear,

That Christ has come to judge the world,
With all His glory, bright unfurled,
And all must see His face;
The Jew and Gentile, bond and free,
Must their Creator's glory see,
It shines in every place.

And none will there spectators stand,
But all from every clime and land,
Will interested be;
The graves must open, yield their trust,
And what has mouldered back to dust,
Revived we then shall see.

And they who pierced the Saviour through
Will then be there, and tremble too,
Beneath his searching eye.
In tones that will all hearts appal,
They'll on the rocks and mountains call,
O hide us, they will cry.

Hide us from Him who reigns above,
From Him whose very name is love,
We cannot meet His face,
But ah! you must, and hear your doom,
In Heav'n for you, there is no room,
For you no pard'ning grace.

But to His saints will Jesus say,
To seats of glory come away,
Come, be forever blest.
But you ye cursed from me depart
In lake of fire receive your part
Shut out from promised rest.

For that great day my soul prepare,
For sure at most 'twill soon be here,
And we must meet our God;
Love God while here, with all the heart,
And with no idol share a part,
Just lean upon his word.

Just hang on Him by simple faith,
His word is pledged to keep us safe,
Till this short life is o'er,
Then let me praise redeeming love,
'Till I get home to Heaven above,
There, I shall want no more.

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[*] The writer is Miss M. K. B. of Somers, Ct., aged 16 years. She has been a professed disciple of Christ for two years, but when she wrote this was not clear, respecting the Scriptures which speak of the time.—ED.

ILLINOIS.—Bro. A. A. Stevens writes from Springfield, Jan. 3d: "Bro. Chittenden and myself have now visited and lectured in two places in Ill., viz: Jacksonville and Springfield, with more than ordinary encouragement.—We have thus far been happily disappointed in finding an intelligent, independent and hospital people in this region of country. Our hearts are moreover continually cheered in our labors by the manifest beneficial effects produced on the hearts of both Christians and sinners by the presentation of the momentous truths which we advocate."

CONFERENCE AT MONTGOMERY.—Bro. Levi Wiswell writes, Dec. 29: "The Second Advent conference closed here last night. Christians have been greatly blessed; many backsliders have been reclaimed, and many sinners came forward and knelt down for prayers, and have declared their determination to be ready to meet Christ in glory. In short, we have had a glorious time. We are in full faith of meeting all the blood-washed throng with Christ in glory within a few short months."

NEW HAVEN.—A sister who has recently visited this seat of learning, went from house to house, distributing papers, and conversing with those who would listen.—She was civilly treated in the 400 places at which she called with two exceptions. In one instance a wealthy Episcopalian lady took the pains to walk down into the kitchen and show her the way out at the back door. Would not Christ be thus treated by many of his professed followers? The apostles rejoiced that they were counted worthy to suffer shame for his name. We may all participate in that joy.

THE CONVENTION.—Our brethren abroad are expressing their interest in it. We are not yet able to name the precise time.

ORDINATION.—Bro. George James, of Westboro', Mass., was solemnly set apart to the work of the gospel ministry at the House of Prayer in Brooklyn, Jan. 11, by prayer and laying on of the hands of Bro. B. Matthias, H. Jones and W. S. Campbell. It was an interesting season.

TO CORRESPONDENTS.—The lines by C. B. D. are not approved. The money sent will be appropriated according to his direction, or returned to him. Several valuable articles are deferred. We shall probably print a double paper next week.

"ADVENTIST."—A dear Bro. writes that he considers this name as sectarian as "Methodist" We are desirous to avoid sectarianism as he, but when the Scriptures relating to our Saviour's advent are so entirely explained away, as they often are, we seem to need a name to designate those who receive these Scriptures in their simplicity, and in their fulness. We have no human creed, however, and we wish for no name except the Bible terms, *disciples, believers, Christians.* We use the word adventist, as a convenient and intelligible abridgement, for "Those who believe in the second personal coming of our Lord Jesus Christ, as nigh, even at the doors, and who are looking for, and hasting unto, (or earnestly longing for,) that coming." We do firmly believe that those who hold this precious faith will preserve the unity of the spirit without any sectarian bonds.

LIGHT SHINING IN THE EAST.

We are happy to be able to agree with almost all the Christian world in admiring Charlotte Elizabeth, though we differ from her in some points. The American reprint of her Christian Lady's Magazine for December has just come to hand. One of its articles is entitled "The hope of the Church." It is signed, "An Irish Lady," and we cannot help rejoicing greatly at the thought that such Scriptural articles are borne over the world on the wings of Charlotte Elizabeth's popularity. It begins by treating of death as an enemy, and proceeds as follows:

"'In Adam all die'—(1 Cor. xv. 22) but Christ hath died for us, 'the just for the unjust,' not that we should taste of death no more, but that, by the precious blood of his vicarious offering, our sins might be washed away, and that by his resurrection he might give unto his people a lively hope of that for which we are to look—the redemption of the body; (1 Pet. i. 3) and long for the second coming of our Lord, 'Who shall change our vile body, that it may be like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.' Phil. iii. 21.

"The Devil is said to have the power of death, (Heb. xi. 14,) and the apostle Paul assured the Corinthian converts, that 'the last enemy that shall be destroyed is death.' 1 Cor. xv. 26. When the Saviour trembled in Gethsemane, he called it 'the hour of the power of darkness.' When Job was afflicted, Satan was the instigator and agent, but the Almighty forbade him to touch his life, intimating thereby, that the adversary has power over it only under divine permission: Christ conquered death, when he rose victorious from the tomb, leading 'captivity captive,' so shall we, through his sovereign power, when His voice breaks the bondage of the grave, and the body 'sown in dishonor is raised in glory.' It is for the coming of the Lord we are to look, as the consummation of all the blessedness promised to believers; many say, when this subject is pressed upon their attention, 'True, He will come, but not in our time.' It *may* be so; but, as 'a thief in the night' will He come; and just this spirit will distinguish the scoffers then, 'Where is the promise of His coming?' 2 Peter iii.

"Our Lord well knew when he was addressing his disciples, that he would not return while any of them lived on earth, yet he repeatedly exhorted them to 'watch,' (Matt. xxiv. 42; xxv. 13. Mark xiii. 32, &c.) 'Enoch, the seventh from Adam, prophecied, saying, Behold the Lord cometh with ten thousand of his saints,' (Jude 14) seeing this afar off, he rejoiced in it, while walking with God.

"This hope is set before sorrowing followers as a source of consolation; 'Let not your hearts be troubled, I will come again and receive you unto myself.' (John xiv.) 'Ye men of Galilee, why stand ye here? this same Jesus shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.) 'Them which sleep in Jesus, will God bring with Him, for the Lord himself shall descend from heaven,' &c. (1 Thess. iv. 14, 18) '*wherefore*,' adds the apostle, 'comfort one another with these words.'

"It is set before us as a motive to holiness; 'Our conversation is in heaven, from whence we look for the Saviour.' (Phil. iii. 20. Rom. xiii. 12.) 'Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' (Titus ii 13.) 'The day of the Lord will come as a thief in the night; seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and Godliness,' (2 Pet. iii. 11.) Follow after righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, keep this commandment without spot, until the appearing of our Lord Jesus Christ. (1 Tim vi. 11.)

"It is set before us as a ground of patience; 'Ye have need of patience, for, yet a little while, and he that shall come, will come and will not tarry.' (Heb. ix. 36.) 'Be patient therefore, brethren, unto the coming of the Lord; it draweth nigh.' James v. 7, 8.

"It is a hope of rest:—we find that the Thessalonians had been so impressed with the expectation of Christ's speedy advent, that they neglected daily duties in watchfulness, and St. Paul found it needful to reveal the manifestation of 'the man of sin' first, while he sweetly assured 'to those who are troubled. rest, when the Lord Jesus should be revealed from heaven with his holy angels,' (2 Thess. i. 7, 10.)

"There is a hope of reward, too, connected with it—'The crown of righteousness which the Lord shall give me at that day, and not to me only, but to all those who love his appearing.' (2 Tim. iv. 8.) 'When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' (1 Peter v. 4.) 'When Christ, who is our life, shall appear, then shall ye also appear with him in glory.' (Coloss. iii. 4.)

"It is a motive to prayerfulness; 'Take ye heed, watch and pray, for ye know not when the time is.' (Mark xiii. 33.) It is a source of gladness; 'when ye see these things, lift up your heads and look up, for your redemption draweth nigh.' (Luke xxi. 28.)

"It is a reason for abiding in Christ; 'Little children, abide in him, that when he shall appear, ye may have confidence and not be ashamed before him at his coming.' (1 John ii. 28.)

"The attitude of the church should be a waiting and expectant one; 'so that ye come behind in no gift, waiting for the coming of the Lord;' (1 Cor. i. 7,) the apostle prays that his converts may be 'preserved blameless unto the coming of the Lord,' (1 Thess. v. 23,) and again, that their hearts might be 'directed into the patient waiting for Christ,' (2 Thess. iii. 5.)

"'Behold I come,' said our blessed Master, (Rev. xvii, 16,) and when closing the canon of Scripture, the warning of his approach is thrice repeated, (Rev. xxii. 7, 12, 20. '*Surely* I come quickly:' and in the Christian's daily prayer, Christ taught his people to pray, 'Thy kingdom come.' Oh, that all those who repeat it, would breathe from their hearts, 'Even so, come.'—How few consider even the import of the words.

"It may be asked, how Christ could be said to come quickly, when seventeen conturies have rolled into the past, and all things continue as they were: the apostle Peter answers the question in his second epistle, chapter 3, where, alluding to the scoffers of the last days, he says, 'Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering, not *willing that any should* perish,'—how gracious and merciful; and while some impatient ones cry out daily, 'Why tarry his chariot wheels?'—the long suffering Lord is lengthening out the day of grace for unbelievers, 'not willing that any should perish.' We know, however, that all shall not be saved; to many, the delay is but that they may fill up 'the measure of their iniquities,' while the Lord pleads with them in vain. 'Turn ye, turn ye, why *will* ye die?'

"It may be, that Christ will not come while this generation remaineth; none can say that it will be so; the possibility furnishes no excuse for transgressing His commands to watch for him. If *really* looking for the Master, it will not matter to us whether he comes to take us, or sends a messenger for us in death,—the waiting servant shall not be found unprepared.

"David rejoiced that 'our God should come and gather his saints,' (Ps. 1) may we not much more share his joy!

"There is, indeed, an increasing number, awake to the thickening signs of the times; yet the brightness of their hope does not always appear to shine out in their actions; their lamps are untrimmed, while they profess themselves ready to go out and meet the bridegroom; to such, well applies the reproof of the prophet, 'Woe unto you that desire the day of the Lord, to what end is it for you? the day of the Lord is darkness and not light.' (Amos v. 18.) He will indeed come to give rest, reward, and glory to his faithful followers, but he shall also be revealed in flaming fire, taking vengeance on all those who *obey not the truth*.'

"It is common to hear these days spoken of, as a period of great revival:—in some respects it is so; knowledge is increased, open immorality is repressed, and means of grace greatly abound, the way of religion is smoother, and more or less profession is *fashionable*. But this often tends to deceive others and ourselves,—in past years it needed real devotedness to appear a Christian, the few who thus stood forth, 'were known and read of all men;' but popular approval was not with them, and many difficulties and discouragements surrounded them, never met now by the fair-seeming neophyte.

"It is now more difficult to distinguish the disciple truly grafted in a branch of the living vine, amidst the many promising fruit trees in the vineyard; but I am apt to fancy they are not in any wise more numerous; still those who are after the flesh, 'persecute those born after the spirit,'—now, the child of God is often condemned for old-fashioned antiquated notions, and ignorance of new-fangled fopperies and bright conceits; but it is a small thing to be judged by man's judgment, it is well to see even an outward cleansing, though it may be that amidst the fields looking so white unto harvest, the blight of formality, and the mildew of unsanctified knowledge may prove no less destructive than the tares of more careless times, and not one ear of wheat the more, be gathered into the garner of the Lord.

"May God give unto his people the spirit of a 'sound mind,' and keep them watching: not merely gazing up into the heaven, 'but keeping their garments unspotted from this evil world.' (Rev, xvi. 15.) 'Blessed is that servant whom his Lord, when He cometh, shall find so doing!'

"An Irish Lady."

The love of God and the world are two different things; if the love of this world dwell in you the love of God forsakes you; renounce that and receive this: it is fit the more noble love should have the best place and acceptance.

"DISTRESS" IN GREAT BRITAIN.

The following is from the London Herald.

"The bitter, grinding, and increasing poverty of the industrious classes, is the disease of the United Kingdom. "Poverty is Becca," said a hard-working Welshman the other day; and poverty is chartism, poverty is repeal agitation, poverty is anti-corn-law fury. Ireland is afflicted, reported in 1836, the commissioners appointed to inquire into the condition of its poorer classes, with 2,285,000 destitute human beings. In England, stated Sir James Graham, last session of parliament, there were then 1,200,000 persons receiving parochial relief, to which may be added at least an equal number of unrelieved cases of semi-starvation. And the condition of the poorer classes in the large towns of Scotland is rapidly becoming, Dr. Allison assures us, *Irishized;* and so distressing is the general state of the working people in Scotland, that a compulsory poor law, is an evil impending over that country. And yet, in spite of all this poverty and misery, our population increases at the rate of about 800 souls a day, and year after year matters become worse, instead of better."

But this is not half the picture—it is but the frame work. Here is the filling up:—

"But he must be a very superficial observer, and a very thoughtless politician, who estimates the wretchedness of the United Kingdom by statistics or statements of destitution, such as these; they are but the crying out evils—the obvious, patent, and disgusting sores; on their broad foundation must be heaped the constant struggles for life of the industrious and willing and partially employed, who won't waste an hour in contending for a loaf of bread or onion skillagalee with hoards of guardians—the spasmodic competition of the half educated for employment—the ill-remunerated efforts of the petty tradesman and capital-less shopkeeper, to obtain food and raiment for his household, and rent for his landlord—the crowds of half-famished tutors and teachers of either sex—and the incalculable, but untold sufferings of young women, thrown at an early age on their needles for—not maintainance, but existence—suffering from which our streets swarm with prostitution, in its most offensive and hideous forms, and which almost make the sale of female virtue, the price of self preservation. The streets of London are becoming in the day, what the saloons of our theatres once were; while in the evening our greater thoroughfares are one enormous brothel.

Look, too, at the state in this respect of our provincial towns; the vice which a few years ago was a hidden or subsidiary occupation, is now an established trade, openly pursued, tolerated, and relied on for debauched support. The subject will not bear discussion, and yet it is one of the most fatal symptoms of our national disease. Talk not of the vice in Paris; it is virtue and decency, when compared to English obscenity and brutal importunity; like the corruption of Marie Antoinette's court, 'it loses half its evil by losing all its grossness.'

After going on in a similar strain, the Herald writes as follows:—

"Oh! we may be told 'poverty shall never cease out of the land;' true, most true, but the poverty we complain of, is very likely to make the land cease; the poverty we point to is rapidly bringing millions to the conviction, that revolution would be to them a blessed change; the poverty we refer to, is *quickly paganizing large classes of the community*. It is a poverty which cannot be left to neglect—eleemosynary relief—to the poor laws—to *Young England* Monasteries—to political economy, with safety. It is a poverty which no property, no historic renown, no amount of national greatness, no extent of external territorial developements can compensate for. It is a poverty which is making the people savage; is bringing the monarchy into contempt; is *destroying hope;* is promoting turbulence; and is fomenting a spirit of disorder—

> "Unkind, already; and estranged in part,
> The wolf begins to share their wandering heart."

Good God! can any man think of last year's outbreaks in the manufacturing districts, of contemporaneous disorders in Wales, and of present and unfinished agitation in Ireland, and then coolly satisfy himself with the sacred quotation, 'Poverty shall never cease out of the land.'—From the conflicts in Lancashire, from the hills in Wales, and from the monster meetings in Ireland, the same cry was to be heard—'We are perishing in the midst of plenty; we are starving in spite of abundance.'"

From the Signs of the Times.

BE NOT DISHEARTENED.

It has been my lot, during the past summer and fall, to meet in Conference with my dear Advent brethren and sisters, in different places; and notwithstanding the power of God has been displayed to some extent, still there has been manifestly cause of grief, in view of the spirit which has crept into the hearts of some of the dear children of God; viz. that the time has passed by when we are to expect great things done in the cause of God; save to strengthen the minds of the believers. The thought is a painful one, and one which to my mind cannot be founded upon the word of God. The commission was "go ye therefore and teach all nations, &c.; and lo, I am with you always, EVEN UNTO THE END OF THE WORLD." And if Jesus is with us, cannot sinners be saved, when he has promised in John 14: 12; that we should do greater works because he has gone to his Father. Where, between the two lids of the Bible, can we find any liberty to limit the Almighty, by saying that no souls can be saved, while *Jesus sits* as Mediator. God does not trifle with the sons of men, by showing them their condition, while he is unwilling to save. The proof is right before the eyes of multitudes in our land and world, that sinners of the most hardened kind are feeling their lost condition; and may God grant that his children may remember that he is the same yesterday, to-day, and forever. It is true that the sinner has often been melted down under the influence of the Spirit, consequently, as the iron becomes hard by fusion, so the heart has become exceeding hard by repeatedly resisting the operations of the Spirit; but remember the promise is, that as thy day is, so shall thy strength be.

May God grant that his children may examine closely, and try the spirits, and see that they do not yield to the temptations of the devil, and thereby rob God and their own souls. In view of the shortness of time, how ought every energy of the soul to be exercised, in striving to pull sinners out of the fire, before that awful day of sorrow and darkness to the sinner shall burst upon the world. Yours in the blessed hope of soon seeing Jesus in the clouds of heaven.

E. W.

Underhill, Dec. 11*th*, 1843.

He that clothes the poor, clothes his own soul. He that sweetens the cup of affliction, sweetens his own heart. He that feeds the hungry, spreads out a banquet for himself, more sweet and refreshing than luxury can bestow.

Sensuality contaminates the body, depresses the understanding, deadens the moral feelings of the heart, and degrades man from his rank in creation.

For the Midnight Cry.

CHURCH FEASTING, &c.

Just hearing of a public feast to be held in the house of worship of a Presbyterian Church near my residence; having recently seen a large show-bill notice of a similar one in Brooklyn, in a Baptist house of worship, and heard of another there, of the Methodist Episcopal Church—and remembering also the same spirit and practice of periodical "*appointed feasts*" in families; special "*feasts*" at fairs in church buildings, and at donation parties at the parsonage, for years past, in support of church institutions, it seems to be a fact not to be questioned that the spirit and practice of public feasting by the nominal church, professedly to honor the Lord, has become very general in all its widely extended dominions. I mention these facts, not to condemn the church in any of its divisions, but rather as prophetic signs fulfilled, and fulfilling, that the Redeemer is soon to come to Zion. For, one of the passages foretelling the above feasting, &c., as among the scenes of the last days, is as follows:

> Isa. 1: 13—15: "Bring no more vain oblations: incense is an abomination unto me, the new moons and Sabbaths; the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed FEASTS, my soul hateth, they are a trouble unto me, I am weary to bear them..... Yea, when ye make many prayers, I will not hear: your hands are full of blood."

The connection of the passage is now understood as explaining it of the doings of the church next previous to the time of the Redeemer's coming to judgment.—The passage itself, speaks of a people who call "*assemblies,*" observe "*Sabbaths,*" hold "*solemn meetings,*" and "*make many prayers,*" all of which are the common ordinances of the church, and when properly observed are well pleasing to the Lord; and yet, they are accused by him in the passage, of holding "*appointed feasts,*" which he says his "*soul* hateth," while their "*hands are full of blood.*" And we should hardly have believed that such "*feasts*" would have been publicly "*appointed,*" and held in churches, so called, had not their present occurrence thus explained the prophecy.

The 2d and 3d verses of the connection explains the passage as spoken of the church in a then subsequent state of apostacy as follows:—"*Hear, O heavens, and give ear O earth,* [or its inhabitants universally] *for the Lord hath spoken; I have nourished and brought up children,* [or a church] *and they have rebelled against me; the ox knoweth his owner and the ass his master's crib; but Israel* [the church] *doth not know,* [so much of God,] *my people* [or church] *doth not consider.*"—This is understood as foretelling a fallen state of the nominal church, universal on earth, when as a whole, or as a government, they would show less true knowledge and respect towards their divine Master than that of natural brutes to their human owners or masters.

The 21st verse of the connection apparently explains the above foretold "*appointed feasts*" as belonging to the church, after its having become grossly apostate in her government and public popular conduct, by saying, "*How is the faithful city* [of Zion or the church] *became a harlot;* ["Mother of harlots," Rev. 17: 5] *it was full of judgment; righteousness lodged in it, but now murderers.*" The application of this character, however, to the present nominal and popular church, will never be welcomed by her, so long as her modern "*appointed feasts*" shall continue to be successfully observed for her present exaltation and enlargement. And in proof that these very "*feasts*" were to be among the public acts of the church in the professed worship of God, next preceding the judgment to come, I quote from the succeeding clause of the same connection, verses 27—31: "*Zion* [the saints] *shall be redeemed* [saved in the future] *with judgment* [or with the judgment day,] *and her converts with righteousness. And the* [final] *destruction of the transgressors and of the sinners* [all of them] *shall be together,* [at once,] *and they that forsake the Lord* [as in the above feasting &c.] *shall be consumed. . . . . And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.*" This can only be naturally understood of the saints finally "*redeemed,*" when all the wicked and hypocrites of the nominal or proud church must be "*consumed*" with fire not to be quenched, as Christ has said of them, in their being "*cast into hell, where their worm dieth not and their fire is not quenched.*"

This then, being the next prophetic event to be fulfilled, after this feasting state of the nominal church has come to pass, (according to this chapter of prophecy, and indeed, according to all its parallels,) what are we to look for next, but the solemn and trying hour of the last judgment? seeing that even all the "wonders in the heavens," as "fearful sights and great signs" of "the great and terrible day of the Lord" "at hand," have of late, become so conspicuously and literally accomplished before our eyes.

Then all ye dear saints of the Most High, who are yet directly or indirectly giving countenance to the above foretold and now fulfilled feasting, and murderous spirit and practice of the church at large, suffer the kind word of exhortation, and be entreated "By the coming of our Lord Jesus Christ, and by our gathering together unto him," to awake at once, consider the awful condition of the present nominal church, and escape from her sins as for your lives, "that ye be not partakers of her sins and that ye receive not of her plagues." And, "Go to now, ye rich men [all who persist in such feasting, &c.,] weep and howl for the miseries that shall come upon you," &c. And "Be patient therefore, brethren, unto the coming of the Lord—establish your hearts, for the coming of the Lord draweth nigh—behold the Judge standeth before the door."

HENRY JONES.

New York, Dec. 30, 1843.

FATE OF THE APOSTLES.

Though this account is far from being certain, yet it shows what tradition has currently reported concerning those whom Christ most highly honored. We need not expect the honors of this world in following their footsteps.

St. Matthew.—This Apostle and Evangelist is supposed to have suffered martyrdom in a city of Ethiopia.

St. Mark.—This Evangelist was dragged through the streets of Alexandria, in Egypt, until he expired.

St. Luke.—This Evangelist was hanged upon an olive tree, in Greece.

St. John.—This Apostle and Evangelist was put into a cauldron of boiling oil, at Rome, and escaped death! He afterwards died a natural death at Ephesus.

St. James, the Great.—Beheaded at Jerusalem.

St. James the Less.—Thrown from a pinnacle, or wing of the Temple, and then beaten to death with a fuller's club.

St. Philip.—Hanged up against a pillar, at Hierapolis, a city of Phrygia.

St. Bartholomew.—Flayed alive by the command of a barbarous king.

St. Andrew.—Bound to a cross whence he preached to the people until he expired.

St. Thomas.—Run through the body with a lance, at Coromandel, in the East Indies.

St. Jude —Shot to death with arrows.

St. Simeon.—Zealot—Crucified in Persia.

St. Matthias.—First stoned, and then beheaded.

St. Barnabas.—This Apostle of the Gentiles was stoned to death, by the Jews at Salania.

St. Paul.—Beheaded at Rome by the tyrant Nero.

Vex not yourselves when ill spoken of. Contumelies not regarded, vanish; but repined at, argue either a puny soul, or a guilty conscience. The best answer to a slander is to answer nothing; and so carry it, as though the adversary were rather to be despised than minded.

THE MIDNIGHT CRY.

"FEAR NOT, LITTLE FLOCK."

THURSDAY, JANUARY 18, 1844.

THE ADVENT PRINCIPLE.

What is the principle that unites the Advent Children in the sweetest union, without the formal constraint of organization? Is it not the power of a living faith, a faith that works by love, and the true and only principle of Christian fellowship? There can be no room for sinister motives in such union. This faith embraces little of earth, and necessarily excludes all worldly ambition. Those who receive spiritually the Bible truth, of Christ at the door, are weaned from the things of time, and looking for a better country; they begin to lift up their heads and rejoice, and therefore love and cling to the same spirit, wherever they find it, without respect of persons. A hope that rests alone on the coming of Jesus, offers slight inducement to the Pharisee, the sensualist, or the luke-warm professor. Such have no sympathies that throb in unison with this faith, and if, perchance, through love of novelty or excitement, they company awhile with the waiting band, they soon become weary, or in the hour of trial and temptations are offended and go away.—They have no church-discipline to fear, nor the restraint of popular sentiment, which in other religious communities often bind the dead to the living. Thus the true wheat is continually sifted, and the chaff passing away, without any danger of one precious grain being lost. The Adventists would have no constraint but that of love, and no faith but that which receives every word that God hath spoken. These combined, in the immediate prospect of our coming Lord, make the soul patient, long-suffering, and not EASILY OFFENDED.—They use the world as though they used it not, and count all things present as dross, feeling that trials and sufferings of a moment, are not to be compared with the glory that will shortly follow. They have no sect to establish, no organization to sustain, and are not careful to secure the smile of the rich or the great. But they do anxiously desire that all men should come to the knowledge of the truth, and are therefore diligent and unsparing in the use of their utmost means, to send the glad news of His coming on every wind. This work is of God, and can never cease, until this gospel, of the *kingdom*, has been preached as a witness to all nations, and He appear to reign whose right it is. The sound has gone forth, and its echoes are returning from every clime, and the next voice that we expect to hear will be Alleluia, for the Lord God omnipotent reigneth.

C. S. M.

Philadelphia, Dec. 23, 1843.

Language of Religious Editors.—There are in this city, two great Presbyterian papers. The Observer professes to have a circulation of 17,000; the Evangelist falls short of that. We have had occasion to feel that they used language sadly at variance with truth, but we have said little, for we thought we had more important things to say. A few weeks ago, the Evangelist used language respecting Christ's sufferings which the Observer calls "heresy." If this is true, the Evangelist editors are heretics, and, after the first and second admonition, must be rejected.

The Evangelist, in reply, says:

"Our contemporary has seized on the article with singular avidity, and by detaching some unguarded expression from their obvious connexion has *labored* with *malignant perversion of our meaning*, to fasten on us the expression of sentiments which we utterly disclaim and abhor. *A more unparalleled and wicked perversion we can scarcely call to mind.*"

Again the editor calls it "a *monstrous* and MOST UNCHRISTIAN perversion." Our Lord has said, "By their fruits ye shall know them." Either the Observer editor is unchristian and malicious, and the Evangelist editor is a heretic, or one or both of them are "false accusers." How many more such lessons do we need to teach us to "cease from man?" Is it not sad to think that multitudes are trusting in blind confidence, to such men to search the Scriptures for them?

EDITORIAL CORRESPONDENCE.

Rochester, Jan. 10, 1844.

Dear Bro. Southard,—I have just returned from Lockport and Buffalo, on my way home. I lecture here this evening.

Lockport.—I lectured in Lockport on Monday evening to a good audience, though the notice was very short. I found a strong band of Adventists, as the fruits of Bro. Miller's recent lectures in that place.—The Baptist Church, of which Elder Elon Galusha is pastor, received the doctrine very generally. Many are full in the faith, and none appear to be opposed.—Eld. Galusha, after a deliberate and thorough investigation of the whole question, has openly avowed his conviction and faith in the *time* of the Advent, as advocated by Bro. Miller. As in time past, in every good cause, he has thrown the whole weight of his intellect and influence with the Adventists. He has now commenced a course of lectures on the Advent in his place of worship. It is expected that the Advent believers from all the different denominations will attend. What the result of these lectures will be on the "powers that be," cannot now be determined. The Adventists cherish the kindest feelings towards the churches, but are nevertheless firm, and determined to make the Advent cause paramount. The good work in this region will be carried forward, we trust, till the Redeemer comes to Zion.

Buffalo.—Our brethren in this city now occupy the theatre for Sabbath lectures, and Advent Hall for the evenings. Meetings are held every evening, and a good interest prevails. I gave them five lectures, which, though the weather was very unpleasant, were well attended. From ten to fifteen came forward for prayers at the different meetings when called upon; there were a number of conversions.

Bro. Skinner is about going east again. His health is poor, and he wishes to return to his friends. Bro. J. S. Porter, of Boston, will probably succeed him for the present. It is expected also that Bro. Fitch will visit them soon, and give a course of lectures. There is much interest to hear since Bro. Miller lectured.—He has done a great work in the city, though much more might have been accomplished if he could have tarried longer.

The Advent Association are about to open a new room for a depot of papers and books, which will be advertised when arrangements are completed. This is an important station. We hope our brethren abroad will remember the the cause in Buffalo in their supplications.

Rochester.—Bro. Barry is lecturing here to large congregations and to good acceptance. The cause is well sustained, and is placed in faithful and judicious hands. A good revival is in progress. More or less are forward for prayers at every prayer meeting.

J. V. Himes.

Lectures in Philadelphia, in the Second Adveut Meeting House, Julianna-street, three times on the Sabbath at the usual hours, and Wednesday, Thursday and Friday evenings of each week.

Second Advent publications for sale at Nos. 40 and 41 Arcade. Wm. Stuart. *Agent.*

Br. Storrs went to Philadelphia last Saturday, and commenced lecturing the next day at the Julianna-street Meeting House, which was crowded.

PROPHETIC TIME.

Bro. Miller, by fitting certain great principles together, built up an impregnable system. The world was startled at the result, and manned their battering rams to demolish all the walls and bulwarks of the system. Each professed to think he had succeeded. If he *had*, the fact must have been manifest, and those who were united in the common wish to destroy the citadel, would have raised a united shout of triumph. But it has been far otherwise. "See how completely I have battered down the walls," says J. Dowling, as he turns round to the spectators, most of whom would be glad if it were so. But Dr. Breckenridge plainly perceives that his effort was an utter failure, and, in severe terms, tells him so.

But Prof. Stuart enters the field, and seems to say that he has dug a pit in which the object of this combined attack must fall to rise no more; but candid observers see, with mortification, that he has been vainly striving to undermine some of the rock-founded bulwarks of Protestantism, which have been unshaken by the storms of centuries.

The same may be said of all the rest,—our opponents being judges. These remarks were occasioned by reading Prof. Bush's last Hierophant, in which he replies to his former instructor, on the subject of *time*. He quotes Prof. Stuart's paragraph, in which he says:

"It is a singular fact that the great mass of interpreters in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this general, I might say, almost universal custom. Without venturing on a positive statement, I am inclined to believe that we may trace it mainly to the distinguished Joseph Mede, who lived and wrote during the first quarter of the seventeenth century."

To this Prof. Bush replies:

"The fact is, Mede is very far from being the first who adopted this solution of this symbolic term *day*. It is the solution naturally arising from the construction put, IN ALL AGES, upon the oracle of Daniel respecting the Seventy Weeks, which by Jews and Christians have been interpreted of *weeks of years*, on the principle of *a day's standing for a year*. This fact is obvious from the Rabbinnical writers *en masse*, where they touch upon this subject, and Eusebius tells us that this interpretation in his day was generally, if not universally, admitted—(panti, pou delon,) *everywhere manifest.*"

In proceeding with his argument, in which he triumphantly sustains the ground which Bro. Whiting and others have elucidated in this paper, Prof. Bush makes the following very sensible remarks:

"The Scriptures present us with two distinct classes of predictions—the *literal* and the *symbolical*. Where an event, or series of events, of a historical character, is *historically* announced, we naturally look for the announcement to be made in the plainest, simplest, and most literal terms. No reason can then be assigned for designating periods of time in a mystical or figurative diction. If the fate of nations or individuals is concerned, and those nations or individuals are literally and historically specified we regard it as a matter of course that whatever periods of time are mentioned in connexion with them, they are to be understood also in their primary and literal sense. Thus, to advert to the cases which you have adduced, when God announces the deluge to Noah, as there is nothing figurative or mystical in the events, so the designations of *time* are to be construed in their natural and obvious import. When it is foretold that Abraham's posterity should be afflicted four hundred years—that seven years of plenty and seven of famine should succed each other in Egypt—that Israel should wander forty years in the wilderness—that Nineveh should be overthrown within forty days—that Ephraim should be broken within sixty-five years—that the glory of Moab should be contemned within three years—as all these communities are *literally* announced, we reasonably and rightly conclude that the several periods of time associated with them should be *literally* expressed. All this is a dictate of common sense, and you are perfectly right in these cases: 'we never even once dream of putting a *day* for a *year*.' Why should we? There is nothing at all in the circumstances to require it.

"But the case is entirely reversed in regard to the *symbolical prophecies*, and that for the most obvious of all reasons—the very reason which you have yourself assigned, viz: that in prophecies so constructed 'the subject and the predicate would not harmonize,—the literal sense would be frigid, unmeaning, and inappropriate.' Nothing, you are aware, is more obvious, than that the prophets have frequently, under divine prompting, adopted the system of *hieroglophic representation*, in which a single man represents a community, and a wild beast an extended empire. Consequently, since the mystic exhibition of the community or empire is in *miniature*, symbolical propriety requires that the associated chronological periods should be exhibited in *miniature* also. The intrinsic fitness of such a mode of representation, is self-evident. In predicating of a nation a long term of 400 or even 4000 years, there is nothing revolting to verisimilitude or decorum; but to assign such a period to the actings of a symbolical man or a symbolical animal, would be a grievous outrage upon all the proprieties of the prophetic style. The character of the adjuncts should evidently correspond with those of the principal, or the whole picture is at once marred by the most palpable incongruity. When I find the Most High declaring in express language that the Jews should serve the king of Babylon seventy years, and that after the expiration of that time they should again be restored to their own land, I seek no other than a literal sense in the term *year*, inasmuch as all the other terms, *Babylon*, *Judah*, and *captivity*, are taken in their ordinary acceptation. But when I find 'times and laws given into the hands of the Little Horn for a time, times, and half a time," or three years and a half, I naturally consider this period as mystical, because the Little Horn is so. So when I find 'locusts tormenting men five months,' I am as much prompted to inquire into the symbolical import of the *five months* as into that of the *locusts*. Why should one of these terms be *literal* and the other *tropical*?

"Now this distinction in the character of the prophetic oracles you have seen fit to leave out of view altogether. Your whole train of reasoning goes on the assumption, that as periods of time are to be literally understood, in connexion with *certain* predictions, so they are in *all*.

"The grand principle into which the usage of employing a day for a year is to be resolved, is that of *miniature symbolization*. As the *events* are thus economically reduced, the *periods* are to be reduced in the same relative proportion. What that proportion is, we cannot positively determine without some antecedent information touching the *rate* or *scale* of reduction. But the probability is, that such scale will be at the rate of a day or minor revolution of the earth round its axis, for a year or greater revolution of the earth round the sun. In adducing the proof of the principle upon which his prophetic usage depends, you will of course read at once the answer which I return to your construction of Exek. 4: 5, 6, and Num. 14. As to the first, we are informed that Ezekiel was commanded to 'lie on his left side 390 days, that so he might bear the iniquity of the house of Israel.' This was a typical action constituting a symbolical prophecy, as its chronological purport is concerned, Jehovah himself adds, 'I have appointed *each day for a year*.' Ezekiel is in this transaction a *miniature hieroglyphic* of Israel; a man, of a nation. Hence as the man represented the nation in miniature, so the 390 days represented the period of 390 years in miniature. In like manner, his lying forty days on his right side symbolized the foreseen iniquity of Judah through the period of forty years. Again, when the land of Canaan was to be searched, twelve spies were appointed out of the twelve tribes to make the purposed explorations and report the result on their return. The tenor of their report and the subsequent conduct of the people was such that God was highly despleased, and consequently declared that Israel should wander in the desert for forty *years*, each year corresponding to one of the forty *days* of the espial. In this case, also, we recognize the same principle as in the preceding. The twelve selected spies jointly constituted a *miniature symbol* of the entire nation. Accordingly, the predicted term of the national wanderings was analogously represented in miniature also.

"The instances now adduced are to be considered as merely giving us a clew to a general principle of interpretation. Here are two or three striking examples of predictions constructed on the plan of *miniature symbolic representation*, in which the involved periods of time are reduced to a scale proportioned to that of the events themselves. What then more natural or more legitimate, than that when we meet with other prophecies, constructed on precisely the same principle, we should interpret their chronological periods by the same rule? Instead of yielding to a demand to adduce authority for this mode of interpretation, I feel at liberty to demand the authority for departing from it. *Manente ratione, manet lex*, [The reasons remaining, the law remains,] is an apothegm which is surely applicable here if any where. You repeatedly, in the course of your pages appeal to the oracles of *common sense* as the grand arbiter in deciding upon the principles of hermeneutics. I make my appeal to the same authority in the present case: I demand, in the name of common sense, a *reason* why the symbolical prophecies of Daniel and John should not be interpreted on the same principle with other prophecies of precisely the same class."

This principle being settled, our readers well understand the argument which shows the end of the periods, to be *at the door*. We might, in the same way take up each fact and argument on which we rely, and find distinguished *opponents* who have proved its *truth*.

ANOTHER WITNESS.

After the foregoing was in type, we took up an old book on the prophecies, first published in 1593,—about the time Mede was born. It is entitled "A Plain Discourse of the Whole Revelation. By *John Napeir." This copy of the book was printed in 1611. It shows that Prof Stuart was ignorant on the point upon which he undertook to enlighten others. The very first proposition of the book is this: "In prophetical dates of days, weeks, months and years, every common prophetical day is taken for a year." Among other arguments for this. Napeir mentions "practise," and "necessity." He quotes Num. 14: 34, and Ez. 4: 5, 6, and refers to the 70 weeks, "extending in the whole to 490 years." He concludes his argument in these words: "So then a prophetical day is a year, the week 7 years, the month, 30 years, (because the Hebrew and Grecian month, hath 30 days,) and consequently the prophetical year is 360 years."

This is sufficient to show that this mode of reckoning time was considered established long before Mede wrote. The author speaks of it as something well known. He had been studying upon the Book of Revelation for years, and had written on the subject in Latin previous to 1588, in which year the insolence of the Papists decided him to issue the work in English. Mede did not take his Collegiate degree till 1610.

Prof Stuart agrees with the Papists as to the length of the prophetic periods, but he acknowledges that the mode of reckoning which we adopt is "ALMOST UINVERSAL." He does not quote (and we think he cannot) a respectable Protestant writer who agrees with him. He appears like one who dislikes the light which shines around him, and therefore tries to persuade the people it is all darkness. His gross error in reference to Mede as the author of an interpretation, which can be traced back to the early ages of Christianity, shows how unsafe it is to trust to great men to guide us.

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*John Napeir, Baron of Marchiston, was born near Edinburgh, 1550. He was an eminent Mathematician, and rendered his name immortal by the discovery of logarithms, published in 1614. The Biographical Dictionary, says "He is also the author of an Essay on Revelation, which proves his knowledge of theology in a very honorable degree. He died at Manchester, in 1617."

"Disobedient to Parents."—This is a sign of the "last days." The following is a specimen of the language in our exchange papers, respecting the young of this age:

> They spurn the admonition of the experienced; dictate to the aged "as those having authority." But all this arises from the mismanagement of parents. While this erroneous system of education continues, the world will not be deficient in drunken, worthless husbands, nor idle, extravagant, and ignorant wives. Let it then be "reformed altogether," so that both men and women may become what they were designed to be by their Creator—the moral image of the Deity.

This thorough reformation is what we now confidently expect. May the Lord enable us to be always ready, that we may not be among those who can have no "lot" in the new earth.

"Ye have made the Commandment of God of none effect."

Most properly may this be thundered in the ears of many popular teachers now. A preacher, not far from this city, went to converse with a member of the church who was known to be a believer in the speedy coming of Christ. In the course of their conversation, she referred (as Christ has set the example) to Daniel the prophet. He replied with warmth, "We have nothing to do with Daniel." Soon afterwards she had occasion to speak on the length of Christ's ministry, and referred to the note in the margin of the common family Bibles, which shows that our common era is reckoned from the year when Christ was four years old. He was surprised and told her he believed she must have a Bible different from his. She told him it had been in the family from her childhood. "Well," said he, "I will go and see what Dr. Clarke says about it."

Is it not evident that he had a higher regard for Dr. Clarke than for the word of God by that prophet whom He honored as highly as any other? See Ezekiel 14: 14, 20; 28: 3; Dan. 10: 11, &c.

This exalting of commentators above the Bible, is a crying sin, but it is very common. We once conversed with a pious young theological student of the Seminary at New Haven, and quoted Scripture after Scripture to show that the everlasting kingdom foretold in Dan. 2: 44, is the same which is inherited by the righteous after the first resurrection. To all this, we found him always ready to oppose the *opinions* of commentators, to which he freely referred, instead of to the Bible. We inferred that our young theological students grow up feeble nurslings of men, instead of being "MIGHTY in the Scriptures."

A correspondent at Port Byron, N. Y., gave us an illustration of the same fact in a letter written to us last October. He says:

> Some there are who seem to treat the subject with indifference, and act as if it were of but little importance to them whether it be true or not; and others there are too, who make derision of the subject, and are saying, where is the promise of his coming, &c. And all this, I am satisfied in my own mind, arises from a want of understanding of the revealed word of God, and how, I would ask in the name of the Lord, is this cloud of ignorance to be removed, that men may behold the simplicity of the Bible, and no longer resist the power thereof? Alas! I can see no ray of hope for such an important change as long as the visible church sustains her present position in opposition to the obvious meaning of the inspired word, for all within are looking toward the watchman upon the walls, and as long as there is no signal of approaching danger given, there will most assuredly be no preparation for coming events. But where is the individual so blind and so ignorant of the word of God, who believes in the same, that he cannot plainly discover of his own accord, even in the signs of the times, that the end itself is upon us, and soon we shall fully realize the awful scenes of the Judgment? The magnificent display of the falling stars in 1833, which I had the pleasure of witnessing, and the other striking signs displayed to this generation, are sufficient, in my opinion, to settle the question, that Jesus is about to return to the earth in the glory of his Father, with his angels, when he will reward every man according to his works, for such were the signs that were to precede his coming, and the Saviour himself informs us that when these signs begin to come to pass, we may know for a certainty that his coming is nigh. We are informed that in the last days perilous times shall come—that men will be treacherous, and lovers of pleasure more than lovers of God:—and such characters are described as having a form of godliness, but denying the power thereof. Such, I apprehend, is the case at the present time, for some of the most disgraceful scenes that ever occurred in a Christian land have recently transpired under my own immediate observation. A certain clergyman of the Presbyterian church near us, prosecuted his people for his wages, obtained a judgment, levied upon their Bible, psalm book, stoves, lamps, &c. &c., and advertised the same for sale, which was to take place last Monday. Several instances of

creeping into houses and leading captive silly women laden with sins, led away with divers lusts, have also occurred near us within a short time, and that too by ministers of the gospel.

In all this what do we discover, but that spirit of antichrist that will prevail just prior to the advent of our Saviour?

In the course of an interview I had a few days since with a minister of the Methodist E. Church (to which I have the honor of belonging) upon the subject of the advent, he said, that he had recently read a work upon the Millennium, which argued that it would commence in 1847. I asked him if he believed it? He said it looked quite reasonable. I then observed that I was astonished at the ignorance of the professedly Christian churches upon some of the most important questions of the Bible, viz: the second advent of our Saviour, the temporal millennium, the restoration of the Jews, and the conversion of the world. He would know why I thought so? In answer, I quoted several passages of Scripture, one of which was the following, from Ezekiel 16: 53—55, "WHEN I shall bring again their captivity, *the captivity of Sodom and her daughters*, and the captivity of Samaria and her daughters, THEN will I bring again the captivity of thy captives in the midst of them, that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.—WHEN thy sisters, *Sodom and her daughters*, shall return to their former estate, *and Samaria* and her daughters shall return to their former estate, THEN thou and thy daughters shall return to your former estate." As you perceive I offered this in demonstration of my views, of the final restoration of the Jews, i. e. that it cannot take place this side of the first resurrection. The man was evidently amazed at the striking coincidence, for it was some time before he uttered a single word; he finally observed that there must be some mistake about that. I was astonished at the remark, but said nothing. He at length observed again, "Have you ever examined any of our distinguished commentators upon that passage?" I told him I had not. He then had occasion to withdraw, and in a few moments returned, and said, "I tell you what it is, brother Clew, that's a new idea to me." And here our conversation ended, and I have ever felt much more confirmed in my views of the prevailing ignorance, even in the ranks of those who profess to be competent expositors of God's holy word.

Treasure Heaped for the Last Days.

The news from England, in the United States Gazette of May 13, 1843, speaks of the abundance of money which languishes for safe modes of investment. A London editor commenting on the circular of a leading house in the Share Market, says:

"The first thing noticed, is the excessive abundance of money—in fact, the UNHEALTHY superfluity of it in the mercantile world. Interest can only be obtained from bankers to the extent of two per cent."

Compare this language with that used by James, 1800 years ago.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon *you*. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

The words used in these days are "unhealthy superfluity," "excessive abundance," "languishes." The words used by James, are "cankered," "rust."

"How astonishing is this resemblance?" exclaims a correspondent, who signs himself "No Member of the Advent Association." Those who *believe* God's word, need not be astonished to see its truth manifested. With the same fidelity will every word of God be fulfilled.

We turn now to a striking contrast.

Now hear that lovely widow's wail,
See her dim eye, her aspect pale,
To Heaven she turns, in deep despair,
Her infants wonder at her prayer,
And mingling tears, they scarce know why,
Lift up their little hands, and cry.

The following testimony of an English widow, was received at the same time. To such the apostle says: "Be patient, the coming of the Lord draweth nigh."

"I have been near two years a widow. My husband held two acres of land, which I continue to hold, and for which I pay £1, 7s, 6d. rent; it is considered a bargain. My husband left me a cow of little value. I sold it to pay his funeral expenses.

"I have no means of support except the land. My friends and neighbors till it for me, planting it with potatoes. My cabin fell in soon after my husband's death. The neighbors built me a new one, but the rain comes through the roof, which is badly thatched, and beats through the walls, which I had not the means of plastering. I sleep on the ground, which is almost constantly wet, and often have not so much straw as would fill a hat. On a wet night I must go to a neighbor's house with my child, born after my husband's death."

"I have but a single fold of a blanket to cover my whole family. I have had it for eight years. I do not expect to hold on to the land. My potato crop this season was bad; it cannot last me many weeks. I stuck to the cabin while I could, but I have now nothing before me for the winter, but to walk the world with my five children; and they are so young I must carry three of them."

"It was agreed," says the assistant commissioner, "by all the bystanders, including two magistrates, two Protestant rectors, and several Catholic priests, farmers and shop keepers, that few widows of the smaller landholders, much less of laborers, can be better circumstanced than this woman, and that *she affords a fair illustration of the common case* of a widow sinking into beggary, and of the struggles she makes to hold herself above it."

THE PROMISED RESTITUTION.

How little the beauty and harmony of our blessed Bible is understood and appreciated! What inestimable gems are contained in the first and last three chapters of this sacred volume. The first three chapters of Genesis give an account of the creation of this world—which its own omnipotent Maker, after having surveyed, pronounced "very good." God then created man after his own image, and gave him the dominion of this whole earth:—and the Lord God planted a garden in Eden, and there he placed man, whom he had formed; he also gave him a companion to share with him, the enchanting blessings by which he was surrounded. They were permitted to gaze upon the trees and flowers, and to eat of the fruits planted by God's own hand. He also had access to the tree of life, which grew in the midst of the garden, on *condition* that he obeyed the laws of his Maker. But man, deceived by Satan, transgressed. He partook of the forbidden fruit—he *fell*—and God drove him from his blissful abode, saying, "cursed is the ground for thy sake—in sorrow shalt thou eat of it all thy days; thorns and thistles shall it bring forth." Sin and death were introduced into the world; but there was *one* bright *ray* in this dark picture. The promise was given that the Seed of the woman should bruise the Serpent's head;—and God gave man an infallible chart, to guide him through the dark interval of time, which would elapse between the fall and restoration of man; and by taking heed to that "more sure word of prophecy" shining as a light in a dark place, we discover that we are almost to the *end* of this dark journey—and very soon will be heard the voice of that angel who shall proclaim that "time shall be no longer." The sublime and glorious scenes described in the last three chapters of Revelation, will very soon burst upon our view.

Rev. 20th, an angel comes down from heaven having the key of the bottomless pit, and a great chain in his hand. He is the promised Seed of the woman, who should bruise the serpent's head.—Satan is bound—sin is abolished, and death swallowed up in victory, by the resurrection of Abel its first victim, and of all the posterity of Adam who have offered unto God an "*acceptable* sacrifice." The new heavens and new earth are created—for the first heavens and earth have passed away—and God shall wipe away all tears from all eyes—and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things will have passed away: and he that sits upon the throne will say, "*Behold* I make all things new." The curse is removed—man is restored to Paradise—and again has access to the tree of life to eat thereof and live forever.

M. D.

New York, Dec. 23, 1843.

A SIGN OF THE TIMES.

To me it appears one of the most portentous signs of the times, that, while Popery is recovering from its paralysis, putting forth its giant strength, and employing all its artifices to regain its lost provinces, that very church, which at one time gave fair promise of occupying a pre-eminent station among the reformed communities of Christendom, is now furnishing instruments for the subversion of the Reformation itself; and that the leaders of this movement, are found in its most celebrated seat of learning, and on the spot where the ashes of the martyred Cranmer, and Ridley, and Latimer repose. That a great conflict is at hand who cannot perceive?—*Goodwin's examination of Dr. Pusey's Sermon.*

In connection with this, look at another sign of the times, in a recent letter from Great Britain, illustrating the moral state of that nation, called Christian. See New York Evangelist, Dec. 14.

One object, among others, which I had in view in visiting Great Britain, was to learn the general habit of society there, in respect to the observance of the Sabbath: the nature and extent of the efforts made to promote its better observance; and to open the way, if possible, for a mutual and more effective co-operation of its friends on both sides of the Atlantic. From various causes, I had supposed that Great Britain, at all events Scotland, was far in advance of us on this subject. But here again I was doomed to disappointment. I knew Scotland had been famed for its strict and general observance of the Lord's day. I was equally aware that, of late years, she had considerably fallen from the elevated example of earlier times. But *I was not aware, that the degeneracy had gone so far*, or that the efforts at recovery, were of such limited extent, as they seem to have been, and, generally, so inefficacious in results. *And this remark applies with tenfold force to England.* The tide of evil rolls on in its wonted, or in new and wider channels, for aught that appears, as deep and turbid as ever, and with scarce a ripple on its surface.

The truth is, the Christianity of Great Britain CAN NEVER PUT FORTH ITS ENERGIES IN GENERAL, HARMONIOUS AND EFFICIENT EFFORT FOR ANY GREAT AND GOOD END, SO LONG AS STATE CHURCHISM LIVES. Be the sect or sects that are taken into alliance with the state what they may, that alliance, from the necessity of the case, besides all its corrupting tendencies in other respects, divides the Christianity of the kingdom against itself. It destroys the equal brotherhood of Christ's house, and gives one part of it pre-eminence over the other. What of advantage it gives to the one, it throws of disadvantage in the way of the other. In fact, if not of necessity, it makes the one the spoiler of the other. It thus puts them into the relation to each other of superior to inferior, of the favored to the unfavored, of the spoiler to the spoiled. And standing in such relations, what can be expected but mutual suspicions, jealousies, and animosities? What, but that full half the strength of each should be expended in aggression or resistance of the other? And how, in such circumstances, can they ever work, to any great extent, lovingly, confidingly, and therefore efficiently together? IT IS IMPOSSIBLE. And perhaps no more striking illustration of this is to be found, than in the facts respecting the observance of the Sabbath in the kingdom, and the efforts made, within a few years, to promote it.

Another sign of the times, is the great deference which is paid to human learning. Hear the Christian Watchman on this point.

Unsanctified Learning.—"I fear much," said Luther, "that the Universities will be found great gates leading down to hell, unless they take diligent care to explain the Holy Scriptures, and to engrave them in the hearts of our youth. I would not advise any one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where God's word is not diligently studied, must become corrupt." That these fears of the great Reformer were not groundless, the subsequent history of the German Universities bear melancholy proof. In England the same tendency is felt and lamented by the pious servants of Christ, and in our own happy country we have seen enough to warn us of the danger of suffering the intellect to be cultivated, while the heart is not impressed with the authority and divinity of the Holy Scriptures.

* * *

Bro. David Plumb writes from Utica, Dec. 7:

"The fruit of Bro. Himes' and Miller's labors here last winter is manifest in a goodly number who are joyfully looking for the speedy coming of their blessed Lord. The church with which I labor are believers more or less strongly in the divine principles of the Advent, and are becoming more and more intelligently confirmed in their sublime views of the plan of God.—This is a thrilling theme with us, either directly or indirectly, in all our meetings, and we employ it in urging forward every branch of truth and reform. Bro. Beach has lately been with us, and gave us two or three lectures, to the great comfort and satisfaction of the brethren. I have been giving two lectures a week for several weeks, and our meetings are becoming more interesting, and the truth is gradually extending.—Practical Bible holiness is increasing among us, thus demonstrating that 'he that hath this hope in him, purifieth himself, even as he is pure.'

"I feel thankful to God for the hallowed effect this truth has made upon my heart. I feel that 'I am crucified to the world, and the world crucified to me.' I rejoice in the prospect of the speedy establishment of the 'kingdom of our God and his Christ:' not a Mussulman's Paradise, as the 'Oberlin Evangelist' has lately intimated our heaven to be, but an immortal rest in the 'New Heavens and new Earth, wherein dwelleth RIGHTEOUSNESS.'

"Fraternally yours in the faith, **David Plumb.**"

Salisbury, N. Y.—Bro. Jonathan Cole writes that he is between two populous villages, in each of which convenient places of worship are open for lectures.—He earnestly requests lecturers who may be going west, to turn aside, when at Little Falls, Herkimer Co., and visit them. He will be happy to meet the expense. He says: "The books you have sent me are in constant use, and are giving great satisfaction to inquiring minds." He adds: "Bro. Beach lectured at the east village last Sunday evening. A Deist, who was present, says he was correct, if the Bible is true. We have much to encourage us, and to confirm us in the belief that this work is of the Lord, while he is so graciously affording his Holy Spirit, and blessing the labors of his servants."

Richmond, Crawford Co., Pa.—Bro. Aaron Ellis writes: "I have been trying to wake up the people for a year past, but am so much opposed by the clergy, that little good is done. I have had no opportunity to hear a lecture, but I rejoice and am thankful in reading the Midnight Cry. From reading it many people are crying, O that some lecturer would be sent to visit us here. Do send some dear brother to help us this winter. We are poor, but we are hungry."

The same sheet contains a letter from W. G. Davison, who says he has been a believer for sixteen years, from the signs of the times, that the end was at hand, and that his soul is blessed in reading the Second Advent papers.

CHEERING LETTER FROM INDIANA.

Indianapolis, Jan. 5, 1844.

Brother Himes,—I send you enclosed five dollars, and the names of those who desire that you will send them your valuable paper. The cry has been heard here, behold the Bridegroom cometh: and there are a few preparing to go out and meet him. You are aware that Bro. Stevens delivered a series of lectures here, on the subject of the *second advent*. His large and attentive congregations were composed, at first, principally of those who came through curiosity to hear what could be said in defence of this reputed heresy, but I believe the facts in the case will warrant the assertion, that all who listened attentively to those lectures, from beginning to end, were convinced in their own minds, that the doctrine of the advent near, is founded upon the oracles of eternal truth. And though some seed fell by the way side, some on stony ground, and some among thorns, I thank the Lord that some has fallen on good ground, and bids fair to bring forth an hundred fold; yes, there are a few who have dared to throw off the shackles of preconceived opinion, investigate the subject, and weigh the evidence for themselves, and they, with one accord, are looking for, and hastening unto the coming of our Lord Jesus Christ.

It had been represented to us, through the public prints, that the second advent believers were a set of deluded fanatics, better fitting a lunatic asylum, than society. It was reported that they had prepared ascension robes, in which to meet the Saviour, and that the howlings of the deluded creatures might be heard for miles. After having heard all this, imagine my astonishment if you can, when I saw how brother Stevens conducted his lectures. There was no attempt to create excitement through the feelings or imagination of the people: no idle speculation, or wild conjecture brought to bear upon the mind, nothing but convincing, unanswerable arguments, drawn from the word of God, was given us to prove the correctness of the position he had taken. It was a long and bright array of Bible truths in their own beauty and simplicity, enforced with an unearthly eloquence, that went down into the heart, touching many a responsive chord, that will vibrate to the end of time. As he proved that Daniel took a grand survey of the world's history down to the present time, and that the events predicted, had actually taken place, infidelity trembled to its fall, and many an unbeliever's heart was troubled in view of the closing scene, and new resolutions and promises of amendment were noted by the recording angel against that day when the kingdoms of this world shall pass away as the chaff of the summer threshing-floor: His spirit-stirring appeals to the impenitent, will, I believe, prove a savor of life unto life to many that heard them, for the deep solemnity of those congregations told, that there were impressions made, that will tend to the glory of God in the great day of eternity.

I believe from the interest that is felt on this subject, and the spirit of inquiry that is abroad, that there might be a great work done here if we had efficient laborers. We might send to you the cry of Macedonia, for we do desire that you will, if possible, send some one to help us, who well understands the subject, for no other could profitably follow brother Stevens. I have never been fixed as to the time, but since the expectation of a temporal millennium is taken away, I must believe that Christ is at hand, even at the door; and I am elated with the blessed hope of soon sitting down in the kingdom of God, to go out no more forever. If you send some one to assist us, we will pay all expenses.

Sarah T. Bolton.

In a letter dated Jan. 8th, the same writer says:

The doctrine of the second advent is prospering here. About three weeks since, brother Young preached at he Asbury chapel, four miles south of Indianapolis. As the proved that the signs that should precede Christ's coming, had already taken place, and that we are living on the confines of immortality, the expression of pent up feeling, and stifled agony was depicted on many a face; but when he exclaimed,—Be ye also ready, for ye know not the day nor the hour when the Son of Man cometh, a thrill, as of electricity, ran through the hearts of many in that audience, and while sinners trembled, Christians asked their own hearts the question, am I ready? They have kept up their meeting from that time until now, and a brother told us yesterday, that the work is still going on, Christians have arisen and trimmed their lamps, backsliders have been reclaimed, and sinners have sought and obtained salvation on the terms of the gospel. At the last account, it was believed that about forty persons were converted. S. T .B.

THE FALLING STARS.

The impression which the phenomenon of 1833 made on the minds of thinking persons, is happily illustrated by the following, which we find in the Millennial Harbinger for November of that year. The whole subject was recently brought to the recollection of the writer of the concluding remarks, and he is now deeply interested in the subject of the advent at the door.

Bethany, Va., Wednesday Morning,
November 14, 1833.

This morning, we were roused from our slumbers before the dawn, to witness an unusual appearance of meteors, or what are commonly called "shooting stars."

We were no sooner awake, than we discovered our chamber to be illuminated from without by sudden vivid flashes of light. Upon opening the window, a most beautiful scene presented itself. From the zenith to the horizon, through the clear sky, innumerable meteors were falling in a constant shower, bursting out in every part of the heavens, with astonishing rapidity, and leaving behind them long and brilliant trains of light. From the point at which they first made their appearance, they invariably pursued the same course, directly towards the horizon, many of them being lost before they reached it, but some of the larger ones extending quite to its verge; and presenting on all sides, east, west, north, and south, the same glorious appearance of incessant parallel streams of silvery light.

During the whole period, the heavens were without a cloud, and the stars unusually brilliant. These, indeed, "declare" continually "the glory of God," and show forth his handy work; but it is "in reason's ear" that "they utter forth their glorious voice," and proclaim the power of the Author of the Universe. Few, however, there are who reason—few whose thoughts ascend from earth to heaven, to contemplate the spangled heavens, and learn "the wisdom of the just." Alas! having eyes they see not; having ears, they hear not, either nature or religion, unless some uncommon occurrence forces itself upon their attention, to excite even then but a momentary surprise. And thus they will continue, surcharged with earthly cares, or buried in slumber, until "the Son of Man shall be seen coming in the clouds of heaven with power and great glory, with his mighty angels, in flaming fire, to inflict a just retribution on those who know not God, and who obey not the gospel of our Lord Jesus Christ—until that day when he shall come to be glorified in his saints, and admired by all the believers.' [On these facts another writer remarks:]

It was, indeed, a grand sight! and doubtless can be very satisfactorily explained on philosophical principles. So can cholera. But is there no moral instruction designed by it? May it not be for a *sign?* Josephus, the Jewish historian, informs us, that, a short time previous to the destruction of Jerusalem, many such and singular prodigies were seen in the sky. Among which a meteor man stood with a drawn sword hanging over that devoted city. There was also the appearance of marshalling and contending armies, &c. &c. Now, if there was any meaning in those singular phenomena—any *sign* to the Jews, why may not the grand phenomenon which we just witnessed speak a word to Christians and to the world? The meteors of the ecclesiastic heavens are certainly shaking. They cannot long retain their places, and hold the admiring gaze of the deluded multitude. They must fall, and all their glory with them must soon die away. None but the real, the fixed stars, which cannot be shaken, will remain. Hark! what means that warning voice which we hear from the north, and from the south,—from the east, and from the west,—"Behold the Bridegroom comes; go you out to meet him!" Awake! awake!! Deluded world, awake!!! We are not mad. Behold the Judge stands at the door! Such is the cry. "Heaven and earth shall fail," says the Lord of the Universe; "but my words shall not fail." To the word of the Lord are we now directed—"The sun shall be darkened, and the moon shall withhold her light, and the stars of heaven shall fall; and the powers which are in heaven shall be shaken. Then they shall see the Son of Man coming in the clouds with great power and glory. Then he will send his messengers, and assemble his elect from the four quarters of the world, from the extremities of heaven and earth."

"But the present heavens and earth, by the same word" (the same that formerly predicted the deluge, "are treasured up, being kept for fire to a day of judgment and destruction of ungodly men. The Lord does not delay his promise in the manner some account delaying; but exercises long suffering towards us, not desiring that any should perish, but that all should come to reformation."

We presume not to offer any explanation, nor to make any application of these predictions; but only add, after the first, the Saviour commands, "Be circumspect, be vigilant, and pray; for you know not when that time will be." And after the last, Peter says, "Seeing, then, all these things shall be dissolved; what sort of persons ought you to be, in all holy behaviour and godliness, expecting, and earnestly desiring the coming of the day of God."

INDEX.

A.
A Millerite before his Bishop, 3
A supposed mistake, 11
Atkins' Sermon, 17
Alexander Campbell, 16
Adam Clarke, 31
A young disciple, 32
A cheering revival, 51
A suggestion, 73
Abrahamic Covenant, 86, 169
An everlasting possession, 93
Address from Wm. Miller, 107
A monster, 134
Amusement of a Queen, 142
Acting in view of the Judgment, 168
A message, 175
A sign of the times 206
B
Brother I. R. Gates, 37
Baptist Advocate, 55
Brother Gates, 52
Belville, N. J. 56
Bishop Jewell, 77
Bro. Marsh and the Christian Palladium, 108
Brethren Storrs and Cook, 120
Bible, and not profane history, 145
Bro. Gedeonoff, the Russian, 164
Bro. Fitch and Pres. Mahan, 167
Bro. Chittenden at St. Louis, 168
Behold he cometh with clouds, 172
Be not disheartened 203
C
Campmeeting near Philadelphia, 7
" at Smith's Mills, 7
" at Plainville, 7
" Northern Ohio, 22
" Greenville, R. I. 32
" Belville, N. J. 44
" Bridgport, Ct. 44
" Exeter, N. H. 49, 80
" Windsor, Ct. 55
Chronology of the Bible, by S. Bliss, 25
Cry in England, 33
Come out of her my people, 33
Cause on Long Island, 37
" in this city, 57, 136
" in Cincinnati, O. 63, 173
Central N. Y. 63
Cross in the sun, 70
Conversion of the world, 71, 193
Catholics, 79
Cincinnati, Ohio, 80, 169
Christ the purifier, 84
Chronology of Daniel, 85
Cause in England, 93
Coming of Christ yet future, 92
Character of a true Adventist, 95
Calls for help, 96
Christ's first coming, 100
Cause in Albany, 102
Cheering thoughts on the 2d Advent, 104
Cause in Rochester, 112
Charles Dealtry, 117
Conference at Perry's Mills, 130
Christ's coming, 139
Clerical opposition, 143
Caught up to meet him in the air, 162
Close of the volume, 173
Convention in New York, 196
Christmas Dialogue—correction, 197
Church feasting &c 203
Cheering letter from Indiana 207
D
Does the Bible foretell an earthly millennium? No. 2, 4
Dedication, 17
Dark Day, 80
Destruction of the Inquisition at Madrid, 83
Dernier resort, 102
Downward tendency of man, 107
Duty of discerning the signs of the times, 108
Duty of parents, 127
Doctor Leving's Sermon, 141
Dr. Gill on the second coming of Christ, 146
Disclaimer, 176
Distress in Great Britain 202
E
Editor's Apology, 6
Experience of Bro. R. Whitney, 9
Extract from a Sermon, 17
" Dr. Gill, 31
Editorial Correspondence, 52, 64, 76, 88, 204
Experience of Bro. Wm. Z. Manning, 71
Editorial Notice, 73
English Mission, 96
Epitaph on Dr. Gale, 112
Exposition of Isaiah XVIII, 112
Extract from an English writer, 124
Earthquakes, 129
Errors corrected, 189
Episcopal Missions, 193
F
Foreign news, 12
" " 24
" " 46
" " 96
" " 97
" " 173
Fitch's Sermon, "Come out of her my people," 33
Form of godliness without the power, 80, 131
First Corinthians XV. 24—28, 100
Fountain head of Popery, 112
Fulfillment of Prophecy, 174
Fundamental principles, 177
Fact for our opponents, 94
Fate of the Apostles 203
G
Gospel of the kingdom, 101
Glorious hope, 101
Guilt of rejecting God's testimony, 103
Gas fountain, 142
Golden Sacrifice, 165
Go into the streets and lanes, 199
H
His coming, 36
How to avoid fanaticism, 39
Hints for corespondents, 39
Horrible massacre of Christians, 69
Home of Wm. Miller, 88
How much religion have I? 88
Have the predictions which were to precede Christ's coming been fulfilled! 101
History Instead of the cause, 177
I
If the vision tarry, wait for it, 3
It will make infidels, 12
I. R. Gates, 73
Inquisition in America, 80
Isaiah, Synopsis of the book of 87
Ishmael and the temporal millennium, 103
I will spue thee out of my mouth, 149
Intermediate state of the dead, by Geo. Storrs, 154
do do by J. Litch, 193
J
James Perrin, 37
Joseph Lawrence 54
Jesuits, 131, 141
K
Kingdom promised to Israel, by N. Hervey, 57
L
Letter from a sister, 6
" " Silas Hawley, 6
" " R. Hutchinson 8
" " L D Fleming, 9
" " J E S, Ohio 20
" to Dr Jarvis, 21
" from J D Johnson 30
" " B F Robbins, 37
" " President Shannon, 37
" " London, 45
" " T F Barry, 46
" " Henry Heyes 56
" " S C Chandler 63
" " the West 78
" " Matthias 74
" " Michigan 79
" " H B Skinner 86
" " Olive M Rice 94
" " A A Sawin 95
" " Wm Young 96
" " Bro Himes 96
" " W Rightson 102
" " Charles Friend 102
" " Hawkes 102
" " Buffalo 104
" " Kimball 111
" " A sister in Virginia 111
" " Canada 111, 45
" " Illinois 111
" " Bro Nash 120
" " Bro T Smith 127
" " New York 130
" " Alabama 134
" " L D Mansfield 135
" " Dr Field 135
" " Bro Pinney 135
" " Wm Miller 23, 111, 117, 139, 145
" " Bro J B Cook 69, 143, 175
" " T G Brown 147
" " Bro Rhodes 151
" " Bro Morley 165
" " Bro E Jacobs 102, 120, 165
" " L Caldwell 31, 165
" " Bro Fitch 167
" " North Carolina 167
" " Moses Chandler 175, 199
" " S S Brewer 95, 175
" " D F Reed 175
" " England 16, 78, 79, 152, 187
" " I R Gates 24, 63, 102, 151, 189
" " Bro G Storrs 189
" " H H T Hill 198
" " J Marsh 199
" " S Hopkins 200
" extracts from 143
" " " 153
" " " 165
" " " 169
Luther's Preface to Romans, 171
Long articles 64
Lanesville, Ky 76
Lesson from Luther's Reformation 67
Letter from Bro Litch to Bro Winter, of England 93
Life's traveler 104
Lectures on the Jews, 130
Looking aloft, 134
Looking and waiting for Jesus, 163
Let a child speak 175
Light shining in the East 201
M
Millerism 1
Meeting in Indiana 7
Millennium after the resurrection of the just 23
Midnight Cry at the Sandwich Islands 71
Millennium, by N. Hervey 73
Men's hearts failing them 77
Mark of the Beast 84
My kingdom is not of this world 92
Ministry we need 126
Matthew 24th 169
Men's hearts failing them for fear 176
Midst of the week 194
Methodist Popery in Canada 196
N
New volume 1
Notes by the way 20
News from Europe 56
Nestorians 65
New earth, by L. Caldwell, 105
Nelson, Dr. on Infidelity 115
News of the week 118
Napoleon 136
New Years Address 192
O
Old book on the prophecies 5
O'Connell agitation in Ireland 45
Old painting 64
Olive Maria Rice, 73
Opposition 91
O ye of little faith 101
Oberlin Professors 166
Our present position 195
P
Presbyterian Popery 13
Practical reflections on the 2d Advent 13
Protest 25
Present state of the world 76
Peter's exposition of Daniel's prophecy 87
Progress toward the millennium 131
Pure milk, not milk and water 147
Peter's caution to Christians in the last days 148
Portsmouth (N H) Journal 164
President Mahan's Sermon 166
Poor in England 176
Prophetic Time 204
POETRY.
The last Judgment 8
Spirits of the just 16
Longing for Jesus 24
The bower of prayer 24
Fall of Babylon 32
Anticipation 32
To the editor of the Midnight Cry 37
The Lord shall come 40
God's Word 40
Coming of Christ 40
Warning and invitation 48
The Bible 56, 152
Be ye also ready 72
The soul's desire 96
Faith in God 112
Will ye also go away? 112
A tribute of regard 136
The Midnight Cry 144
Looking for the blessed hope 144
Looking and waiting for Jesus 163
Acting in view of the Judgment 168
The reserrection 168
The harvest, or the end of the world 176
The better land 193
Christ coming to judgment 201
Question propounded 1800years ago, 67
R
Russian's experience 1
Roman Catholic oath 40
Romanism 45
Reflections 47
Rumseller's salutation and the Clergyman s note 93
Review of Cosmopoliton, by E Jacobs 97
Reports of labors in Delaware 110
Room for Christ 120
Remarkable sights in the Sun 135
Religious liberty 153
Resurrection of the dead, by Geo Storrs 158
Retrenchment 200
S
Signs of the times 10, 72, 132, 142, 150, 164
Sympathy with Christ 20
State of the cause 29
Signs in the Sun 39, 70
" " Stars 42, 86
State of the World 53, 65
South Pultney N Y 57
Speaking great words 66
Seventh Seal, by E Jacobs 81
Scale turning 85
See how they agree 103
Seventh Trumpet 124
Second Advent Address 128, 140
Signs in the heavens 139, 138, 142, 146
Strange dialogue for Christmas 152
Seeing eye to eye 163
Syracuse N Y 163
Seat of the Beast 164
Statement—Publications 172
Signs of the last days 184, 188
Saying Mass 196
Sudden Death 197
The falling stars 207
Testimony of our opponents 2
Tour in Central New York 7
The days of Noah 30
Testimony of a Welsh Preacher 33
To Dr. Bond 36
Termination of Prophetic Periods 38
The Stone Kingdom, by C Fitch 41
The wisdom of their wise men shall perish 43
The Millennium, by E Jacobs 49
The Daily 52
The Jews 72
That alters the case 72
The letters G-O-D 73
This world, this age 75
The little horn prevailing 80
" " among colored Methodists 85
The cause—its progress 92
Thy Kingdom come 108
The Resurrections 109
To Correspondents 117
This Gospel of the Kingdom 126
The 2300 days 127
The Cry in Europe 131
The Resurrection 143
The cause in Newark N J 152
Taking from the word of God 164
Twenty-fourth of Matthew 169
The little Pin-headers 170
The early Bishops of Rome 171
To the brethren scattered abroad 172
This No. of the Cry 177
The Advent Principle 204
Treasure heaped for the last days 206
The promised restitution 206
Unhappy predicament of Dr. Jarvis 4
Utility of Greek and Hebrew 12
Visions of Daniel and John 14—15
Voice from Scotland 113
Valuable historical knowledge 121
Voice of Martin Luther 123
Voice from England 137
Where are we? 13
What is the difficulty? 21
Who shall decide when doctors disagree? 22
Watch 30
Wesley's advice to Methodists 39
Western Midnight Cry 48, 163
Wonderful 72
Will Papacy have dominion again? 79
Waxing and waning of Jupiter 86
Waiting for God's Son 136
Wheat and Tares 136
What is the glorious liberty of the children of God? 162
Word of Warning 173
Watchman's Warning 178 to 190
You are breaking up the Churches 148
Ye have made the cammandment of none effect 205

day for a *year*.' Why should we? There is nothing at all in the circumstances to require it.

"But the case is entirely reversed in regard to the *symbolical prophecies*, and that for the most obvious of all reasons—the very reason which you have yourself assigned, viz: that in prophecies so constructed 'the subject and the predicate would not harmonize,—the literal sense would be frigid, unmeaning, and inappropriate.' Nothing, you are aware, is more obvious, than that the prophets have frequently, under divine prompting, adopted the system of *hieroglophic representation*, in which a single man represents a community, and a wild beast an extended empire. Consequently, since the mystic exhibition of the community or empire is in *miniature*, symbolical propriety requires that the associated chronological periods should be exhibited in *miniature* also. The intrinsic fitness of such a mode of representation, is self-evident. In predicating of a nation a long term of 400 or even 4000 years, there is nothing revolting to verisimilitude or decorum; but to assign such a period to the actings of a symbolical man or a symbolical animal, would be a grievous outrage upon all the proprieties of the prophetic style. The character of the adjuncts should evidently correspond with those of the principal, or the whole picture is at once marred by the most palpable incongruity. When I find the Most High declaring in express language that the Jews should serve the king of Babylon seventy years, and that after the expiration of that time they should again be restored to their own land, I seek no other than a literal sense in the term *year*, inasmuch as all the other terms, *Babylon*, *Judah*, and *captivity*, are taken in their ordinary acceptation. But when I find 'times and laws given into the hands of the Little Horn for a time, times, and half a time," or three years and a half, I naturally consider this period as mystical, because the Little Horn is so. So when I find 'locusts tormenting men five months,' I am as much prompted to inquire into the symbolical import of the *five months* as into that of the *locusts*. Why should one of these terms be *literal* and the other *tropical*?

"Now this distinction in the character of the prophetic oracles you have seen fit to leave out of view altogether. Your whole train of reasoning goes on the assumption, that as periods of time are to be literally understood, in connexion with *certain* predictions, so they are in *all*.

"The grand principle into which the usage of employing a day for a year is to be resolved, is that of *miniature symbolization*. As the *events* are thus economically reduced, the *periods* are to be reduced in the same relative proportion. What that proportion is, we cannot positively determine without some antecedent information touching the *rate* or *scale* of reduction. But the probability is, that such scale will be at the rate of a day or minor revolution of the earth round its axis, for a year or greater revolution of the earth round the sun. In adducing the proof of the principle upon which his prophetic usage depends, you will of course read at once the answer which I return to your construction of Exek. 4:5, 6, and Num. 14. As to the first, we are informed that Ezekiel was commanded to 'lie on his left side 390 days, that so he might bear the iniquity of the house of Israel.' This was a typical action constituting a symbolical prophecy, as its chronological purport is concerned, Jehovah himself adds, 'I have appointed *each day for a year*.' Ezekiel is in this transaction a *miniature hieroglyphic* of Israel; a man, of a nation. Hence as the man represented the nation in miniature, so the 390 days represented the period of 390 years in miniature. In like manner, his lying forty days on his right side symbolized the foreseen iniquity of Judah through the period of forty years. Again, when the land of Canaan was to be searched, twelve spies were appointed out of the twelve tribes to make the purposed explorations and report the result on their return. The tenor of their report and the subsequent conduct of the people was such that God was highly despleased, and consequently declared that Israel should wander in the desert for forty *years*, each year corresponding to one of the forty *days* of the espial. In this case, also, we recognize the same principle as in the preceding. The twelve selected spies jointly constituted a *miniature symbol* of the entire nation. Accordingly, the predicted term of the national wanderings was analogously represented in miniature also.

"The instances now adduced are to be considered as merely giving us a clew to a general principle of interpretation. Here are two or three striking examples of predictions constructed on the plan of *miniature symbolic representation*, in which the involved periods of time are reduced to a scale proportioned to that of the events themselves. What then more natural or more legitimate, than that when we meet with other prophecies, constructed on precisely the same principle, we should interpret their chronological periods by the same rule? Instead of yielding to a demand to adduce authority for this mode of interpretation, I feel at liberty to demand the authority for departing from it. *Manente ratione, manet lex*, [The reasons remaining, the law remains,] is an apothegm which is surely applicable here if any where. You repeatedly, in the course of your pages appeal to the oracles of *common sense* as the grand arbiter in deciding upon the principles of hermeneutics. I make my appeal to the same authority in the present case; I demand, in the name of common sense, a *reason* why the symbolical prophecies of Daniel and John should not be interpreted on the same principle with other prophecies of precisely the same class."

This principle being settled, our readers well understand the argument which shows the end of the periods, to be *at the door*. We might, in the same way take up each fact and argument on which we rely, and find distinguished *opponents* who have proved its *truth*.

ANOTHER WITNESS.

After the foregoing was in type, we took up an old book on the prophecies, first published in 1593,—about the time Mede was born. It is entitled "A Plain Discourse of the Whole Revelation. By *John Napeir." This copy of the book was printed in 1611. It shows that Prof. Stuart was ignorant on the point upon which he undertook to enlighten others. The very first proposition of the book is this: "In prophetical dates of days, weeks, months and years, every common prophetical day is taken for a year." Among other arguments for this. Napeir mentions "practise," and "necessity." He quotes Num. 14:34, and Ez. 4:5, 6, and refers to the 70 weeks, "extending in the whole to 490 years." He concludes his argument in these words: "So then a prophetical day is a year, the week 7 years, the month, 30 years, (because the Hebrew and Grecian month, hath 30 days,) and consequently the prophetical year is 360 years."

This is sufficient to show that this mode of reckoning time was considered established long before Mede wrote. The author speaks of it as something well known. He had been studying upon the Book of Revelation for years, and had written on the subject in Latin previous to 1588, in which year the insolence of the Papists decided him to issue the work in English. Mede did not take his Collegiate degree till 1610.

Prof Stuart agrees with the Papists as to the length of the prophetic periods, but he acknowledges that the mode of reckoning which we adopt is "ALMOST UINVERSAL." He does not quote (and we think he cannot) a respectable Protestant writer who agrees with him. He appears like one who dislikes the light which shines around him, and therefore tries to persuade the people it is all darkness. His gross error in reference to Mede as the author of an interpretation, which can be traced back to the early ages of Christianity, shows how unsafe it is to trust to great men to guide us.

"DISOBEDIENT TO PARENTS."—This is a sign of the "last days." The following is a specimen of the language in our exchange papers, respecting the young of this age:

> They spurn the admonition of the experienced; dictate to the aged "as those having authority." But all this arises from the mismanagement of parents. While this erroneous system of education continues, the world will not be deficient in drunken, worthless husbands, nor idle, extravagant, and ignorant wives. Let it then be "reformed altogether," so that both men and women may become what they were designed to be by their Creator—the moral image of the Deity.

This thorough reformation is what we now confidently expect. May the Lord enable us to be always ready, that we may not be among those who can have no "lot" in the new earth.

"Ye have made the Commandment of God of none effect."

Most properly may this be thundered in the ears of many popular teachers now. A preacher, not far from this city, went to converse with a member of the church who was known to be a believer in the speedy coming of Christ. In the course of their conversation, she referred (as Christ has set the example) to Daniel the prophet. He replied with warmth, "We have nothing to do with Daniel." Soon afterwards she had occasion to speak on the length of Christ's ministry, and referred to the note in the margin of the common family Bibles, which shows that our common era is reckoned from the year when Christ was four years old. He was surprised and told her he believed she must have a Bible different from his. She told him it had been in the family from her childhood. "Well," said he, "I will go and see what Dr. Clarke says about it."

Is it not evident that he had a higher regard for Dr. Clarke than for the word of God by that prophet whom HE honored as highly as any other? See Ezekiel 14:14, 20; 28:3; Dan. 10:11, &c.

This exalting of commentators above the Bible, is a crying sin, but it is very common. We once conversed with a pious young theological student of the Seminary at New Haven, and quoted Scripture after Scripture to show that the everlasting kingdom foretold in Dan. 2:44, is the same which is inherited by the righteous after the first resurrection. To all this, we found him always ready to oppose the *opinions* of commentators, to which he freely referred, instead of to the Bible. We inferred that our young theological students grow up feeble nurslings of men, instead of being "MIGHTY in the Scriptures."

A correspondent at Port Byron, N. Y.. gave us an illustration of the same fact in a letter written to us last October. He says:

> Some there are who seem to treat the subject with indifference, and act as if it were of but little importance to them whether it be true or not; and others there are too, who make derision of the subject, and are saying, where is the promise of his coming, &c. And all this, I am satisfied in my own mind, arises from a want of understanding of the revealed word of God, and how, I would ask in the name of the Lord, is this cloud of ignorance to be removed, that men may behold the simplicity of the Bible, and no longer resist the power thereof? Alas! I can see no ray of hope for such an important change as long as the visible church sustains her present position in opposition to the obvious meaning of the inspired word, for all within are looking toward the watchman upon the walls, and as long as there is no signal of approaching danger given, there will most assuredly be no preparation for coming events. But where is the individual so blind and so ignorant of the word of God, who believes in the same, that he cannot plainly discover of his own accord, even in the signs of the times, that the end itself is upon us, and soon we shall fully realize the awful scenes of the Judgment? The magnificent display of the falling stars in 1833, which I had the pleasure of witnessing, and the other striking signs displayed to this generation, are sufficient, in my opinion, to settle the question, that Jesus is about to return to the earth in the glory of his Father, with his angels, when he will reward every man according to his works, for such were the signs that were to precede his coming, and the Saviour himself informs us that when these signs begin to come to pass, we may know for a certainty that his coming is nigh. We are informed that in the last days perilous times shall come—that men will be treacherous, and lovers of pleasure more than lovers of God:—and such characters are described as having a form of godliness, but denying the power thereof. Such, I apprehend, is the case at the present time, for some of the most disgraceful scenes that ever occurred in a Christian land have recently transpired under my own immediate observation. A certain clergyman of the Presbyterian church near us, prosecuted his people for his wages, obtained a judgment, levied upon their Bible, psalm book, stoves, lamps, &c. &c., and advertised the same for sale, which was to take place last Monday. Several instances of

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* John Napeir, Baron of Marchiston, was born near Edinburgh, 1550. He was an eminent Mathematician, and rendered his name immortal by the discovery of logarithms, published in 1614. The Biographical Dictionary, says "He is also the author of an Essay on Revelation, which proves his knowledge of theology in a very honorable degree. He died at Manchester, in 1617."

INDEX.

A.
A Millerite before his Bishop, 3
A supposed mistake, 11
Atkins' Sermon, 17
Alexander Campbell, 16
Adam Clarke, 31
A young disciple, 32
A cheering revival, 51
A suggestion, 73
Abrahamic Covenant, 86, 169
An everlasting possession, 93
Address from Wm. Miller, 107
A monster, 134
Amusement of a Queen, 142
Acting in view of the Judgment, 168
A message, 175
A sign of the times 206
B
Brother I. R. Gates, 37
Baptist Advocate, 55
Brother Gates, 52
Belville, N. J. 56
Bishop Jewell, 77
Bro. Marsh and the Christian Palladium, 108
Brethren Storrs and Cook, 120
Bible, and not profane history, 145
Bro. Gedeonoff, the Russian, 164
Bro. Fitch and Pres. Mahan, 167
Bro. Chittenden at St. Louis, 168
Behold he cometh with clouds, 172
Be not disheartened 203
C
Campmeeting near Philadelphia, 7
" at Smith's Mills, 7
" at Plainville, 7
" Northern Ohio, 22
" Greenville, R. I. 32
" Belville, N. J. 44
" Bridgport, Ct. 44
" Exeter, N. H. 49, 80
" Windsor, Ct. 55
Chronology of the Bible, by S. Bliss, 25
Cry in England, 33
Come out of her my people, 33
Cause on Long Island, 37
" in this city, 57, 136
" in Cincinnati, O. 63, 173
Central N. Y. 63
Cross in the sun, 70
Conversion of the world, 71, 193
Catholics, 79
Cincinnati, Ohio, 80, 169
Christ the purifier, 84
Chronology of Daniel, 85
Cause in England, 93
Coming of Christ yet future, 92
Character of a true Adventist, 95
Calls for help, 96
Christ's first coming, 100
Cause in Albany, 102
Cheering thoughts on the 2d Advent, 104
Cause in Rochester, 112
Charles Dealtry, 117
Conference at Perry's Mills, 130
Christ's coming, 139
Clerical opposition, 143
Caught up to meet him in the air, 162
Close of the volume, 173
Convention in New York, 196
Christmas Dialogue—correction, 197
Church feasting &c 203
Cheering letter from Indiana 207
D
Does the Bible foretell an earthly millennium? No. 2, 4
Dedication, 17
Dark Day, 80
Destruction of the Inquisition at Madrid, 83
Dernier resort, 102
Downward tendency of man, 107
Duty of discerning the signs of the times, 108
Duty of parents, 127
Doctor Leving's Sermon, 141
Dr. Gill on the second coming of Christ, 146
Disclaimer, 176
Distress in Great Britain 202
E
Editor's Apology, 6
Experience of Bro. R. Whitney, 9
Extract from a Sermon, 17
" Dr. Gill, 31
Editorial Correspondence, 52, 64, 76, 88, 204
Experience of Bro. Wm. Z. Manning, 71
Editorial Notice, 73
English Mission, 96
Epitaph on Dr. Gale, 112
Exposition of Isaiah XVIII, 112
Extract from an English writer, 124
Earthqaakes, 129
Errors corrected, 189
Episcopal Missions, 193
F
Foreign news, 12
" " 24
" " 46
" " 96
" " 97
" " 173
Fitch's Sermon, "Come out of her my people," 33
Form of godliness without the power, 80, 131
First Corinthians XV. 24—28, 100
Fountain head of Popery, 112
Fulfillment of Prophecy, 174
Fundamental principles, 177
Fact for our opponents, 94
Fate of the Apostles 203
G
Gospel of the kingdom, 101
Glorious hope, 101
Guilt of rejecting God's testimony, 103
Gas fountain, 142
Golden Sacrifice, 165
Go into the streets and lanes, 199
H
His coming, 36
How to avoid fanaticism, 39
Hints for corespondents, 39
Horrible massacre of Christians, 69
Home of Wm. Miller, 88
How much religion have I? 88
Have the predictions which were to precede Christ's coming been fulfilled? 101
History Instead of the cause, 177
I
If the vision tarry, wait for it, 3
It will make infidels, 12
I. R. Gates, 73
Inquisition in America, 80
Isaiah, Synopsis of the book of 87
Ishmael and the temporal millennium, 103
I will spue thee out of my mouth, 149
Intermediate state of the dead, by Geo. Storrs, 154
do do by J. Litch, 193
J
James Perrin, 37
Joseph Lawrence 54
Jesuits, 131, 141
K
Kingdom promised to Israel, by N. Hervey, 57
L
Letter from a sister, 6
" " Silas Hawley, 6
" " R. Hutchinson 8
" " L D Fleming, 9
" " J E S, Ohio 20
" to Dr Jarvis, 21
" from J D Johnson 30
" " B F Robbins, 37
" " President Shannon, 37
" " London, 45
" " T F Barry, 46
" " Henry Heyes 56
" " S C Chandler 63
" " the West 78
" " Matthias 74
" " Michigan 79
" " H B Skinner 86
" " Olive M Rice 94
" " A A Sawin 95
" " Wm Young 96
" " Bro Himes 96
" " W Rightson 102
" " Charles Friend 102
" " Hawkes 102
" " Buffalo 104
" " Kimball 111
" " A sister in Virginia 111
" " Canada 111, 45
" " Illinois 111
" " Bro Nash 120
" " Bro T Smith 127
" " New York 130
" " Alabama 134
" " L D Mansfield 135
" " Dr Field 135
" " Bro Pinney 135
" " Wm Miller 23, 111, 117, 139, 145
" " Bro J B Cook 69, 143, 175
" " T G Brown 147
" " Bro Rhodes 151
" " Bro Morley 165
" " Bro E Jacobs 102, 120, 165
" " L Caldwell 31, 165
" " Bro Fitch 167
" " North Carolina 167
" " Moses Chandler 175, 199
" " S S Brewer 95, 175
" " D F Reed 175
" " England 16, 78, 79, 152, 187
" " I R Gates 24, 63, 102, 151, 189
" " Bro G Storrs 189
" " H H T Hill 198
" " J Marsh 199
" " S Hopkins 200
" extracts from 143
" " " 153
" " " 165
" " " 169
Luther's Preface to Romans, 171
Long articles 64
Lanesville, Ky 76
Lesson from Luther's Reformation 67
Letter from Bro Litch to Bro Winter, of England 93
Life's traveler 104
Lectures on the Jews, 130
Looking aloft, 134
Looking and waiting for Jesus, 163
Let a child speak 175
Light shining in the East 201
M
Millerism 1
Meeting in Indiana 7
Millennium after the resurrection of the just 23
Midnight Cry at the Sandwich Islands 71
Millennium, by N. Hervey 73
Men's hearts failing them 77
Mark of the Beast 84
My kingdom is not of this world 92
Ministry we need 126
Matthew 24th 169
Men's hearts failing them for fear 176
Midst of the week 194
Methodist Popery in Canada 196
N
New volume 1
Notes by the way 20
News from Europe 56
Nestorians 65
New earth, by L. Caldwell, 105
Nelson, Dr. on Infidelity 115
News of the week 118
Napoleon 136
New Years Address 192
O
Old book on the prophecies 5
O'Connell agitation in Ireland 45
Old painting 64
Olive Maria Rice, 73
Opposition 91
O ye of little faith 101
Oberlin Professors 166
Our present position 195
P
Presbyterian Popery 13
Practical reflections on the 2d Advent 13
Protest 25
Present state of the world 76
Peter's exposition of Daniel's prophecy 87
Progress toward the millennium 131
Pure milk, not milk and water 147
Peter's caution to Christians in the last days 148
Portsmouth (N H) Journal 164
President Mahan's Sermon 166
Poor in England 176
Prophetic Time 204
POETRY.
The last Judgment 8
Spirits of the just 16
Longing for Jesus 24
The bower of prayer 24
Fall of Babylon 32
Anticipation 32
To the editor of the Midnight Cry 37
The Lord shall come 40
God's Word 40
Coming of Christ 40
Warning and invitation 48
The Bible 56, 152
Be ye also ready 72
The soul's desire 96
Faith in God 112
Will ye also go away? 112
A tribute of regard 136
The Midnight Cry 144
Looking for the blessed hope 144
Looking and waiting for Jesus 163
Acting in view of the Judgment 168
The reserrection 168
The harvest, or the end of the world 176
The better land 193
Christ coming to judgment 201
Question propounded 1800years ago, 67
R
Russian's experience 1
Roman Catholic oath 40
Romanism 45
Reflections 47
Rumseller's salutation and the Clergyman's note 93
Review of Cosmopoliton, by E Jacobs 97
Reports of labors in Delaware 110
Room for Christ 120
Remarkable sights in the Sun 135
Religious liberty 153
Resurrection of the dead, by Geo Storrs 158
Retrenchment 200
S
Signs of the times 10, 72, 132, 142, 150, 164
Sympathy with Christ 20
State of the cause 29
Signs in the Sun 39, 70
" " Stars 42, 86
State of the World 53, 65
South Pultney N Y 57
Speaking great words 66
Seventh Seal, by E Jacobs 81
Scale turning 85
See how they agree 103
Seventh Trumpet 124
Second Advent Address 128, 140
Signs in the heavens 139, 138, 142, 146
Strange dialogue for Christmas 152
Seeing eye to eye 163
Syracuse N Y 163
Seat of the Beast 164
Statement—Publications 172
Signs of the last days 184, 188
Saying Mass 196
Sudden Death 197
The falling stars 207
Testimony of our opponents 2
Tour in Central New York 7
The days of Noah 30
Testimony of a Welsh Preacher 33
To Dr. Bond 36
Termination of Prophetic Periods 38
The Stone Kingdom, by C Fitch 41
The wisdom of their wise men shall perish 43
The Millennium, by E Jacobs 49
The Daily 52
The Jews 72
That alters the case 72
The letters G-O-D 73
This world, this age 75
The little horn prevailing 80
" " among colored Methodists 85
The cause—its progress 92
Thy Kingdom come 108
The Resurrections 109
To Correspondents 117
This Gospel of the Kingdom 126
The 2300 days 127
The Cry in Europe 131
The Resurrection 143
The cause in Newark N J 152
Taking from the word of God 164
Twenty-fourth of Matthew 169
The little Pin-headers 170
The early Bishops of Rome 171
To the brethren scattered abroad 172
This No. of the Cry 177
The Advent Principle 204
Treasure heaped for the last days 206
The promised restitution 206
Unhappy predicament of Dr. Jarvis 4
Utility of Greek and Hebrew 12
Visions of Daniel and John 14—15
Voice from Scotland 113
Valuable historical knowledge 121
Voice of Martin Luther 123
Voice from England 137
Where are we? 13
What is the difficulty? 21
Who shall decide when doctors disagree? 22
Watch 30
Wesley's advice to Methodists 39
Western Midnight Cry 48, 163
Wonderful 72
Will Papacy have dominion again? 79
Waxing and waning of Jupiter 86
Waiting for God's Son 136
Wheat and Tares 136
What is the glorious liberty of the children of God? 162
Word of Warning 173
Watchman's Warning 178 to 190
You are breaking up the Churches 148
Ye have made the cammandment of none effect 205